Vol. 33

Jan. - Dec., 1941

New Year Greetings

Christian Monitor

January

1941

THE GREAT OPPORTUNITY COMES TO SIRANUSH

By Nadine S. Roth

The author acknowledges her indebtedness to the "Bible Society Record" for the facts upon which this story is based.

JUST why great adversity is the lot of some individuals and not of others seems never to have been fully explained, but out of the tribulations and trials of such have often accrued untold blessing and inspiration to those in more happy circumstances. Grievous trouble came early in life to the lovely Siranush, for she was no more than a dark elfin child when the soldiers marched upon her village. Bewildered and terrified, the little one saw flames devour once happy homes; kindly men and women (she had known all her life) were wounded and dying. Many were the children orphaned that day, and Siranush was one of them. Those were terrible times—days when fear and misery walked beside man, woman, and child. Days of hunger and weariness followed. But even on that toilsome trek of the refugees, another walked by the side of the little orphan. The God of her dead mother proved a very real friend, and at evening when the stars twinkled above the camp little Siranush would pray:

"Dear God, please help weary and lonely little Siranush," and though the prayer usually ended in a sob, yet comfort and confidence were in its wake and sleep was sweeter because of the childish trust.

Anxiously those homeless people hoped there might be a haven of shelter at the journey's end, and again the child pleaded:

"Dear Jesus, may there be a place for little Siranush," and the Father of the fatherless provided a place in the crowded orphanage. But scarcely had the roundness returned to the sunken cheeks of the children, when an epidemic swept the place. Many became sick, and some died. Little Siranush lost her sight, and it was a dreary darkened recovery she had, but God does not lose sight of those who lose their natural eyesight, and when the child was quite well again there was the Ghazir Orphanage and blind school, conducted by a devoted Swiss gentleman, Theodore Wieser, to receive her where she learned to read with her fingers.

Mr. Wieser was personally interested in each child, and he sent their names to Switzerland, where kind Christian people adopted them one by one. The family that adopted little Siranush remembered her with gifts and letters regularly. It was wonderful again to belong to someone, to have someone to love just you! What matter if Syria was many, many miles from Switzerland, love can travel swiftly, and it loses none of its warmth by distance. In this atmosphere the child thrived, growing into lovely young womanhood. One day she could happily say:

"I see! I see! the Lord Jesus has come into my life, and my eyes have been opened." Of course, it was not the poor sunken eyes of her body, but the quick, eager discerning eyes of mind and soul.

Poverty and reverses now overtook the foster family of Siranush, and they could no longer write; again she was but a lonely blind orphan, nor was that all; for disease began to fasten itself on her lithe young frame. A weariness daily lessened her vitality, till finally she was sent to the poverty stricken native hospital of the Near East for tubercular women. A more dreary, desolate place was scarcely imaginable; most of the work done was the labor of half-wits from a near-by madhouse. A capable doctor visited the ward daily, but what could he do with such inadequate facilities! Patients were not properly fed except those who had friends from the outside, and the food that they did get arrived from the distant kitchen stone cold; even warm water was not to be had. No wonder that Siranush wondered when the doctor spoke to her about getting better, but perhaps it was just as well. Her daily prayer was:

"Dear God, make me better or take me soon." Death was a frequent visitor at that place, for patients came there to die, not to get well, and little was done to conceal from the fellow sufferers the sights and sounds of that last grim struggle.

It was in this place that the Scriptures she had learned to read in Braille were a great comfort to her. She kept them behind her pillow where she could reach them without lifting her head, and trace the precious promises in them. It was in this task that Mr. MacCallum, subagent of the American Bible Society in Istanbul saw her. He was making a hurried trip through the dismal ward of unkept beds with their miserable occupants, when he saw the smile-illuminated face of a young girl. She was poring over one of her books.

"Perhaps only a blind person could smile in such a place," he thought to himself.

Nevertheless he paused and turned, then went back to find the secret of happiness in such surroundings. A friendship followed — a friendship that not only blessed the life of the blind girl, but brought to Mr. MacCallum (devoted man of God that he was) a deep spiritual experience, and gave him one of life's greatest lessons. Whenever it was possible he visited Siranush, bringing her comfort, but more often he felt that he carried the greater blessing away. The sub-agent visited her as often as he could; it was very refreshing indeed to hear her say, as she produced a Braille gospel:

"Here's poor John. I have to be careful of him, because his pages have come loose. Let us read from him today." She loved the Scriptures as a child loves milk, and the writers were her personal friends.

Other portions of Scripture were brought from the stores of the Bible Society; these were a source of never-failing joy to the blind girl, and her appreciation was expressed quaintly as she told the colporteur:

"Last night sleep ran away from me. Then I took out the book of Psalms you brought, and read four Psalms. Such a beautiful light sleep enfolded me then. God be praised! It was only the sound of the breakfast dishes that brought me back."

Occasionally he would help her trace some familiar verses she had learned in the better days. It was a joy to direct her eager fingers to the passage, watch them capture it, and see the feeble body give a joyous leap of excitement as she again found the long

(Continued on page 31)

IN THIS ISSUE

The Great Opportunity Comes to Siranush	By Nadine S. Roth
They Shall See His Face	By Ursula Miller
New Year Meditations	By Different Writers
He Shall Direct Thy Paths (Sermon)	By Paul M. Roth
Meditations as the Year is Closing	An Editorial
The New Year (Poem)	Alfred Tennyson
On Living While We Are Alive	By Eliot Portei
Getting the Most Out of Life	By Lois G. Baer
The Christian Family in the Neighborhood	By F. Rose Buckwalter
Teaching Religion to Our Children	By Lenora Harkins Wenger
Books for the Mission Study Library	By George J. Lapp
Sweet Home, Oregon	By N. A. Lind
The Priestly Ministry of Christ	By S. F. Coffman
The Romance of the Calendar	By Earle W. Gage
Shepherds of Old	By Vesta P. Crawford
Tobacco—Destroyer of Body Tissue	Selected
The Voice of the Printing Press	By Wm. M. Leissel
A Scientist Proves His Point	Selected
Our Sunday School Lessons	By J. F. Bressler
Young People's Bible Meeting Topics	By J. R. Shank
The High Cost of Killing	By C. F. Derstine

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., JANUARY, 1941 No. 1

"THEY SHALL SEE HIS FACE"

By Ursula Miller

DID you see any of the people from the big house this forenoon?"

Joy and her husband were eating their noon meal. The big white house stood perhaps a quarter of a mile distant surrounded by the most beautiful grove of trees which that section of the state produced. It stood in line of Joy's vision when she looked from her kitchen or her dining room window; when she was in her garden or on her porch, or practically anywhere in the out-of-doors she could not fail to see it. And she found it had an impelling, a curious fascination for her.

"You have asked me about the big house in one form or another about every meal, Joy girl," her husband teased in answer.

"So I have, and will, probably; I am a person of insatiable curiosity."

"For a little person you use pretty big words. Did your mamma ever tell you what curiosity did—to little girls?"

"To cats. Not to young married ladies," Joy teased back. "But, seriously, James, why, as close as they live to us, why haven't they called?"

"I couldn't guess the answer," James replied.

"Does anyone know anything about them?"

"Well, I don't—much. They moved into the community about the time the folks bought this place. Five years ago, perhaps."

"So you really know nothing about them, either?"

"Just next to nothing, Joy. I've been down here summers, and when we planned to live here after our wedding I was here trying to clean and fix up the place a little. I have been to sales and to town and to church but nobody ever seems to mention them."

"I have never seen anyone call, and they almost never leave the place," said Joy. "Of course, even in my state of mind I am unable to watch all the time, but if there was much going or coming I could scarcely fail to see."

"Well, it's your mystery, Joy." With these words James dismissed the matter.

"I would feel ashamed to call first, and they haven't even let on that I am on earth; but just the same there must be a reason why they haven't called. I like people and I think I'm nice, too."

"I'll say you are. But I wouldn't let it worry me," James said.

"But I wonder why the church people haven't been to see them, or something."

"Too busy; too tired," James volunteered.

So this was Joy's perplexing problem of the moment. In fact, for some vague, undefined reason it became her peculiar problem almost at once after having become settled in her new home. She was a bride of some half a year; a stranger in the community; she knew, of course, many of the church people before arriving at her new home; and her friendly spirit had led her to become acquainted with the others of her church. She loved people and desired to be friends with them. Hence her bewilderment of the unfriendliness, as she supposed, of her very nearest neighbors.

"Some of these days I'm just going over there! 'And if I perish, I perish.'"

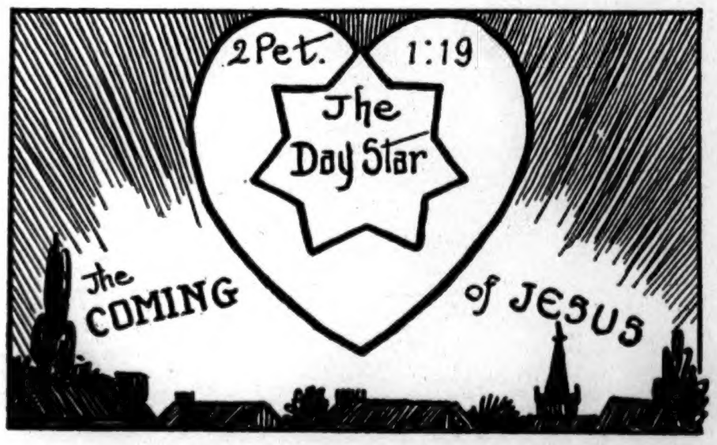
"Well, I hope it won't be as bad as that," was her husband's laughing reply.

And Joy did, though perhaps not as she had planned. She left for town and discovered that they had both forgotten to give the automobile its usual drink of water, as she later told Mrs. Dale. She could turn back home, but, no, this was too good a chance. So she boldly drove in through the beautiful tree-shaded lane. Boldly she drove, but very timidly she rang the door bell. It opened at once; suspiciously as if some one had been very near. A frail woman, very beautiful, very tired looking, said in the friendliest voice, it seemed to Joy, she had ever heard:

"Oh, it's the little bride, isn't it? I'm so glad to see you! Please do come in."

The warmth of the greeting almost took Joy's breath away; there was no hermit here to conquer with her love. She entered gladly; town errands could wait. She was gently led through a large, beautiful hall. Joy could not fail to observe the deep softness of the carpeting, nor the exquisite tapestry above a mahogany hall table. They traversed the length of the hall, where she was ushered into a lovely sunny room, rarely beautiful.

"O Mother, here is our little neighbor, the bride, come to see us," she exclaimed joyfully.



"Now you have your wish and can be happy for a long time, remembering her visit." There was such genuine joy, such deep happiness expressed in these simple words that joyful Joy's ready tongue seemed tied. There in a wheel chair sat an amazingly old woman; so tiny, so misshapen with the ravages of pain, yet withal so startlingly beautiful, so quietly candid, that it almost took Joy's breath as well as her speech.

"Oh, I'm so glad for the sight of your bonnie face, dearie," she said, extending a frail hand. "I've longed so often that I might see you. You have brought me deep joy by this visit."

"And I have longed to come," said Joy, "but—but—"

"But, of course, you waited for us," the hostess, Mrs. Dale, said simply. "I am so sorry. But you will have to do the visiting for both of us."

Joy could scarcely leave; they seemed unwilling to allow her out of their sight. With the promise that she would soon come again she was finally allowed to depart. As she was walking to the door, Mrs. Dale came in, bearing a parcel. "A little gift for you, a wedding gift," she said, simply.

"Did you get one of the best, Lydia?" asked the old lady.

"Not for me, that!" This came from Joy as Mrs. Dale displayed a lovely tapestry for her mother's inspection. "Why that is marvelous!"

"So is your visit to us, my darling," the old lady responded.

Joy went about her errands in town and at home in a subdued spirit that evening. What if she had ignored the urge to visit these people? What if she had never known the pure gladness that met her as she entered that big white house? What if she had missed meeting these neighbors, so evidently people of culture and travel, and even riches beyond all Joy's former experiences? In time Joy went often to the big house. She knew that they loved her, and she loved them.

"So Joy is your name. How lovely and appropriate!" the old lady beamed upon her, and a few days later, "Call me Grandmother, Joy; I had a granddaughter, but she died."

"And I had a dear grandmother, and she died only last year," said Joy.

"Well, we have each other, and I love you as a granddaughter."

"And I you," replied Joy.

Thus Joy's urge to neighborliness was fulfilled, and now another urge, a deeper one, perhaps, beset her. She knew these were the most remarkable people she had ever met in her life; however, day and night in her waking moments came this question: What a-

bout their religious life; WHAT DO THEY THINK OF JESUS, WHO IS CALLED CHRIST? Joy had learned a great many facts about her lovely neighbors. They had at one time been very wealthy. The grandmother and her husband had traveled extensively, especially in China, although the daughter, Mrs. Dale, had not cared for travel. Their background seemed to have been money, social position, luxury. However, financial crashes strike where they will. Therefore, finally, with most of the money gone the son-in-law had done what he had always had a deep desire to do, buy a good farm and live on it, and from it. To Mr. and Mrs. Dale that seemed a haven, a port in storm, after the hectic days of uncertainties of stocks and bonds, of vanishing securities, and of positions and moneys.

Strangely enough Grandmother loved her farm home too; she was utterly satisfied as she had a storehouse of treasure in her memories.

But Joy could not answer her own question, notwithstanding their ever-deepening friendship. Yet when the solution came, it seemed to have worked itself out in a simple and natural manner. She had been seeing a great deal of her new friends, naturally; remaining sometimes with Grandmother while the Dales went to the city. One day Grandmother approached her thus: "Tell me, Joy girl, about your religion, about the Bible. I notice that every Sabbath day, rain or shine, you and that nice young husband of yours go to church. It must mean very much in your life. Tell me about it." So Joy told her about God, about the Bible, the Son, the Holy Spirit.

"I knew there were Bibles, Joy. I knew there were churches. It seems we neglected that portion of our development. In China—well, the people worship they know not what. We spent many years in that land. But I love to learn. Many things. Perhaps I could learn about the Bible even yet. Do you think so?"

Joy thought so. Old Grandmother, having splendid eyesight, read and read her Bible. She absorbed and devoured it. One day, much later, she remarked to her guest, "O Joy, this is the most marvelous book of all the many books I've read. It grieves me deeply that I failed to know this Book before this late day. And do you really believe it, Joy, all of it?" she asked.

"Of course, I believe it, Grandmother; you know I believe it."

"And I, too, believe it; it is a marvelous thing."

Not until much later did Joy learn of the fact that the son-in-law and the daughter had also read and studied and learned to love the Scriptures. In the late autumn, as Joy was visiting her old friend, she was startled to hear her saying, "Now tell me about your church, Joy. Your church is such a large part of your life." Joy answered her questions very carefully.

"I have answered you the best that I know how. But would you like it perhaps if our minister, such a good, kind man, were to visit you and explain all these things more fully and give you additional details which I have overlooked?" Joy hoped Grandmother would not be offended.

"I would appreciate that very much indeed, Joy."

Events occurred very quickly after that. On a Saturday evening Joy's pastor stopped at her home.

"You have been a marvelous missionary, Joy," he astonished her by saying. She, too much amazed to reply, simply stared at him. "You have led those three people to the Lord Jesus Christ. They have lived here for five years, and the rest of us were too busy or too indifferent even to visit them; while you bring them into the fold of Christ." As Joy continued silent he went on, "They wish to be received into the church very soon. Therefore, as Grandmother is very old, this will be done tomorrow. Grandmother, who is unable to attend church, will be received at her home, Brother and Sister Dale at the church in the usual manner. I am a happy, although humble minister, in the face of these events. I praise God for the conversions and for the dear young sister who allowed herself to be used for God's glory."

THE NEW YEAR

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes.
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Tennyson.

After he had gone Joy said to James: "What if I had not gone to see them? What if I had been stubborn and had remained at home waiting for them? They have been a blessing to me, and I to them. Praise Almighty God," Joy exclaimed fervently.

The new converts were very sincere and humble in their recent surrender to God. Joy almost wept at the thought, although her heart was bursting with happiness. After the New Year Grandmother became even frailer than before. Joy one afternoon went in to stay with her while James took the Dales to a lecture on Christian living by a visiting minister.

"Read me something, Joy, dear," Grandmother said. "Read Tennyson's 'Crossing the Bar.' I have always loved that little poem, and now I love it more than ever."

"Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

When Joy had finished reading Grandmother said:

"Joy, my dear, I can close my eyes and see my Pilot with my spiritual sight. I can see Jesus Christ, my Redeemer. And as I am old it will be but a short time until I really see His face. But if it had not been for you, Joy, where would I have learned about seeing Him whom I love? My Bible tells me 'they shall see His face' and I am unspeakably happy at the thought!"

"And they shall see his face" (Rev. 22:4).

Protection, Kans.

BEAUTY OF ACHIEVEMENT

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley, or guiding well the ship of state with Gladstone, is always fascinating, and whether known in a circle large as the equator, or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one always loves them. Beauty of reputation is a mantle of spotless ermine in which, if you are but enwrapped, you shall receive the homage of those about you, as real, as ready, and as spontaneous as any ever paid to personal beauty in its most powerful hour. Some sort of reputation you must have, whether you will or no. In school, in church, at home, and in society, you carry ever with you the wings of a good, or the ball and chain of a bad reputation. Resolve to make it beautiful, clean, shining, gracious. This is within your power, though the color of your eyes and hair is not. Beauty of character includes every good of which a human heart can know.—Frances E. Willard.

NEW YEAR MEDITATIONS

By Young People from Eight Different States

We want to express our appreciation to the students of our three church schools who furnished these helpful meditations on the New Year, and we believe our readers will find them both thought-provoking and inspiring.

A LOOK AHEAD

By Verna Burkholder

Years come and go. Each new year impels us to put aside the past with all its blunderings and unrealized dreams and to look ahead to a year of greater possibilities.

We would like to forget a lot of things which took place in our "civilized" world this past year. We would like to forget that the industrious Dutch, and the freedom-loving French were forced to give up their cherished liberties. We would like to blot out memories of starvations, imprisonments, and mental cruelties which go hand in hand with war. We would like to forget that the young men of our land are once more compelled to study the science of warfare.

These things we would like to forget, yet they are grim realities to be faced. We must press on in spite of them.

This new year comes to us with tremendous challenges. As the world conflict continues, we will be called upon to sympathize with the Germans as well as the English, the Russians as well as the Jews. Our Christlike spirit will be proved by our willingness actively to help the aged, the helpless mothers, and the babies. Young men will be called upon to stand firmly on their convictions that war is directly opposed to the teachings of their Master. Then, too, even though our thoughts are taken up with the world's ills, we will have to keep our peace testimony alive in our everyday walk of life. Consistency in everyday actions will be proof of our sincerity.

These challenges may seem great, and only with Christ as Counselor and Guide can they be met. Let us say with Charlotte Elliot:

"I take my pilgrim staff anew,
Life's path, untrodden, to pursue;
Thy guiding eye, my Lord, I view,
My times are in Thy hand."

Goshen, Ind.

* * *

FACING THE FUTURE SERENELY

By Leah Kauffman

I do not know what may be before me in the coming year, but I know that my God will be in it. I do not know whether peace will continue to reign in our country in 1941, but I know that peace can reign in my heart regardless of outward circumstances. I may not be sure of a bountiful supply of food and of clothing, but I shall have an unfailing supply of the Bread of Life, and Christ will ever clothe me with His righteousness. Unforeseen circumstances may deprive me of home, but I shall abide under the shadow of His wing. I may even be separated from friends, but the Friend that sticketh closer than a brother will stay by my side.

With these assurances I can face serenely the New Year. I want to live closer to my Lord than ever before. I want to be more faithful in intercession, more thankful, and more kind to the unfortunate. I want to be less critical and more helpful. I want to follow more closely in the steps of Him who trod the way before.

Mattawana, Pa.

* * *

NEW YEAR RESOLUTIONS

By Anna Mabel Kilmer

"This is a good resolution and I am going to keep it," said Alma as she unfolded the slip of paper she had drawn from Joe's hat. Each member of the "watch party" had written a New Year's resolution. These were placed in a hat and shaken until the little squares of paper were well mixed. Drawing a good or a poor resolution was a matter of chance.

We have all felt the conflicting forces in our lives. Sometimes it seems that the good and the bad are all in one jumble. Any twist of the hand of fortune may place a different slip of paper into our hands. It seems as if it were all a matter of chance whether our lives shall be governed by good or bad ideals.

This dark picture is not a true portrayal of life. I am thankful that the Christian life is not one of chance but one of choice. It is possible to choose high ideals, and it is possible to live up to them. As long as we try in our own strength to be "good" we are "driven with the wind and tossed"; we choose blindly and often wrongly; we are victims of chance. However, Christ said to the wind, "Be still," He said to the blind, "Receive thy sight," and to the weak, "Ye shall receive power."

At the beginning of this new year I resolve to make my life one that is anchored in Christ, one that cannot be shaken by winds of doubt nor uprooted by storms of unbelief. I resolve to consecrate myself more fully to God and to make this a year of walking on solid ground.

Nappanee, Ind.

* * *

PEACE—A MEDITATION FOR THE NEW YEAR

By Viola Edith Guengerich

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

During the last few years perhaps no other word in the English language has held such a large place in the vocabulary of the civilized world as the word "peace." It has been the subject of numerous sermons; it has been the problem of the world's greatest statesmen; it has been discussed in conversations of people of every nation, and so many are searching for it. Many prayers have been lifted up to heaven for it, but "peace" itself seems to have disappeared or left the earth entirely.

"Where is this peace?" "How can I obtain this peace?" "Why is it so difficult to have peace in the world today?" These are only a few of the many questions that are in the minds of the people at the present time. Practically every nation of the world today is presenting some program for promoting peace.

Jesus said, "Peace I leave with you, my peace I give unto you." To whom did these words apply? Well, not to the nations. Jesus was not speaking of world peace, or of national peace, but of individual, personal peace. The peace Christ left is the heritage of every disciple of our Lord and Saviour.

Jesus came into the world as the "Prince of Peace." His life spells peace and by using His life as the perfect example we as Christians should endeavor to have peace. We must first have this peace in our own hearts and lives before we can hope to obtain peace with our fellow men and with other nations.

The words: "My peace I give unto you," apply to believers in Christ. The promise is "to as many as shall receive him." Each one of us should claim this promise for his very own. Only true Christians can ever receive the peace which the whole world is so desiring and trying to obtain by various means.

"Peace of God" is the peace of reconciliation. When a sinner turns to Christ as his Saviour, the natural enmity of the heart is removed and the peace of reconciliation comes in its place. This means we are at peace with ourselves. There can be no peace with the conscience festered by accusing sin. With the aid of Jesus Christ sin can be entirely removed from the heart and be supplanted by peace. This peace is a grace given by Christ to His own. It is a peace "that passeth all understanding."

Now as we turn to a new year we are not promised exemption from trouble or trials or temptations. But we are promised strength for each day, grace for every trial, "undying sympathy, and unfailing love." We need to have more faith in God. If we keep our minds on Christ and trust Him fully, He will keep us in perfect peace. Perfect peace in our own lives will extend out to the lives of others also.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit."

Kalona, Ia.

* * *

NEW YEAR ANTICIPATIONS

By Edna Wenger

1940! 1941! Again another year begins Are our hopes, our resolutions, our anticipations as deep, as sincere as those of former years? It is true war clouds, troubles, and fears are many and may well place a damper on the future expectations of unhopeful mankind, but what about the Christians? Can we not look forward with the same zest, zeal, and verve of past years? Just now my thoughts go back to the impressive watch night services which I was privileged to attend on the past two New Year's eves. My desire and hope is to attend another one of these services, and there in solemn yet trou-

ble-free anticipation look forward and start a new year.

I wish to start a new year in which to do better the tasks God has planned for me and to become more like my perfect Example, Christ Jesus. May this new year find the hopeful bells of our hearts in tune with the bells of heaven; the tinkling notes of our thoughts in harmony with the thoughts of the Master; and our joyful will to work in accord with the divine will of God.

Leola, Pa.

* * *

A NEW YEAR'S MEDITATION

By Neva L. White

"The baby helped snap beans today,
She saved the waste, threw good away.
I thought how patient God must be
When I help Him as she helps me."

Last year I asked God to let me help, and He having a lot to do said I might. Then He took me about and showed me the way to take and the work to do. I followed Him, and the way was clear. But sometimes I forgot; I barged ahead. I threw away the good, the useful, and the beautiful. I saved the hulls; the mean, the low, the ugly. I thought I knew the way. But He was patient; He knew I meant to choose the right, and so He kindly took my hand and showed me where I'd failed, and how He'd have me do. I suffered for my failures. The knocks have made me smoother. I have learned to hold more tightly and walk closer.

Next year I want to help again. I will have had one more year's experience. Perhaps I can discern just a little better what is good and what is to be thrown away. I will know a little more about His instructions—the Bible. I will see a little more clearly the hands that guide me—His Spirit, the Church, the Home, the School. I'll wait just a little longer in prayer before I go. I'll trust my way completely to Him, whose "strength is made perfect in weakness."

Newton, Kans.

* * *

WHAT?

By Carl Beck

"What?" Perhaps no word looms larger in one's mind, in taking a perspective of the road ahead, than this one. With Europe starting its second year of warfare, with the Americas finding their garners filled with the largest marketless surpluses in history, with Europe starving for need of those surpluses, with our own beloved country plunging deeper and deeper into debt, with the young men of our land facing, for the first time in its history, the necessity of a season of peace-time military training—with all these before him, it is only logical for any forward-looking person to wonder, "What next?" Will next December 31 find America farther along in her fight for democracy, or will the outside forces pressing in upon us have overwhelmed our democratic ideals? Will man have learned how to solve his problems? Will he realize what a creation he is living in? Will he utilize the wonders of that creation for constructive purposes—to make himself happy rather than to destroy all that which makes for happiness?

One could easily carry on this line **ad infinitum.** The farther one progresses with this questioning, the less sure he is of anything. Don't you see, you've got to stop somewhere! You need a sure foundation on which to build your life!

Not until I realize that no matter where I am one year from today (in school, at work, or in a civilian training camp) I will be just where my Master wants me,—then, and then only, will I have grasped the truth, "We know that all things work together for good to them that love God." Of necessity will my silly fears and pessimisms leave me. I'll realize that next spring nature will again burst into bloom. Birds will sing as merrily as ever. I'll be somewhere. If that somewhere is here on this old earth, I'll listen and observe. I'll continue to praise the Lord for His kindnesses to me.

Next year will contain 365 days. Each one of those days will hold some new experience for me. God will give me each day—one at a time. In the evening He'll take it back and paste it in His book. I'll never see it again. If I've shaped that day into something lovely, I'll be glad. If I haven't—it's gone.

Wauseon, Ohio.

* * *

IT'S NOT ALL IN THE RESOLUTION

By Edna Fern Stoltzfus

The embers diffused a rosy glow about the cozy room, forming a halo about the silvery head of its sole occupant. As I entered the room that New Year's Eve and found her thus I became irritated. The peace on her face seemed mockery. How could there be peace? Through my mind whirled a haunting picture of the past year. Every day seemed helplessly blotted. Blotted with hideous jealousies, dishonesty, quarrels with Mother.

"It's no use, Grandmother. I've tried to be good, but just see what happens!" Desperately I flung myself into a chair. For a time all was painfully silent.

Then Grandmother in her kindly voice said, "Yes, I understand. Once I, too, tried to be good. Repeatedly I resolved to be more congenial at home, to be honest at school, to choose other companions—but I always failed. Life seemed harsh, useless, flat. Then one day I was aroused from my despondency to face reality. I found Jesus! I no longer had a need for resolutions. Daily, hourly, He solved my problems. It was so sweet to lean on Him. He took up the 'tangled strands' which I had 'wrought in vain.' Only by 'the skill of His dear hands' has anything been accomplished."

Her last words fell on my sick heart like a soothing balm. A deep peace surged within me. It seemed too great for my little miserly life. "Father," I breathed, "take this new year and let it be **in** Thee and **for** Thee."

Premont, Tex.

* * *

A NEW CHAPTER IN LIFE'S BOOK

By Mary V. Shank

With the end of this old year another chapter in our book of life will be completed. The coming of the new year begins a new chapter.

Let us reread our last chapter. We find some large and small errors. We can only mention a few of them. A growing inner hatred of certain men and races is a serious mistake. We hear of wars and rumors of wars which are a fulfillment of God's Word. Little white lies and slanderous backyard gossip are just small things, but they have left blots and smudges on the pages.

The new chapter with its clean pages can be improved slightly by avoiding the mistakes of the previous year. We have tried in each successive chapter to improve by recognizing our failures.

We need an editor and interpreter to be our guide and counselor for every word and page that is written. Christ is the editor, and only when we put our new chapter into His hands will we find improvement.

With Christ having complete control of our lives, each new chapter will improve until we reach the final climax at the end of life.

"He came to my desk with quivering lip.
The lesson was done.
'Have you a new leaf for me, dear Teacher?
I have spoiled this one!'
I took his leaf, all soiled and blotted,
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
'Do better now, my child!'

"I went to the throne, with trembling heart.
The year was done.
'Have you a New Year for me, dear Master?
I have spoiled this one!'
He took my year, all soiled and blotted,
And gave me a new one, all unspotted,
Then into my tired heart he smiled:
'Do better now, my child!'"

Goshen, Ind.

* * *

THE NEW YEAR A CHALLENGE

By Myrna Kremer

We indeed are challenged who have the privilege of living, not only living but exerting influence in our nation today at the beginning of this new year. This will not only be a year of opportunity but one of great responsibility as well. The true American youths of our land are not seeking an easy, carefree existence, but rather welcome and gladly assume responsibility. Our nation needs young people of this type and plenty of them.

Somehow at the end of the old year and at the beginning of the new one, our thoughts go back to personal failures and successes we have achieved during the previous three hundred and sixty-five or sixty-six days. Since nothing can be done about them we look to the year ahead, realizing that it is a new beginning and with determination can be exactly what we wished the old year had been. For this reason we make resolutions (and good ones) fully intending and expecting to keep them.

It is well to make resolutions, but many persons, in fact, most persons, find it very difficult and almost impossible to keep them for any length of time.

A moral man tries hard to live up to his resolutions, but only a Christian who has experienced the transformed life can completely do this. It's only through the strength

(Continued on page 26)

CHRISTIAN MONITOR PULPIT

"HE SHALL DIRECT THY PATHS"

A New Year Sermon

By Paul M. Roth

TEXT: In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

A Christian man sat in the Master's presence thinking of the coming of the new year. It was a good but solemn thing to do. The man's thoughts in that Presence ran thus: "Seeing Him, I am sure that every year is the year of our Lord. It ought to be begun, continued, and ended in Him. He will be with me all the days. My days must be in his hands." The Christian man continued his meditation—always in His presence. "What sort of man ought I to be, this year and all years?" The answer came out of an old word which had new meaning, in His presence: "Complete in Him." Again he asked: "What kind of work ought I to do this year and all years?" The centuries fade away and he seems to hear again: "Whatsoever he saith unto you, do it." He asked again, "Where shall I go to be His man and to do His work?" Once more old words leap into new times: "To your household, to your neighbor, and to all the world." "How can I do all this?" "The entrance of thy words giveth light," therefore give yourself to Bible study; "not by might, nor by power, but by my Spirit, saith the Lord of hosts," therefore give yourself to prayer; "I can do all things through Christ," therefore give yourself to work; "in all things he might have the pre-eminence," therefore give yourself to Him. And the man arose from the meditation to make the New Year and all years, years of the Lord. And the Master arose and went with the man.—N. W. Christian Advocate.

It was the writer to the Hebrews who received divine inspiration from God to record that all the great patriarchs who died in faith confessed they were strangers and pilgrims on the earth. Each God-fearing man had a forward look that took his mind from the things of the earth, earthly; and centered it upon the things of heaven, heavenly. Long before the apostle Paul had penned his words to the Colossian brethren these God-fearing men had received the divine admonition to set their affections on things above and not on things on the earth.

This land with its people, in which we find ourselves at the close of this old year and at the opening of the coming new year, is becoming more and more complex, and less and less like God. The fact that the righteousness and true holiness of God is so little in evidence among His creatures reveals two truths. First, that all men as wandering sheep have gone astray; and second, that all who have returned unto the Shepherd and Bishop of their souls have done so by acknowledging God, and allowing Him to direct their paths.

It is natural for man to follow a downward course, drifting with the current, or rising and falling with the tide. He follows a strange path in a strange land, with no guide, no chart, no compass. "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." For this cause God purposed in His heart to destroy man whom He had created in His own image from off the face of the earth. The deceitful part of sin is that man does not see sin to be sinful, and even though his heart is desperately wicked he doesn't know it, because Satan has blinded his heart and mind. Yes, man's way naturally is perverse. For this reason we need to abandon our own will and accept the will of God through Christ Jesus our Lord, by the aid of the Holy Spirit. Then, even though our way may not always be clear and bright, we can rest securely, and be satisfied that God is directing our paths.

Twenty-five years ago much of Northern Michigan was entirely new country, covered with dense forests, and almost without roads. The best woodsman was liable to be lost among the trails, unless he carried a pocket compass. A settler of those days tells this story:

"One day I had been in the woods, when, though I could not see the sun or sky, I knew by settling darkness that night was coming on, and started, as I thought, for home. I was so certain of my direction that for some time I did not look at the compass. On doing so, however, I was greatly surprised to find that, whereas I had thought I was going east, in reality I was bound due west. Not only was I surprised, but so sure of my own judgment and so disgusted with the compass, that I raised my arm to throw it away.

"Then, pausing, I thought, 'You have never lied to me yet, and I'll trust you once more.' I followed it and came out all right."

So, in like manner, with all the darkness, pitfalls, problems, and perplexities that may lie before and around us during this coming new year, we can trust our feet to the guidance of Him who has promised to direct our paths; remembering, "He is faithful that promised."

It is all very beautiful to feel such confidence in God, but remember the forepart of our text tells us that our paths will be God-directed when we acknowledge Him in all our ways. Yes, we have been taught what is right and what is wrong; we have been taught to abhor that which is evil and cleave to that which is good; yet many of us are making miserable failures trying to make God think as we think, trying to make Him conform His will to our will. We bring our wants and desires to Him, and lay our plans before God, beseeching Him to bless US in OUR endeavor. Then, because we fail to realize that God's thoughts are so much higher than our thoughts, even as the heaven is high above the earth, and His ways are just so far removed from our ways, we depart discouraged from prayer and sometimes even from fellowship with our Lord.

In acknowledging God we place God first and foremost. We recognize His greatness and knowledge, His faithfulness and holiness, His purpose and will, appropriating these attributes unto ourselves for His praise and glory. During this new year may these divine attributes of God be revealed more serenely unto us His children; and may they be reflected more clearly by us to our fellow men.

Will your life be blest and be a blessing during the coming year? Will you enter new paths heretofore untrodden, with courage and confidence? Will you be patient and submissive, yet diligent and progressive, as He leads you forward in His service? If this is your prayer then:

"Trust in the Lord with all thine heart;
And lean not unto thine own understanding.
In all thy ways acknowledge him,
And he shall direct thy paths.
Be not wise in thine own eyes:
Fear the Lord, and depart from evil."

Masontown, Pa.

COULDN'T PACK IT UP

A young minister was leaving an English town and was bidding an old lady good-by. "Well, sir," she said, "you'll be busy packing up your belongings, I expect?" "Yes," he replied. "I have only a few things to get into the boxes now." "There's one thing you won't be able to pack up, sir," said the old lady. "You'll have to leave that behind." "I did not know—whatever is that?" questioned the minister. "You can't pack your influence sir," she answered quietly. That is true whether influence is good or bad. "The seeds of good we sow both in shade and shine will grow"—it is well to remember it; and it is just as true that "the evil that men do lives after them." What kind of influence will you leave behind when God's call comes?—Christian Herald.

There is no truer test of a man's character than the ideals which excite his genuine enthusiasm; there is no surer measure of what he will become than a real knowledge of what he heartily admires.—Liddon.

Editorials

Meditations as the Year is Closing

This is the New Year number of the Monitor, but the material has to be prepared during the closing weeks of the Old Year. As we write this we are impressed to look in four different directions, as the sands are rapidly trickling from the hourglass of 1940.

1. **Looking Backward.**—Mingled feelings possess us as we think back over the past year. As we call to mind how the scourge of war has spread until it embraces the greater part of the civilized world, with only the two continents of the Western Hemisphere still untouched by its death-dealing agencies, we are saddened indeed. And when we think still further of how the Dominion of Canada is already at war and that the United States is constantly being drawn closer to the conflict, our feelings of depression only increase. And there are other dark things in our national and personal life that cause us to look backward into 1940 with sorrow and regret.

But that is not all that is to be said concerning the year that has just about passed into history. It has had its bright sides too. While other lands have been invaded by land or sea or air, with bombs and shells and shrapnel bringing a reign of terror, destruction, suffering, and death, we in the Americas have enjoyed peace and quietness. While other peoples are suffering because of lack of sufficient food and other necessities of life, we have plenty and to spare. While Christian people in other nations have been oppressed and persecuted, and have not enjoyed liberty of public worship and service, we have been blessed not only with such freedom, but with a government that is friendly to all Christian activities. We often wonder if we are as grateful to God as we should be for the national blessings which we enjoy.

Then there are the many other blessings, both temporal and spiritual, which the year has brought to us as individuals, as families, and as a church. We have enjoyed the inspiration and fellowship of children and youth, and have rejoiced to see them interested in spiritual things and the work of the Church and her teaching agencies. 1940 has brought much happiness to us all, and new gains for the Church and her agencies have been made. Souls have been saved, our missions have been extended, and the Church has been increased, if we can take outward conditions as a criterion. Hence we have many things to feel happy for as we look backward.

2. **Looking Forward.**—We realize that we cannot pierce the veil of the future. Yet as we try to think of what the New Year may bring, if the Lord tarries, again we could take quite a gloomy outlook. The Selective Service and Training Act, which is just going into effect, will be sure to disrupt to some extent, at least, the home and community and church life of us all. These and other major steps toward war do not make the future look very rosy to the person who hates war and who is conscientiously opposed to it in any form. The mobilization of industry for the production of war machinery will present increasing problems to nonresistant people who are either employers or employed in industrial work.

But again we must not let these things take up too large a place on our vision. Wars have a way of coming to sudden crises at unexpected times, and so the present conflict may be over long before 1941 has filled its place in the march of time. No matter what may come, the Lord has promised to care for His own, and so we can face the unknown future with faith and with the confidence that He is the Sovereign of the Universe and the Ruler over the nations, and that ultimately His kingdom will prevail. If He tarries or if He comes the second time, we know that He will have rich blessings in store for all His faithful followers.

3. **Looking Inward.**—The New Year season is also a good time to take a look into our hearts to see what is our relationship with God and our fellow men. Is our faith in God and His Word such that we can face the future with the confidence that all will be well with our souls, no matter what may come of good or ill as far as this life is concerned? Is our heart filled with such a love for our fellow man that we can enter the New Year without any grudges or ill will to blight our lives and make them barren and unfruitful? It is important that we examine our inner lives if we would face the future with hope and confidence.

4. **The Upward Look.**—As we let our minds go out along the lines suggested, if we depend upon what we see about us or within our own hearts, we will probably find little to give us either hope or cheer or to help us face the future without fear and with perfect trust. We will probably be led to exclaim with Paul: "And who is sufficient for these things" (II Cor. 2:16)? And this brings us to the need of the upward look. Unless we look to the Lord for guidance and strength, for calmness and courage, for a confident hope and an undying love, we will not be able to face the future as we ought and as He desires that we should. But if we take the upward look of faith and hope and love, we can well say, again with Paul: "Not that we are sufficient of ourselves . . . but our sufficiency is of God" (II Cor. 3:5).

As we leave the Old Year and enter the New "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

Winter Activities

Each season brings its peculiar activities, especially to the farmer, but also to everybody. Each time of the year also brings particular activities in the work of the Church. The winter season, among other things, brings with it the short term Bible schools in many places throughout the Church. Some are held in connection with our established church schools, while many more are sponsored by conferences or congregations and held in local churches. Some of these are in progress as this is being written, while others are scheduled to begin soon. They furnish an excellent means of providing Bible instruction to young people and others who can get away from the pressing duties of life for a few weeks in winter. We trust that many will avail themselves of this opportunity of strengthening their Christian lives and better fitting themselves for service in the kingdom of our Lord. May the Lord richly bless our winter Bible schools.

Other spiritual activities also come to our minds as being peculiarly fitting in winter time. At this season of the year local congregations often can more appropriately engage in some kind of class work under the leadership of one of the ministers or some other qualified person. We have particular reference to teacher training, mission study, or Bible study classes. Excellent courses in teacher training and mission study with appropriate textbooks, have been worked out by our church bodies. These courses usually comprise twelve lessons, and hence can be taken in any three-month period. Two can be taken at the same time, if desired, by having two recitation periods in one meeting. These courses are accredited, and all who successfully complete them are entitled to a certificate of credit. Why not organize a study class in your congregation at the beginning of the New Year? If interested, write to the Mennonite Publishing House for literature describing these courses.

There are still other church activities that are well suited to being conducted in winter time. Congregations often like to have Bible conferences some time during the year. In many places such conferences, lasting anywhere from a week end to a whole week, can serve the most people some time during the winter, when outdoor work is reduced to a minimum. This is true also to some extent with regard to revival meetings, although these are not confined to any particular season of the year. Winter is also a good time to do some study by correspondence, or in other ways to improve one's self by more intensive reading and study than can be done in the more open months of the year. Winter is here. Let us make the best possible use of the time to the honor and glory of God and to the advancement of His cause.

Feeding the Hungry

This is a question that is much discussed in both America and Europe. Led by Herbert Hoover, the humanitarian-minded people of our land would gladly share the surplus of food in this country with the millions in Europe who are said to be facing starvation this winter. But thus far Great Britain has refused to lift the embargo on lands occupied by Germany for food ships to pass through. Unless somehow this condition is changed, many millions of innocent people will no doubt suffer severely this winter. This is but another instance of the cruelty of war. The innocent suffer more than the guilty, and those who would gladly help to relieve suffering are prevented from doing so.

We are glad, however, that the Mennonite Central Committee, the official relief agency of all Mennonite groups, has been able to function right along and to make its contribution to the relief of some of the most needy people in England and on the continent of Europe. Bro. M. C. Lehman has been aiding needy ones in Poland, among whom are many of the Mennonites in that region. Money can be sent to Germany, and this is used to purchase food for Poland anywhere it can be obtained in Europe, chiefly in Holland and Switzerland. Bros. Ted Claassen and John E. Coffman are helping refugees in England, with their headquarters in bomb-scarred London. Bros. Ernest Bennett and Henry Wiens have been doing fine service in helping the needy in unoccupied France. A recent telegram from France states that our workers have opened a milk depot in Lyon, to furnish a glass of milk a day to 5,000 children. Powdered milk is secured in ton lots from Switzerland. The winter's project is to use ten tons, according to present plans.

We are glad that our church is able to give at least some help and to keep up its testimony to the principle of saving lives rather than destroying them, in a world that is so steeped with hate that the destruction of real or potential enemies is now considered the work of greatest importance that any nation can engage in. Our Relief Committee appreciates the support that has been given in offerings and in the gathering of clothing. The latter will be sent to Europe as rapidly as shipping facilities open. May the good work of feeding the hungry both natural and spiritual bread be the concern of all of us as Christians.

The Christian Monitor for 1941

With this issue the Monitor starts on the thirty-third year of its existence. It is not an old publication, and yet when nearly one-third of a century is written on its records it can hardly be termed a novice or an upstart. During this time four different editors have been in charge, but always it has stood for Christian literature of a high type, both as to literary merit and Christian ideals. As we face a new year we want not only to continue the same standards but if possible to raise them still higher for our Lord and His Church.

Before we speak of any plans for the material to go into the Monitor during the coming year, if the Lord tarries, we want to mention a few things concerning our circulation. During the years of the financial depression the Monitor felt the effects rather severely through a reduction of the number of subscribers. But we are glad to state that we have not only recovered all lost ground, but that today we have a larger subscription list than ever before in the history of the paper. We have safely passed the six thousand mark and are now starting on the seventh thousand. We thank our readers very much for their co-operation in raising our subscription list to this level. May we have your continued help in still further increasing the circulation of the Monitor and in this way augmenting its usefulness.

Most of the regular features of the paper will be continued, with special writers dealing with helps for the Young People's Bible Meeting, Bible Study, the Sunday School, and a Biblical interpretation of World News. With the beginning of 1940 we added "Our Home Circle" as a new department of the Monitor. The appreciations expressed for this feature of the paper have led us to continue it, and we trust you will enjoy its monthly messages during the coming year. We expect to have some especially good things in this department from month to month, and will appreciate questions and voluntary contributions. Articles on Christian Life, Education, and Missions, by various writers will be continued, as well as sermons and helpful stories. We hope to begin several new series of articles soon, on "Literary Gems of the Bible," and discussions of the "Seven Ordinances of the Church."

We ask you to pray for the work and to continue your helpful co-operation in contributions and subscriptions for the advancement of the cause of Christ through Christian literature.

Christian Life

ON LIVING WHILE WE ARE ALIVE

A New Year Message

By Eliot Porter

You remember that story Jesus told of the poor-rich fool, whose fertile acres yielded such abundant harvests that his barns could not contain them, and he said, "I know what I will do. I will build larger barns. And when they are finished and filled, then I will be on Easy Street, and I will say to myself, 'At last you have enough—far more than you used to dream of. Take your ease. Eat, drink and enjoy yourself. One last effort and then you can go and live in California.'" But that night Death rapped at his door and spoiled it all.

That parable hits a lot of us who are not misers of money. There was a woman once who found her life suddenly wrecked, and exclaimed, "But I was just getting ready to live!" Yes, and so was the poor-rich fool, and so are a lot of the rest of us. There is something which needs saying, and which can be said in a pulpit, about the rights of the present as over against the rights of the future, about the folly of forever sacrificing today for a tomorrow that may never come, about the wisdom of living while we are alive. It is true that Jesus emphasized the wisdom of foresight, but it is also true that He warned us against too much of it.

We are always getting homes ready to live in and never taking time to live in them. We are always providing for those we love, and not taking time to live with them and love them. We are always slaving for some distant time when we will have "made the grade" and can at last relax and enjoy life. We are forever holding our noses to the grindstone in order that in some day of retirement we may have everything we need, whereas we may never live till the day of retirement, or, if we do, it may find us, like treadmill horses, blind to all interest and joy and beauty, unable to do anything but stagger on in the same old round until we die.

This is folly, in the first place, because it involves making a rash wager with destiny, for we, and those we love, are guaranteed not one day more of health or even life than this in which we live.

It is folly for another reason to sell the present for the sake of the future, because it actually interferes with our ultimate success. A good many of us would be more efficient if we did not sacrifice so much to efficiency. We spoil our game by "pressing our stroke." We would be more effective if we were less intense, less tired, more discriminating, more tactful, had more patience, poise, perspective. Many a student pays too much for his last "Straight A;" many a teacher would be a better teacher, and perhaps even a better specialist, if he were not quite so immersed in his speciality; many a merchant would buy more wisely and hold more of his customers if he did not sacrifice every moment to his business; and many a minister would be a better minister if he were not such a slave to his job.

Moreover, always to sacrifice the present for the sake of the future is more than a folly, it is a sin. It is a sin against life. Life ought to be genial and generous and lovely, not crabbed and stingy and drab. We pity our forebears who lived in their kitchens and kept their front rooms shaded and empty save when visitors came. But every one of us knows people who have put off living until life was over, never possessing themselves of their opportunities until it was too late.

It is a sin not only against life, it is a sin against the God who gives us life. It is to treat Him as the children in Ruskin's story treated the man who invited them to spend a day in his beautiful estate. Neglecting everything else they spent all their time in trying to see who could pull the greatest number of brass tacks out of the furniture.

And it is a sin against our fellows. We have most of us known people so busy producing a magnum opus in a world already overful of opuses, of people so engrossed in perfecting an invention in a world already surfeited with inventions, of people so bent on promoting some reform in a world overweary of reforms, that they could scarcely toss us more than three words over their shoulders as they braced themselves to their tasks. Hard-driven, hard-shelled, hard-boiled they became, for the sake of some all-important but distant contribution to humanity. And all the time what humanity needs is not more volumes or more gadgets or more campaigns but more genial folk, more people who are not driven and drab, more people with a breath of leisure about them, and an impression of reserve force not yet being expended, and a little of the kind of radiance calculated to persuade a discouraged soul not to end it all just yet. How much the world needs this kind of person! Even ministers grow driven and drab. There was an apocryphal story going about last summer of a minister who, walking near a water front, noticed a discouraged man behaving suspiciously, engaged him in conversation, and drew from him the confession that he was about to jump off the dock and end it all. The minister persuaded the discouraged one to postpone his intention long enough to talk it over for half an hour, after which they both jumped off.

"The gladness most worth having," Bishop Brent has somewhere said, "is that which is at hand, growing by today's highway." We really know that this is true. But how to make this gladness our own seems difficult, seeing how few of us manage it. We have diagnosed our selves. It is time we write ourselves a prescription.

Ingredient one: simpler standards of living. If we are ever going to lay hold on this gladness which grows by today's highway, most of us will have to give up the idea that we can never be happy until we ride in an "executive's car" and possess all the apparatus which is spread before our eyes in the "illustrated sections."

Ingredient two: room for leisure in our lives. Even for the sake of our work we would be wise, most of us, to make more such room. But the main argument for leisure is not more efficiency but more enjoyment in living. Robert Louis Stevenson inveighed against dead-alive, hackneyed people whose nature is not generous enough to enjoy random diversions, and who pass in a sort of coma through those hours that are not dedicated to grinding their noses on the grindstone. He insists that extreme "busyness" is a symptom of deficient vitality. We will be wise if we take time out now and then to gather the gladness that grows by today's highway.

Ingredient three: time to be with our families and our friends. Even though the manuscript is late for the printer, or the new book remains unread, or the thesis unfinished for a day or two longer, the sun will still rise. We can take a day off occasionally to celebrate this anniversary or that event or somebody else's achievement. And then, whatever happens, there will have been those times. And we can take a half hour now and then, without nervously consulting our watches, for talking with a friend, or writing a real letter to a friend, and now and then, if we are very wise, we can take a day to visit a friend. True, we might grow richer if for those periods we held our noses to the grindstone, and yet how much poorer we would be!

Ingredient four: room in our lives for beauty—beauty of earth and sky and trees, beauty of music, beauty of art and poetry. Charles Darwin confessed in his older years that he was like a man grown color-blind. Till thirty poetry and music and pictures had been a pleasure to him. But with the years he had turned his brain, he said, "into a machine for grinding laws out of facts," until part of it had atrophied, and Shakespeare nauseated him and he had lost all taste for pictures and music. If he had it to do over again, he said, he would make time every week for the cultivation of these interests, the loss of which had left him poorer and less happy.

Ingredient five: the sense to welcome immediate opportunities to be of use in the world. We are apt to view as interruptions the arrival of some friend to ask advice or tell his troubles or seek our aid. We want to get on with our job. But five years from now, or fifty, the job may not seem so important, whereas our having been needed, and of use, in some other life may stand out as one of the real reasons why life was worth living.

Finally, a sixth ingredient: some element of meditation and prayer and worship. There is nothing like thanksgiving to make us recognize the gladness that grows by today's highway. If we plunge thoughtlessly into the ac-

tivities of the day the chances are that we will take every good thing in our lives for granted —health, for instance—and never appreciate it until it is taken from us. But if we begin every day with sincere thanksgiving for every good gift which God has given us, we will go into that day richly aware of every good thing in our lot. And if we really pray, anxiety subsides, and faith grows strong, and we gain poise and peace and perspective. Great things grow little, and little things grow great, when we really pray. And we see life steadily and see it whole. If anyone is convinced that he needs to take more care to live while he is alive, then let him make this experiment: set aside fifteen minutes at the beginning of each day, for quiet, meditation, and prayer, and see if this does not lift his load of care and let him relax from his eternal strenuosity and open his eyes to the gladness most worth having, which grows by today's highway.

Some of us live so that if our lives were snuffed out tonight they would be left truncated things, unrealized and unlovely as a house abandoned half complete. But here and there a few wise souls manage somehow so to live that, whether the end comes soon or late, life proves a thing essentially complete, symmetrical and lovely.

Once a man so lived that though death claimed Him young, in mid-career, His life proves still today the loveliest, worthiest thing on all man's horizon. He was wise, throughout His years, to keep the balance between strenuosity and repose. He never gave up His dedication to His far, brave goal. His life was the most strenuous life of which we know. Yet He always lived while He was alive. How did He do it? Well, He kept His standards of living simple. Resolutely He kept a place for leisure in His life. Always He took time to live with those He loved. He was never so intent on His distant goal that He could not minister immediately to human need. And always, even when He was busiest, He took time for meditation and prayer. We call Him Man of Sorrows, but it was our sorrows rather than His own He bore. Of Himself, He lived with a deep joy in His heart, which He bequeathed to His followers. Richly He lived while He was alive. God give us the wisdom to do the same.—Selected by Sadie E. Hartzler and used by permission of the author.

Oxford, Ohio.

GETTING THE MOST OUT OF LIFE

By Lois G. Baer

There is an old hymn that begins, "Lord, plant my feet on higher ground!" And it's a prayer you can make when you can't make any other. There are times in the life of every one of us when we feel that the light within has been blown out—that light which has been to us as a pillar of fire by night, a cloud by day, and a sustaining hand which has held us close through all the dark times.

But even in this dreadful experience we can cry out and say, "Lord, plant my feet on higher ground! Don't let me sit here and weep; take me on up to where I can get a view!" That's what we need—a view! We have lost our light because we have lost our power to see, and because we have covered it up with a bushel.

Many saints are content to live like men in coal mines, who see not the sun. Tears mar their faces, when they might anoint them with celestial oil. I believe that many of us pine in a dungeon when we might walk on the housetop and take a view of Canaan. Cast away whatever interferes with thy pure love to Christ. Make Him the source, the center, and the circumference of all thy soul's range of delight. Rest no longer satisfied with thy selfish attainments—aspire to a higher, a nobler, a fuller life. Upward to heaven, nearer to God.

"I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray, till heaven I've found,
'Lord, lead me on to higher ground.'"

Not many of us are living at our best. We linger in the lowlands because we are afraid to climb. We do not seem to know what the Man of Galilee meant when He said, "He that loseth his life for my sake shall find it." We all like to talk about what we have done, what sacrifices we make, what we have given up for Christ, and forget that we must give up these selfish attainments, if we shall find our life. We must lose ourselves in order to find ourselves.

Every day I hear someone talking about his rights. He wants his rights, he demands his rights, he sues for his rights. While eating dinner one day in a large restaurant I observed a man. He was stately,—appeared to be faring well with this world's goods. The restaurant was crowded and the waitresses were rushed; they seemed tired and nervous, yet he rapped on his table and demanded better service. It was his rights that were suffering.

Then on the other hand I hear folk say, "Well, what does life really mean anyway—what is there in life for me to live for?" They become despondent. Both these individuals demand more than they give. We must put something into life in order to get something out. We must lose ourselves.

A good example is David Livingstone. He gave his life in Africa for Christ's sake that he might find it in eternity. His was not a selfish service,—he felt it his duty to bring enlightenment and happiness to a people in darkness. When we lay ourselves aside and see others, then we begin to live,—begin to find our life.

Sometimes we might fail to get the most out of life by some disobedience that has darkened the sources of light in us—something that we are doing that we know is not God's will for us, or something that we know we should be doing but refuse to do.

Or, perhaps we are struck blind suddenly by anger, or by an unjust hurt given by someone we love, and all the fountains of life in us go dry. The Man of Galilee again says, "Be ye angry, and sin not: let not the sun go down upon your wrath." We have one temperance lesson every quarter, and discuss the drunkard—strong drink and beer—the reaction it has on our bodies. But we neglect to emphasize "anger" in these temperance lessons.

When we study the structure of our bodies and especially the glandular system, we find that anger produces more poison in our bodies than many drinks of whisky. Observe a person that has been in a fit of anger—notice how long it takes him to recover fully. Sometimes it takes several days for the poison produced by the adrenal gland, from a fit of anger, to pass off. When people hurt you or drive you to anger, call for help **silently,** and don't speak until it comes.

Be careful how you think—you may rise or fall according to your thought life. "As he thinketh in his heart, so is he." You judge people by their thoughts. You judge yourself that way; you condemn yourself for careless thinking; you suffer because of wrong thinking, and when you are ill you get well by taking thought. Let us climb to higher ground in our thinking. Although it may be more difficult, it goes down deeper. Let us live the dedicated, truth-seeking life of a Christian, slowly advancing, filled with discovery, victory, failures, holy moments of light.

Tranquillity is something else to attain. Be not disturbed at trifles or accidents, common or unavoidable. Tranquillity of mind is absolutely necessary for one's happiness and accomplishment of good work. People are all alike in having some cares, some sorrows, some fears, some anxieties. But the real difference between people is the way they bear them.

The only way to live in a world like this is to live at one time and the same time, two lives —the outer life and the inner life. The Gospels say two things—"Give us this day our daily bread," and "Man cannot live by bread alone." The former is absolutely necessary for the outer life and the latter is equally necessary for the inner life.

There is a wonderful happiness one can possess by doing something for someone we don't like or somebody we resent. Send out a

(Continued on page 22)

THIS YEAR IS YOURS

God built and launched this year for you,
Upon the bridge you stand,
It is your ship, aye, your own ship
And you are in command.
Just what the twelve-months trip will do
Rests wholly, solely, friend, with you!

Your log book, kept from day to day—
My friend, what will it show?
Have you on your appointed way
Made progress—yes or no?
The log will tell, like guiding star,
The sort of captain that you are.

Contrary winds may oft beset,
Mountainous seas may press,
Fierce storm prevail and false lights lure,
You e'en may know real stress.
Yet does God's hand hold fast the helm
There's naught can e'er your ship o'erwhelm.

For weal or woe, this year is yours,
Your ship is on life's sea,
Your acts, as captain, must decide
Whichever it shall be;
So now in starting on your trip,
Ask God to help you sail your ship.

—J. Beck.

Our Home Circle

THE CHRISTIAN FAMILY IN THE NEIGHBORHOOD

By F. Rose Buckwalter

The Editor of the Monitor will gladly make room in this department for questions or exchange of views concerning matters relating to the home.

In the purpose and plan of God the Christian home was set up here on earth as a pattern of the Home in Heaven. As B. Davidson says in the tract, **Is Your Whole Family Saved?** "God has formed heaven on the family principle. Heaven is called by the great Son, 'My Father's House,' where He lives, loves, rules, and blesses. There is a deep consciousness in the heart of every child of God that heaven is our eternal home. God has patterned earth on the same family principle, and it is His will that each family on earth should be a miniature of heaven."

The Christian family must have some definite purpose for living, and as this is upheld and lived out by both father and mother working in unison, it becomes eventually the first principle of life and character in the children.

Relationships inside the home are of primary importance. Unless these are what God intended and ordained from the beginning any other relationship outside the home cannot be what it ought to be. Many a home has failed to give the true tone because mother has not instilled respect, obedience, and reverence in her children for the father. In God's order he is the head of the home, under Christ. Also, father's attitude of respect and love to mother—in seeking to shield her from the battles of life which may become too hard, by showing the chivalrous spirit of courtship days, and in being true and pure and faithful to her alone.

There are always problems of varying degrees in every home, but how we do thank God for that throne of grace in the Christian home where these problems can be taken. A way out is always opened before the child of God. Much depends on the way our problems are solved as to the effect, not only on our own family but upon others who contact us.

For illustration, a little girl had been naughty and self-willed. She had quarreled with her younger sister about whose turn it was to wash the dishes. Angry words and even a slap had been given by the one contesting the right to be off duty. Tears were much in evidence and sullenness at mother's correction. A departure into the bedroom with the sullen one, a quiet talk and prayer, then a kiss and a promise to do better. Do you not think that the girl will be better able to meet her friends and neighbors and live in the proper relation to them if helped at home to find the right way out of trouble?

As the children behold the peaceful relationships between their parents they will want to follow the example as seen in their home. As they go out to other homes which are not built on the pattern of God they will view the contrast and will come to their parents and lovingly and truthfully say, "I'm glad you are my parents and not they?" God pity the child who wishes his mother or father were someone else.

One day a little child had been visiting for a while with one of her schoolmates. On coming home Mother inquired about her visit to her little friend and the child said, "Mamma, I'm glad you're my mamma instead of Lucy's. Her mamma smokes and takes Lucy to the show, and she doesn't have a nice home like I do."

Children in turn will offer their willing obedience in a home where God is obeyed and His Word given first place.

I read in Luke 1 the story of a home which fulfills every ideal of our present-day Christian homes. In its relationships, influence in the neighborhood, and opportunities to do the will of God, this home was at the head of the list.

Zacharias and Elisabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." The child born into this home had been prayed for, and he was called the greatest man born, by Christ Jesus. At his birth the neighborhood was greatly influenced, for "many rejoiced at his birth." He also turned many to the Lord.

We think of the home where Jesus loved to be. Although the home of Mary, Martha, and Lazarus was not a complete family it was a haven of rest for our Lord. Is my home a haven of rest to others?

IF I SHOULD NEVER PASS THIS WAY AGAIN

A Thought for the New Year

If I should never pass this way again,
If these familiar scenes are lost to view,
And in the various pathways known to men,
I travel on a road that's strange and new;

May there be some one on this way, I've gone,
Some traveler, by grief and care beset,
Who will be given courage to go on,
Remembering words of cheer when last we met!

If but one smile may cheer a lonely day,
If one chance word may lessen some one's pain,
Or one kind deed may smooth some rugged way,
I know I'll not have passed this way in vain.

—Anetta J. Nicholson.

"There is nothing—no nothing—beautiful and good, that dies and is forgotten" (Charles Dickens).

This is the spirit of the Christian home. Its influence goes on and on. It lives forever. "The humble shall hear thereof and be glad," because the Lord is magnified in this way.

"Nothing fails of its end. Out of sight sinks the stone
In the deep sea of time, but the circles sweep on,
'Til the low-rippled murmurs along the shores run,
And the dark and dead waters leap glad in the sun." —J. G. Whittier.

Our Christian homes of today may in time be broken up, but the seeds that were nurtured there for God will spring into beautiful fruit in some other place, perhaps some distant shore.

The influence of our homes must be carefully guarded. These questions would naturally come to each one responsible for the influence of his home. What does my home stand for in the church? What does it stand for in the neighborhood? Do people everywhere know that my home is built on the Word of God; that its walls are decorated for His praise; the furniture for comfort to the poor as well as the rich; its inmates filled with Christian hospitality ready to entertain strangers; and at the same time clothed with humility and not in the latest fashions of the world with make-up and broided hair and all that goes with it.

Do not plant the seeds of pride lest their growing go forth and spoil the entire influence of your home. Pride may be manifest in many ways—by domineering actions, by selfishness, by religious superiority, and by an insatiable desire to be like others. Jesus told us to look to Him and not at others. Comparing ourselves among ourselves, is not wise. II Cor. 10:12.

I once read a story which shows the powerful influence of a godly home. A certain girl was away to college. For some reason she was unable to go home during a short vacation and was invited to the home of another girl. During that short visit the spiritual eyes of this girl were opened. She saw something she had never seen before, the beauty of a godly home. She herself was a professing Christian, as were her parents, but they were not possessors. In the home of her friend she saw what a sweet influence the family altar had upon the family circle, and she understood why this friend somehow was different from many professing Christian girls. She went home determined to be different herself and to let Christ and His Word have first place.

If a young man or woman cannot live a Christian life at home, neither can they do so any other piace. Home is the place where Christian virtues will find their most fertile soil.

The Sunday school has been called the nursery of the Church, but I believe it is more the Christian home which has nurtured the children in the knowledge of God to remain true and grow up in the distinctive doctrines and practices of the church. We can never know until the records are opened in heaven the extent of influence or the

glory God will receive from these Christian homes set for the defense of the Gospel.

The opportunities of your homes are just as many as the members of your household and even more. We cannot measure opportunity, but every child is an opportunity, an eternity of possibilities. We are never limited to our own household; we may ever reach out and gather our hands full of opportunities. My opportunities reach as far as my influence.

The mothers and fathers who see only the present responsibilities and pleasures of parenthood are missing the great plan which God has laid out for them. One mother said casually to another, "Now is your happiest time when your little ones are here around you, and you know where they are." But she was talking to a praying mother who had a vision. Perhaps she was a praying mother also, but God pity the poor soul when she kneels to pray for her wandering children.

The greatest opportunity parents can have in this world is to tenderly lead their repenting children to Christ when they come to the years of accountability and come weeping for some sin which to them looks as great as a mountain, and then, when they have found their Saviour, to watch and pray over them, watering the seed with tears and looking to God to give the increase.

We find many promises in God's Word for the salvation of our household. Noah and his house were saved. Joshua said, "As for me and my house, we will serve the Lord." The jailer believed and all his house, Cornelius and all his house, also Lydia and all her house. Hebrews 2:13, "I will put my trust in him." And again, "Behold I and the children which God hath given me." But Cornelius reached outside of his house, and we find God honoring him by saving his "kinsmen and near friends."

The first passion and purpose of the Christian family should be to honor and glorify God; so this is in truth its first opportunity. But how may we as Christian families honor God? By freely giving ourselves in service to God. Opportunities without number are open to those who look for them. We need to pray the prayer, "Open my eyes that I may behold." The church is constantly calling for recruits. The world is in great need, such as it has never been before. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Might it be possible that our neighborhood would never know that we belong to God? It can never be possible if we follow Christ and go about doing good. We dare not be so engrossed with our own opportunities at home that the poor, the lonely, the discouraged, or the sin-sick soul would be neglected and forgotten.

One day in a group of people who were happily enjoying a get-together meal in the neighborhood, a certain woman came in at rather a late hour but in time for the dinner. On her face was the picture of great sorrow and misery. One woman said to another, "Doesn't that woman look sad?" then the incident was dropped. Later in the course of the meal the same one who noticed the sad face, passed the woman standing by a table eating all alone. The Lord spoke to her and said, "Go near and speak a kind word." The poor soul was almost overcome with tears when someone took notice of her. Later in the day a visit in her home cheered her very much. We never know how much a kind word is needed or a cheering visit.

Life's doors of opportunity are ever open as long as we live in this day of grace. Our business as a Christian family in the neighborhood is to search within to see that our relationships with one another and with God and our fellow men are none other than Christlike. When the relationship is right, then the home is an honor to God, an influence for holy living, and a servant to serve in every opportunity.

Hesston, Kans.

TEACHING RELIGION TO OUR CHILDREN

By Lenora Harkins Wenger

Life is like a voyage across an unknown sea. The Divine Pilot is needed to guide each little lifeboat else the frail barques will be wrecked on the sea of time. Happy the child whose young and tender years have been so surrounded by God that he has learned to know Him as the all-sufficient Father-God, and turning to Him naturally will accept Him as the Pilot of his life.

"Life is but a means unto an end; that end—beginning, mean, and end to all things —God." It's the child's inalienable right to be taught in the things of God. Every parent should consider it his first duty.

Bible Examples

God's people of old were commanded to teach their children in all the words of the law. Deut. 6:4-7, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Faith in the one true God, and love for Him in the heart, working itself out in devoted obedience, was the basis of a religion which was to be taught to the children with careful diligence. Their lives were to be ordered by its principles; it was to be the central theme of all the most familiar and oft-recurring activities of the home. The religion of the Israelites was not to be merely a code of laws to be formally referred to and brought to the attention in tabernacle worship. It was to be a way of life: living, vital, pre-eminent in the close contacts of every household.

If diligent religious training for the children was important under the old economy, how much more important it is in this period of greater revelation and enlarged Christian responsibility!

We have the beautiful example of Timothy, who as a child was instructed in the Holy Scriptures by his godly mother and grandmother, and who in his early youth consecrated himself to the service of God. It should be a challenge and an encouragement to every mother day by day to teach of God and His Word to the little ones entrusted to her care. It will be sufficient reward to see our boys and girls grow up to noble Christian manhood and womanhood; all the self-denial and sacrifices which may be necessary to give attention to spiritual things will be as nothing compared with the joy of seeing our youth preserved for God.

The Need

It is a great temptation to become so engrossed in caring for the physical side of our little ones, their food and clothing and health in general, that we neglect the far more important duty of nourishing the child's spiritual life. A clipping I read recently illustrates the point very well: A certain mother, constantly burdened with family cares even to the point of neglecting to spend time with her children, was busy all summer long filling her jars with fruit and vegetables to be placed on the shelves for winter's use. Every available food was canned, and, when a shortage of jars called a halt, she lamented the loss greatly. A friend, looking on, commended her for her economy, then added kindly, "My dear, it is no fault of yours that no jars are available. I am wondering if you might have time now to think about your spiritual cupboard. Have you made a careful analysis of the spiritual diet in the home? Have you taken care to see that your own spiritual life is nourished with daily Bible reading, prayer, and contact with helpful books and friends? If not, you are robbing your children of that which is just as vital to their welfare as food is to the body."

A Priceless Privilege

Teaching religion to our children is not only a duty; it is a priceless privilege. The mind of a little child is like the clean whiteness of a new page. It is our privilege to write there helpful impressions of God, and all that is beautiful and pure and true. A little child accepts with unquestioning faith the facts of God, His nearness, and watch-care. Many a parent's wavering faith has been rebuked by the implicit trust of the little child in the God who loves and cares. I am sure that every mother who has a daily quiet time with her children can testify to the joys and blessings which it brings. Love and sympathy and understanding are built up between mother and child. The mother notices with real satisfaction and pleasure the child's growth in Bible knowledge; her heart thrills to hear the sweet, childish voices sing the songs of Jesus and His love, and to hear the little lisping lips whisper bedtime prayers. But deeper yet is the emotion when the Spirit brings to the older child conviction of wrong done and confession is made and forgiveness asked of God. No greater joy could come to any mother than came to a certain one in a quiet time one summer eve-

ning. As she explained to her little boy the roads of life which all must choose, either upward with Jesus to heaven, or downward with the evil one to hell, her little boy was very quiet and thoughtful. When she had finished he said, "Mother, I want to be a Christian." He was only a child, and the mother wondered if he understood. After careful questioning she knew that he realized his need of a Saviour and what it meant to give his heart to Jesus. After the prayers for forgiveness and pardon were offered and the good nights were said, a thoughtful and thankful mother and child separated.

Religion Must Be a Reality to the Parents

But, I believe, religious training should begin even before the little ones are with us. We think of the godly Hannah, who before birth consecrated her child to God. All the sweet submission and devoted sacrifice that that consecration involved must have made its own impression upon little Samuel before birth and in his early infancy. The eyes and heart of the little child took in the pious devotion of his godly mother, perhaps somewhat as J. R. Miller in his ninetieth year writes of his mother: "God came to me first in my mother. He could not have come to me in any other way to bless me, so He put His love and tenderness, and purity and grace and sweetness into my mother, and she revealed them to me. After a while I began to know God in other ways, learning to trust Him, and to lean upon Him. Now in my old age my mother has gone, but God remains. And what my mother was to me in my infancy, God is to me in my old age."

If God is very real in the lives of the parents it will go a long way toward creating the same sweet sense of relationship in the heart of the child. If they know Him as a Helper in times of sickness and need, the Giver of all good gifts, a Friend who walks by our side moment by moment, a kind Guardian who never sleeps, the Creator of all things bright and beautiful, it will be easier to talk about Him in simple, natural conversation. It will be easier too for the child to come with spiritual problems which may arise as he grows older.

When summer came, and with it the heavy thunderstorms, little two-year-old Louise screamed with fright as the loud peals of thunder rumbled and rolled, jarring the house and shaking the bed where Louise was tucked for the night. Her mother could hardly quiet her to explain to the little frightened girlie. The truth finally dawned on the little mind that the thunder was God's voice, and that God, who was good and kind, watched over His little lamb and would not hurt her. The tears were dried, the little one again tucked in bed, and the light turned out. Soon after, the mother returned to find her little girl fast asleep, peacefully resting in the Father's loving watch-care. There were other storms which followed that summer and always little Louise would look up in her mother's face and say reassuringly, when she heard the thunder, "That is God's voice, isn't it, Mother? God won't hurt me."

"'What a lovely rose God made for your birthday present,' said one mother to her four-year-old daughter. 'Doesn't God paint beautiful pictures?' asked another as she and her small son watched the sunset. 'Look at the pretty patch of sunshine God has sent for you to play in, Jean,' said a mother to her two-year-old daughter. The little one clapped her hands in delight and danced about gleefully in the sunshine, which came through the living-room window."

To thus link God with nature through the tender impressionable years it will be hard for them to believe that the Father's beautiful world "just happened."

Little four-year-old Jimmie's nose began to bleed one day. The sight of blood made it seem very serious indeed to Jimmie and his little three-year-old sister. With trembling lips and tear-filled eyes Jimmie faltered, "I want Jesus to come and help me;" and little sister tenderly comforted, "I'll ask Jesus to help, Jimmie." Their mother was deeply touched at their simple faith in Jesus as the great Helper.

When to Teach Religion in the Home

Susanna Wesley, the mother of John and Charles Wesley, was always most anxious for the spiritual welfare of her children. She was the mother of a large family of nineteen children, but always took time for their religious training. It was her habit to have one or more of them in her room each evening for a quiet talk and prayer. "On Thursday I talk with Jacky, and on Saturday with Charles." The children loved these quiet times with Mother; and who can measure the results of that godly mother's teaching and prayers?

John Ruskin, the English essayist of beauty and art said, "Everything I have written, every greatness that has been in any thought of mine, whatever I have done in life, has been due to the fact that, when I was a child, my mother daily read with me part of the Scriptures, and daily made me learn a part of them by heart."

Frances Ridley Havergal never forgot two remarks made to her by her mother. The one was made when Frances had been given, for the first time, a little bedroom to herself. "Dear Child, you have your own little bedroom now. Let it be a little Bethel." Miss Havergal said, "I could not then make head or tail of what Mother meant, till some months after, when reading in Genesis I came to the twenty-eighth chapter, and then I understood it." The other were words which influenced her whole life, "Ask God to prepare you for all He is preparing for you." These words became a life prayer with her. Who can estimate the value of kindly advice given by a Spirit-filled mother or father?

The evening time just before the children retire seems the most ideal hour for definite religious teaching, but I have known some mothers who preferred the period just after the noonday meal. Each household can select the period most suitable for it. Singing spiritual songs and hymns, telling Bible stories, reading Bible stories, reading the Bible verse about, memorizing Scripture texts, learning prayers appropriate for children, talking on child difficulties, misconduct and failures perhaps and finding appropriate messages from God's Word to fit the need, the parent praying for and with the child, reading missionary stories, praying for those who do not know about Jesus, and for the missionary—and so we could go on mentioning various possibilities of this precious hour.

But this special period should never displace the worship of the entire family together. Family devotion should not be too formal or stereotyped. It should be a pleasure and blessing to all. As music is a great aid in public worship so in the home worship period it draws the soul upward to God. "Mother," said a little boy, "when I go to school I can't get the songs out of my mind that we sing at home, and I like them better than the songs we sing at school." What a fine testimony to the Christian influence in the home!

"The Complete Home"

I want to quote from a book called, "The Complete Home." It was written for a former generation, but the principles of piety and honesty and upright living we would do well to emulate. The scene is that of an aunt with her three nieces exchanging helpful ideas relative to happy homemaking:

"Sara," I said, "your parents, with a large family, and often insufficient help, could plead little time for religious duties, if any one could ever make such a plea. Now, will you tell us something of their method of religious training, for to them, as to the Elect Lady, it could be written: 'I rejoiced greatly that I found of thy children walking in truth.'"

"Well," said Sara, "we never sat down to the table without a blessing being asked; always as soon as the breakfast was ended, chairs were drawn back from the table, and Father took the Bible for prayers; no hurry of work interfered with family worship; all being together, servants and children, when breakfast was ended, no one need be waited for, or be absent. Father never made very long prayers, but he saw to it that we were attentive; he was apt to ask some question while he was reading, which we must be alert to answer; this kept us from dreaming during prayer time. As soon as tea was over we had evening prayers, a little shorter perhaps than in the morning; so, you see, even as babies in arms, we were present at worship, and never knew what it was to be without it. We were always taken to church even as very little children; the habit formed of being quiet at prayers helped us to be quiet there; from being in church and keeping quiet, we soon learned to hear and understand something that was said or done. At home Father asked us for the text, questioned us of what we could remember, and himself explained and repeated something that had been said. He never allowed any sharp or unkind criticisms of the preacher; even when not especially pleased himself he would not permit any carping. He used to say, 'Don't quarrel with the dish in which you get the Bread of Life,' and he frequently quoted the passage: 'Touch not mine anointed, and do my prophets no harm.' I know once our hired man said, 'That was a mighty poor sermon today,' and Father retorted:

'Poor or not, Thomas, if you'll live **up** to it this week, you'll make an astonishing improvement on your past.'

"We were required to be orderly on the Sabbath, and to read only Sabbath books; but we were well supplied with these, and could read them on the porch, or in a tree, in the barn or garden, as we liked, if we would not get into a frolic or foolish talk. We had always to learn some verses from the Bible on Sunday, and read a chapter, and repeat its substance, and after tea Mother always instructed us from the Bible for an hour, and then we read a few chapters, verse about, while Father explained them to us. When we did anything wrong Bible authority was appealed to to condemn it; if we proposed any course which our parents did not approve, they based their disapproval on the Scriptures: they squared their own conduct on the Bible, and we saw clearly that they only wished us to walk in the way where they went themselves, and that in pressing piety upon us, they offered us that which they thought most worth the having. Our mother, no matter how tired or hurried she might be, always took us to bed, until we were eight years old, heard us say our prayers reverently, and repeated to us a verse of Scripture. When we were old enough to go to bed by ourselves, as we kissed Mother good night, she almost always said: 'Do not neglect your prayers, and **think** while you pray.' We were always carefully kept from irreligious companions, and from books which were in any way hostile to piety, and we were taught to reverence good people because they were loved of God. In fact, our home life was a religious life: piety was as natural to our home as its food or its labors; we grew into it, because we were trained in it."

Finally, the most effective way to teach religion to our children is to live it. Mr. James Douglas, one of the outstanding journalists of England and editor of the Sunday Express gave this testimony to the beautiful influence of true piety: "I seem to hear my good old father's voice in a passion of simplicity uttering these seven laconic words from the twelfth chapter of Isaiah: 'I will trust and not be afraid.'

"Our childhood was besieged by all the wild beasts in the jungle of poverty. There was hunger in our home. Sweet milk was a luxury. We called it sweet because the skim milk and the buttermilk were sour. We were fed on stirabout and potatoes. Sometimes oatmeal was too dear for our tiny income, and we were regaled with thin, tasteless porridge made of Indian meal. This was called hasty pudding, and our infant palates loathed it. It made us hungrier. Butter was a delicacy. It was spread very scantily on a thick slice of bread. And bread, too, was scarce. Our mother watched her six ravenous children with an anxious eye as the dear loaf went down our little throats.

"She stinted and starved herself to feed us. Our father fared no better than his hungry children. But his faith never faltered. It was from his heroic lips that I learned the secret meaning of the seven words, 'I will trust and not be afraid.'

John Fourteen

"But the chapter of chapters which rang like a tocsin of hope in our humble home was the fourteenth chapter of the Gospel according to St. John. When penury thrust its sword into our hearts our father used to say to our mother at the close of each weary day, 'Sara, we will read it.' 'Yes, Robert,' she would reply, her loving eyes bright with tears and a brave smile on her mouth.

"Round the lighted lamp we sat and listened to the charmed words:—

"'Let not your heart be troubled: ye believe in God, believe also in me.'

"'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

"Do you wonder that John 14 is still my favorite chapter? We starved joyfully to its rhythms. As our father rose from his knees his face was always shining, and our mother's face was shining, and we marvelled as children marvel in the presence of a mystery.

"Since those years I have sinned many sins and suffered many sorrows. I have lost my way in the thickets and deserts of doubt and dialectic. And in the end I have come back to the simple faith of my father and my mother. It, and it alone, suffices in the starkest agony of life.

"I cannot explain the hidden mystery of faith. It is too deep for words. But it is all in John 14.

"'In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you.

"'And whither I go ye know, and the way ye know.'

"Thrilling words! Magical words! I hear Thomas in his perplexity asking the great question: 'Lord, we know not whither thou goest; and how can we know the way?' I hear the mystical answer which for two thousand years has held the field against all the world and all the worldlings:—

"'Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

"'He that hath seen me hath seen the Father. . . . I go unto the Father: for my Father is greater than I.'

"I have stumbled through all the wilds and wastes of theology, philosophy, psychology, and science. I have travelled from Dan to Beersheba, and I have found all knowledge and all reason barren. The sure refuge from withering cynicism and parching pessimism I find in John 14, where the trumpet of faith blows finality and security and safety and certitude.

"'I am the way, the truth, and the life.'

"Yes, Faith is the fortress, the citadel, the invulnerable fortress of the soul."

God, give us patience to teach and grace to live our religion.

Fentress, Va.

SO THE SNOW COMES DOWN

Flying through the cloudy sea
Out of soft gray mystery,
Lightly, lightly resting,
On the old elm nesting,
Hanging from the hemlock there
Like a beard of silver hair,
Molding on the lilac-tree
Petals of white purity,
Changing to a lovely frieze
Ancient weeds forlorn and gray
Shivering along the way—
So the snow comes down.

With a touch like a caress,
Forming fairy palaces—
Arch and pillar lifting
By its airy drifting;
Wreathing marble portico
With white roses hanging low,
Curving Oriental eaves
Rich with curious carven leaves,
Building pinnacle and spire
For the sunset's flashing fire,
In soft steadiness abiding,
Flake by flake the vast earth hiding—
So the snow comes down.

—Mary F. Butts.

"YE SHALL BE WITNESSES"

Jesus has come, has died, has risen, has ascended, is at God's right hand, is interceding, and the Holy Spirit is given. Ye are endued with power from on high. We are witnesses. We feel conscious that the Son of God has power on earth to forgive sins. We feel our sins forgiven. We are witnesses of these things.

We read, and think, and pray, and feel conscious that the Spirit bears witness of the wondrous works of redeeming love, the direct works of Almighty God. We are witnesses.

We study, and preach, and lead. We know things spiritual, heavenly, divine, and eternal.

Two near neighbors of mine had a lawsuit over a pig. I was summoned as a witness. I knew the men. I did not remember the color of the pig. I did not know where it was. My testimony was insufficient.

As a Christian I have testimony among men. The illumination of the Holy Spirit gives me a correct conception of the Christian life, correct and clear. I feel certain that my sins are forgiven. I love everybody. I am happy in Him and the hope of immortal life.

I see clearly that all men out of Him are sinners and are lost. They need to come to Him in penitence and faith and prayer and to be forgiven.

All men away from Him are guilty before God and are lost.

Revivals do not always begin with a preacher. But they begin with those who know God.

Big revivals are needed all over America and Russia, and Germany and Spain, and India and China, and Africa.

God has not given them up. Do you pray? For whom, and for what?

He is calling you to help Him. God saves the lost by the saved.—Dr. E. W. Curtis.

A wise man revenges himself for injuries by kindness.—Chinese Proverb.

MISSIONS

BOOKS FOR THE MISSION STUDY LIBRARY

By Geo. J. Lapp

We believe our readers will find the books listed in this article quite helpful in the study of missions in India. We want to call especial attention to the last one mentioned, of which Bro. Lapp is the author. While this book was published in India the Mennonite Publishing House carries it in stock. It is full of things that will be of interest to all who want to gather material on general conditions in India, especially as they relate to the rural field. **Price:** paper, 50 cents; cloth, 75 cents.

The question has repeatedly been asked the writer, "What books could you recommend which could be added to a Mission Study Library for necessary reference?" The following list includes books which are chiefly on India and which represent the field of study on conditions in that country. But they represent only a few of the many which are available. For a larger list one is referred to the last-named book of this list in which there is an extensive bibliography.

1. **A Christian Message for a Non-Christian World.** By Dr. H. Kraemer. Printed by the Edinburgh House Press, London.

Dr. Kraemer was asked to write this book for the World Missionary Conference held in Madras, India, during the holiday season of 1938-39. The basis of Dr. Kraemer's thesis is the utter incompatibility of the basic things of non-Christian religions and Christianity. His treatment of the subject is very thoroughgoing and Scripturally evangelical and also conservative. He describes the non-Christian religions in a masterly fashion and then sets over against and in contrast to them the teachings of the Holy Scriptures showing that Christ is the only Saviour of the world and that Christianity is the last appeal. One cannot read the book without being stirred regarding the inability of the non-Christian beliefs to bring spiritual enlightenment and salvation. One is also gratified that such an able challenge has been presented to the world in this book. Modernists and liberalists would not like it.

2. **Behind Mud Walls.** By W. H. Wiser. Printed by Richard R. Smith, New York City.

A personal acquaintance with Dr. Wiser has convinced the writer of his practical interest in the Indian villagers and his ability to meet and mix with them in such a manner as to engage their interest in the spiritual message he has to give them. Dr. and Mrs. Wiser lived among the village people in tents and behind mud walls in order to make contacts with the peasants of the countryside in the closest possible manner. This intimate knowledge of the people enabled them to help formulate and implement plans for their spiritual and economic welfare. The setting of this most interesting and informational book is in northwestern India. But conditions described are typical of any peasant class in the country.

3. **History of Missions in India.** By Julius Richter. Printed by Oliphant Publishing Company, London.

Previously Dr. Richter was a missionary in India. After leaving the field he was until recently Professor of Oriental Religions in the University of Berlin. He took up a most thorough research of all source material related to the history of Christianity and the missionary movements in India with the result that his book has been accepted as standard by all scholars of church and mission history in India. He agrees with all in this field of study that Christianity existed in India from the first century; that the apostle Thomas was instrumental in helping to establish the beginnings of the Christian Church in that land; that there are strong evidences that he found his grave in India; that many of the reform movements in the early centuries of the Christian era by non-Christian reformers in India were influenced by Jewish and Christian thought; and, that the success of the missionary enterprise can be determined only by the permanency of the Christian Church and community as a result of soul and life-saving interests of the well-established missions in India. The book should be in every library.

4. **India Reveals Itself.** By Basil Matthews. Published by The Oxford University Press, London.

The book is the result of a number of visits to India by the author, who as a journalist is vitally interested in the Christian movements in India. His dissertation reveals conditions in India as he found them. His presentation is masterly and holds the interest of the reader. No descriptions are overdrawn nor do they show a bias in favor of any radical developments as he found them during his visits to India. He writes very appreciatingly of the work done by Christian missions in India. His descriptions are clear and convincing. We would recommend them to the general public for reading.

5. **Indian Thought and its Development.** By Albert Schweitzer. Printed by Hodder and Stoughton.

Dr. Schweitzer is scholarly in his presentation, and the reader will find this a book requiring concentration and careful reading. We would not recommend it for general reading, although the material should be of interest to all. It is primarily a book of reference and should find a place in every reference library and also in the library of every student of missions. In the book Dr. Schweitzer shows the relationship between the mysticism of Indian religions and the bases of ethics and also traces the development of the principles of reincarnation and Hindu metaphysics. He also shows how modern Indian thought has been modified through various influences. It is interesting to note from the reading of such a book the difference between Oriental and Occidental thought and living.

6. **Leaves from a Jungle: Life in a Gond Village.** By Verrier Elwin. Published by Murry Pub. Co., London.

This fascinating book holds the attention of the reader as the author describes in an attractive manner the lives of those primitive people of the hills and forests of central India. Thousands of them live in our own mission field. We have them among our converts. They are a sturdy primitive class, and in their primitive state are worshipers of spirits, eaters of flesh (and not very choicy at that), but are reputed to be honest and trustworthy. Mr. Elwin established social welfare work among them with the hope that close contacts with them would win their confidence and enable him and his co-workers to raise them to a higher standard of intelligence and living. His graphic descriptions of the people and his experiences are well worth the reading. While they fall short of the evangelistic appeal that should be made to such people to accept Christ as their Saviour, yet the content of the book recommends it to the reader.

7. **Nestorian Missionary Enterprise.** By Dr. Stewart. Printed by the Christian Literature Society, Madras.

The book is otherwise known as "The Nestorian Revival or The Church on Fire." Dr. Stewart was led into research from his interest in fragments of information gathered regarding the planting of Christian churches in northern India, western China, and other regions of the Orient, during the period ranging from the third to the eighth or ninth centuries. He traveled extensively in these regions and found definite traces of the establishing of the Christian faith and of strong Christian churches in North India and the neighboring countries and of their influence on the thought and culture of the people. It was with sadness of heart that he had to record the snuffing out of these churches by the invasions of the Moslems in later centuries. But Dr. Stewart has done a great service to Christendom through his well-written book of over four hundred pages. It reveals to us that phase of Christian history which has been neglected by western writers and students of church history.

8. **The Pilgrim Church.** By E. H. Broadbent. Printed by Pickering and Inglis Pub. Co., London.

The author has traced the history of the Nonconformist Protestant movement outside of state churches from the earliest times to the present. He refers to Christianity as being definitely non-State up to the fourth century. He then clearly shows how and why there were groups of Christian believers who refused union with the State from Constantine's time down through the centuries. The author portrays a Pilgrim Church guided through the centuries by the Holy Scrip-

tures, separate from the world, though in it, and patiently enduring suffering and persecution for Christ and the Gospel's sake. He describes at length Menno Simons and the Mennonite movement.

9. **Up from Poverty.** By D. Spencer Hatch. Printed by The Oxford University Press, London.

In a strong Christian community of nearly 80,000 members of Christian families a work of industrial welfare was started by Dr. Hatch. Instead of introducing new methods and products he with his co-workers sought to introduce things that were in the area into the homes of the people, as village and cottage industries. He sought out markets for eggs and milk, for fruit and forest products. On a small plot of ground he experimented with bees, goats, and grading of milk cattle. He also organized bee, milk, Cashew nut, egg, and other co-operative associations, with their headquarters at the industrial center. In this manner he was able to give the lead to ways and means of bringing people "Up from Poverty." In this same Christian community co-operative lace industry had been organized over a half century before with good results, as long as lace had a good foreign market. The book gives one an idea as to the possibilities of industrial development in the Christian community. By keeping spiritual nurture in mind it can be a means of a strong Christian witness.

10. **The Christian Church and Rural India.** by Geo. J. Lapp.

The writer may be pardoned for referring to his own effort as a result of a few years of gathering of facts regarding general conditions in Rural India, especially in the Christian community. He tabulated his findings and also the very helpful material placed at his disposal in systematized form. The result has been published in book form under the title as given above. The material is packed with facts which apply to different areas throughout India, but they also apply largely to our own community and the possibilities that lie within it as it grows in numbers and the various needs become more and more apparent. The book which really is a research report deals with the challenge to Christian India, Christian elementary and advanced education, Christian medical service, Christian agriculture and industry, and the general program of Christian rural development and welfare. The purpose of the effort was to contribute to that spiritual interest which would counteract the tendency on the part of some to make practical the social Gospel as a substitute for the spiritual transformation which would save and salvage the life. A number of copies are stocked by the Mennonite Publishing House. We trust that as they find their way into your homes and libraries they will redound to the honor and glory of God and to increasing your interest in the Lord's work in India.

We list only ten books but they are rather widely representative of the interests of the kingdom in India. There are many more containing interesting narratives of lives, of communities, of groups of people, experiences more or less thrilling, many of which are known to the reader. We have tried to give you a list of books containing lasting quality for reference and which can be used as you gather material for your own study and for preparation for public service. We give this list with a prayer that the Lord may enlarge our vision of the task as it is in India, of the possibilities that lie before the Church, including our own, and increase our trust and confidence in the leading of the Lord in the work that it may grow to the saving of many souls. May we all pray to that end.

Dhamtari, C. P., India.

SWEET HOME, OREGON

By N. A. Lind

Our readers will find this an interesting description of mission and church activities in the forest region of Oregon. The euphonious name gives an attractive aspect to the work.

At the east edge of Albany, Oregon, on the Santiam Highway, and designated on Oregon State Highway Maps as Highway 54, stands a signboard pointing slightly southeast, and reading, "Sweet Home, 25 Miles." Reference is made to Albany as a starting point for the fact that it is well-nigh fifty years since the first of our Mennonite families located in the community of Albany, and since that time the number of our Mennonite people has gradually grown until we have several congregations within the immediate community of Albany, the county seat of Linn County.

For some years some of the largest timber interests in the United States have owned vast acreages of the choice standing timber in Eastern Linn Co., and it has been evident that much of this great body of timber is rapidly ripening for harvest and that it could not be long until this harvest must begin.

Preparatory to this the Great Northern Railway Co., built a branch line some twenty miles east from the former closest railroad point, Lebanon, and extending into the hills where the massive firs and cedars await the woodman's axe. Sweet Home is the principal point on this branch line. It is an old village, nestled in the foothills of the Cascades, and is situated on the South Fork of the Santiam River, and affords real inducements for sawmills, plywood plants, and other wood manufacturing industries. Sweet Home is constantly becoming better known as the gateway to the vast thousands of acres of timber awaiting their harvest. Highway 54, which passes through the village, was opened to the public only last year, and it is even now not quite finished. It is outstanding as a highway in this that it crosses the Cascade Range at a lower elevation than the McKenzie Pass some fifty miles south, which is so high that it is usually entirely impassable for some five or six months of the year on account of snow and ice which some seasons has attained a depth of from thirty to forty feet. Because of this, Highway 54 is welcomed mutually by residents of Central Oregon as well as those of the Willamette Valley, for it affords exchange of farm products very beneficially to both of these communities.

Some three years ago several of our Mennonite families located at Sweet Home, and there have been increasing numbers of our faith who have since been locating, some very temporarily and others more permanently, in this community. As this number has grown, Sunday school has been organized, and Sunday school and preaching services have been held in the homes for more than a year, the latter when a minister could be secured.

This interest has grown, and the prospects for a permanent work have been looking so promising that organization of a congregation was naturally considered, and the District Mission Board has lent such favorable encouragement in that direction that request for this organization was taken before Conference in regular order in our last Pacific Coast Conference sessions in June. Conference not only granted permission for this organization but gave further impetus to the work by making provision that Bro. H. A. Wolfer, who has had bishop oversight of the cluster of members, should proceed to effect the organization. This was done July 14, when a very inspiring all-day service was enjoyed by a goodly number of visiting brethren and sisters, together with those who were to become the charter members of the new congregation. It was gratifying that this congregation could begin work with forty-three members, though we are aware that the nature of the secular work of some of these members is such that their attendance may be somewhat irregular at times.

Steps are being taken toward the erection of a house of worship to which the public may be invited and where the general public will feel more welcome than is usual when worship is conducted in the various homes as has been the case up to this time. The Pacific Coast District Mission Board has been looking about and encouraging the idea of doing Gospel work in just such places as Sweet Home, with the result that several such fields have been opened largely as a result of their encouragement.

We believe the coming of our Lord is very near at hand. But while we await His coming, and the harvest of these wonderful trees goes on, we are concerned in the harvest of souls, so many of which are, as Jesus said long since, "THEY ARE WHITE ALREADY TO HARVEST." Few of us can really conceive the vast worth of the millions and millions of feet of choice timber that God has caused to grow in our beautiful Cascades, but it behooves the Christian to keep well in mind the incomparably higher value that our Lord placed upon the soul. It is with these latter values in mind that we trust God and pray for the growth and prosperity of the Sweet Home Congregation. As a newly organized congregation we invite the interest and prayer co-operation of the Church at large.

Tangent, Oreg.

BIBLE STUDY

CHRISTIAN DOCTRINE

XIX. The Priestly Ministry of Christ (Continued)

By the Bible Study Editor

The priestly ministry of Christ is but another terminology signifying His mediatorship, His work of intercession and service in reconciling and keeping the peace between man and God. The office of priest is nothing, for there are many priests who hold the office and serve in the formalities of such an office who accomplish nothing in so far as their ministry may affect the relationship of their people to God. The office of priest was held by the sons of Aaron for many years, but not all of those priests functioned effectually, for they had lost the spirit of their service, and their offerings and sacrifices, yea, even their prayers, failed to influence God or bring any consolation to their people. God would not accept their offerings, and God would not hear their prayers. Isa. 1.

There were priests under the law whose service was appointed by God and whose ministry was honored by the Lord from heaven. A notable instance is that of Aaron, who interceded for his people during a time of plague. He carried his censer of fire and incense between the living and the dead and the plague was stayed. Num. 16:40-48. When Elijah, who was a prophet and no priest, occupied the place of priest at the trial on Mount Carmel and offered up his sacrifice, after the priests of Baal had prayed mightily to their god to send fire from heaven to consume the offering on their altar, his simple prayer of intercession was wonderfully answered. He entreated God to show the people that He was God. His entreaty was solely in the interests of his people and not in himself. He had no thought of the position which he occupied, either as prophet or priest. His self assertiveness was at a very low ebb, even as when later he fled from the presence of his persecutors, and went into the wilderness to die. But God had honored his ministry of intercession and later honored him with the marvelous vision of Himself in Mount Sinai. He was truly a priest between God and the people of Israel.

Like Unto Moses

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:15-19).

The above passage, spoken by Moses concerning the coming of Christ, is the basis of the ministry of Christ, who as a prophet ministered to the people the Word of God. It was the real mission of a prophet. Yet it was more than the ministry of a prophet which Moses performed. He was the spokesman for God, and Aaron was a prophet for Moses. Ex. 7:1. But both Moses and Aaron served in the capacity of priests in ministering the sacrifices of the Lord. They bore the people upon their hearts and presented their condition and their prayers unto the Lord.

The place occupied by Moses as an intercessor for the people, in an office that was more than that of prophet is wonderfully illustrated in the experience of his intercession after their idolatrous worship at Sinai. "And the Lord said unto Moses, Go, get thee down; for **thy** people, which **thou** broughtest out of the land of Egypt, have corrupted themselves: . . . And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against **thy** people, which **thou** hast brought forth out of the land of Egypt with great power, and with a mighty hand" (Ex. 32:7-11)? You will notice how the Lord referred to the people as belonging to Moses and how Moses told the Lord that the people belonged to him. God had given them to Moses to be cared for and to be led from Egypt to the land of promise. God had given them to Moses, but Moses continued to acknowledge them as the people of God. Moses was responsible to God for them because God had given them into his charge.

The intercession of Moses in their behalf is most remarkable. "Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he had thought to do unto **his** people" (Ex. 32:12-14). In this instance the position which Moses occupied was definitely one of an intercessor, or priest, and the Lord honored his prayer for the deliverance of the people from the judgment which the Lord had declared against them for their great sin of rejecting Him and turning to an idol of their own creation.

Still another instance of the intercession of Moses on behalf of Israel followed the former one and was associated with it. When he had seen the sin of the people, and the calf which they had made, he called for the judgment of the people at the hands of the Levites, who each slew one of the Israelites. On the following day Moses again went before the Lord in an intercessory prayer. See Ex. 32: 30-35. "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin, and if not, blot me, I pray thee, out of thy book which thou hast written." This was followed by the Lord's answer of assurance and promise to Moses. "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore, now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them." The request of Moses for the life of the people was one of faith and hope. In the plea he stressed the fact that he would be willing to die if the Lord should not forgive the people. This was the spirit of true intercession. It was the spirit of the priesthood of God. There could have been no intercession and no intervention without the constant vision of death for the sake of the people. No priest ever approached the altar of God nor entered into the places of God's presence without some token of the blood which was offered for the life of the people. The shedding of the blood was significant of the laying down of the life. It was the desire of Moses to lay down his life should the Lord not forgive the sins of His people. Like Paul, Moses would have sacrificed his life for the people's sake. Rom. 9:3, "For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh."

Christ and Moses

"The law came by Moses, but grace and truth came by Jesus Christ." Jesus frequently referred to Moses, whom all of the people honored. It was His purpose to draw their attention to Himself as one who fulfilled the law which Moses gave and as one who did

greater things than Moses. The people should have expected that Prophet who was like unto Moses, whom God would raise up from among His people. Jesus came to be to Israel what Moses has been, and more. Moses had brought to them the law written on the tables of stone. Jesus came as the "Living" Word of God. The law revealed the sinfulness of sin; but grace and truth came by Jesus Christ.

To Moses was given the sign of authority in the staff which he carried in his hand. When it turned into a serpent it devoured the serpents of the magicians. When it was stretched across the sea the waters fled from it and parted the way for Israel to pass through. When it was again stretched forth the waters returned to destroy all the host of Pharaoh. When it was used to smite the rock, water came forth. How prone was Moses to use his staff of authority, when he smote the rock twice in Kadesh! It was quite symbolical of the nature of the law which came by Moses. We know that Moses was merciful in his manner and with those for whom he interceded, but the law demanded that it be expiated by the judgments of the law.

When Christ came, He did not come without respect to all that the law of Moses required. He was Himself subject to its demands. "I came not to destroy, but to fulfill." "Not one jot or tittle of the law will pass away until all be fulfilled." The nature of the fulfillment of the law by the Lord was in perfect obedience to its demands and to a perfection of holiness and power which never transgressed one commandment of God. Jesus could well say to the Jews, "Which of you convinceth me of sin?" But Jesus saw in the law that which other men did not see. He saw the righteousness of God and the mercifulness of God. He saw an atonement for the sins of men which those under the law could not appreciate. It was possible for Jesus to say to sinners, "Thy sins be forgiven thee," and, "Go, and sin no more." The truth of the law and its righteousness was contained in all of the teachings of Jesus and all of His deeds. It was the law which said to the guilty officials and Pharisees, "He that is without sin among you, let him first cast a stone at her." Nor did Jesus speak of the day of the judgment without revealing the character and the purpose of the law which He declared He would fulfill. The day of judgment will be the day of the effectiveness of the law which the Father had spoken from the mountain of Sinai. Jesus did not differ from Moses in the rigtheousness of the law. But He was in a position to reveal that which Moses could not have revealed,—the grace of God for the forgiveness of sin. This was the grace which was revealed in Christ.

Christ and Aaron the Priest

Moses represented the priesthood of intercession, and as the one who introduced the priesthood of Aaron, he was also the chief priest, for it was he who offered the first of the sacrifices and anointed the priests of the Aaronic order into their service, which continued ever afterward in the family of Aaron. The Aaronic priesthood began when the Lord told Moses to secure the service of Aaron in order that the message of God could be delivered to His people in Egypt. At Mount Sinai the priesthood of Aaron was first established at the command of God. One should bear in mind the fact that the tribe of Levi was taken for the service of the tabernacle, but the family of Aaron was chosen for the ministry at the altar and for all of the priestly functions of that service.

The sons of Aaron were located at the door of the tabernacle, where the people brought their offering and where they met the priests who offered the sacrifices of whatever nature as required by the law. Moses did not cease to speak to the Lord during his lifetime, but it was Aaron who bore the breastplate with the Urim and Thummim, by which the revelations from God were received and declared. At the time of the death of Aaron and Moses, the son of Aaron, Eleazar, assumed the office of high priest and was the only medium of communication with God for the people. Joshua talked with God and God talked with him, but the high priest was the spokesman for the people in their dealings with the law of God.

Through the ministry of the priests there was found mercy for those who had transgressed the ordinances of God. The law demanded obedience to its services and to its statutes; but it also provided forgiveness to those who had transgressed. It is true that certain sins under the law demanded the punishment of death when the sinner was proved guilty. "Life for life" was required of those who deliberately destroyed the life of their brother. The sin offerings and the trespass offerings implied in themselves that there was mercy for those who confessed their sins and proved their penance by bringing the sacrifices to the altar of God.

One of the most sublime passages in the Scriptures is that of the Words of the Lord when He appeared to Moses at the time of the renewal of the tables of stone. Ex. 34: 5-9: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation. And Moses made haste, and bowed his head toward the earth, and worshiped. And he said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us: for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance."

Such is the great mercy of the Lord, whom Moses knew and whom Aaron represented, and whom the people of Israel learned to know and to worship. It may be that they, like many of our time, sinned because the Lord was merciful. Paul expressed the thought when he wrote to the Romans, "Shall we continue in sin that grace may abound?" Jesus Christ represents the grace of God toward men, but He also represents the righteousness of the law of God before men.

The symbol of the authority of Aaron was the almond rod that budded. Num. 17. There were certain of the sons of Levi, also of the tribes of Reuben and other princes of Israel, who rebelled against the authority of Moses and Aaron. After the destruction of those immediately responsible for this rebellion the Lord gave to Israel a proof of His choice of Aaron as their priest. Each tribe brought an almond rod to be placed before the Lord. Aaron's rod represented the tribe of Levi. See Num. 17:8. The rod of Aaron "brought forth buds, and bloomed blossoms, and yielded almonds." The rod of Aaron was the only one which revealed life. It became a living thing, and its life was miraculous, with its buds, blossoms, and fruit brought forth on the morrow after the rods had been laid up before the Lord. Truly this was a remarkable sign of the authority of Aaron over the things of God. The rod of Moses had turned to a poisonous viper whose sting was death, but the rod of Aaron was one which manifested a life that in turn would give life to men. The rod of Moses was suggestive of the law which kills, and the rod of Aaron was suggestive of grace which gives life and salvation.

The rod of Aaron was laid up before the Lord. Num. 17:10; Heb. 9:4. It was to be a testimony against those who rebelled against His ministry and authority as the spokesman for the Lord. In the days of our Lord similar circumstances were in evidence. Jesus had claimed to be more than Moses who had brought the manna from heaven. Jesus claimed to be the true bread whom His Father had given to be the life of the world. Men objected to His messages as coming from God. Jesus told them that He spoke only the words that the Father had given Him. The time came when they crucified Him. He had said, "I will raise this temple again in three days." He was numbered with the transgressors. The challenge was made: "If He be the Son of God, let him now come down from the cross." On the third day He came forth from the grave, and those who had rejected Him were obliged to hire the soldiers who had guarded the sepulcher to say that the disciples had come by night and had stolen Him away. How wondrously had the rod of Christ budded and blossomed and borne fruit! The dead had revealed a new and marvelous life. He who was dead was able to give life to the world.

Another similarity between the rod of Aaron's priestly authority and the Lord Jesus is that the rod was laid up under the mercy seat of the most holy place. It was placed in the ark of the covenant. Our Lord was received up into glory, and lives at the mercy seat of heaven. This was the place of intercession, where the blood of the bullock and goat of the annual sin offering was sprinkled, for the forgiveness of all of the sins, both of the priests and of the people. To that place of mercy and forgiveness, to the place which is the source of life and salvation, our Lord has been received and there He abides to make intercession for all men. The only priesthood that could enter into the presence of the Lord to make atonement for the sins of Israel, was the priest of the Aaronic appointment. The rod of Aaron was the token of authority. The life of Jesus Christ, risen from the dead, is the ground of our approach and the strength of our intercession, and the source of our forgiveness, and the means of

(Continued on page 22)

Educational

THE ROMANCE OF THE CALENDAR

By Earle W. Gage

On New Year's Day, old Father Time, the hoary old monarch to whom the whole world pays obedience, poises his scythe to sweep back another year into history's pages that space may be provided for a new twelve-month. Silently the old year steps aside, stooped and faded, as a new year steps up, ruddy, erect, bright with joyous promise, to give the world's great family a new year, a new decade, a new life, a new chance.

What better season to contemplate the romantic career of the calendar, and recall the system by which account of time has been kept during man's long and adventurous struggle on this old planet? Though we may not appreciate the fact, the calendar is really a never-ending link with the remote past, a hand which points backward as it suggests a future of hope.

Our intimate association with the past is made every day and every hour with the clock and the calendar. If you doubt this, you may find the answer as you seek to unravel the problem of why twenty-four hours comprise one day, sixty minutes the hour, or seven days the week. Immediately we are plunged into the romantic past, transported back to ancient Babylon, old Egypt, intellectual Greece, pre-Christian Rome, old England.

When you admire that new and beautiful calendar, do you realize that you gaze into a veritable Alice's Wonderland, which stretches not a few months ahead, but which extends back centuries to the Babylonians, who were first to divide the day into twelve double hours and each hour into sixty minutes? And, whenever we state the day of the week, we connect the present with Babylon of old, just as when we write Julius and Augustus Caesar, whose names we honor in July and August. The mere mention of the year itself connects the present with Christ and the civilization of old Palestine. It is in this way that the hand of time ever points backward and forward, as symbolized in our calendar. Our modern Christian calendar was introduced by Pope Gregory XIII, in 1582, and is used throughout the world.

Old Sol, whose course and nearness to earth determine the season, is the most striking object which the heavens offer to the gaze of earth dwellers. The time from sun to sun, whether from sunrise to sunrise with the Arabs, or from sunset to sunset with the Hebrews, or from high noon of the astronomers to high noon, is the most natural division of time, known as the Solar Day.

The astronomers have a different method of reckoning time, based upon extensive observation, now accepted as entirely scientific, known as the Sidereal, or Star Day. This is the time from the passage of some star across the meridian to the next passage of the same star. However, as the earth moves about the sun, an apparent movement of the sun takes place as viewed from the earth. The result is that when 365 Solar Days have passed, the earth has completed about 366 complete revolutions about its axis. But the earth does not move with the same speed at every point in its path about the sun, moving faster when nearer the sun, and also the path of the earth in its elliptical orbit about the sun is inclined to the plane of the Equator. These peculiarities cause trouble when one inquires too closely into the length of the Solar Day, by which we record time.

The moon being the next most prominent heavenly object to the sun, no doubt early man used its movement as a means of recording the passage of time, since the period of its passage about the earth is called month. The time between two successive full moons, the so-called synodical period, is 29 days, 12 hours, 44 minutes, 2.8 seconds. The contrast between the seasons must have made a deep impression on the thoughts of early man, especially summer and winter, with the combined responsibilities of planning for food, planting and caring for cereals, and the collection of a supply of fuel. All this forced the early inhabitants of earth to take note of the days and the seasons, if they were to survive the rigors of climate.

The passage of the earth about the sun, with the varying position of the sun in the heavens, combined with the four seasons, deeply impressed the year upon early man. In Babylon and in Egypt, the sky is much nearer than in America or Europe. This causes the stars and planets to be more brilliant; thus, it is not so strange that the first scientists selected heavenly bodies as the most accurate means of recording time, since they noticed, even unassisted by powerful telescopes, that the visits of these bodies occurred at regular intervals. Unfortunately, however, for the calendar, the earth takes 365 days, 5 hours, 41 minutes, and 46 seconds (365.24220 days) to complete its course about the sun, and these extra hours, minutes and seconds have caused endless calculations and computations from the endeavors of Caesar to the present campaign to allot thirteen months to a calendar year. Neither with the month nor with the day does the year harmonize, and this fact has given astronomers much perplexity:

Moses, the great leader of the Jews, at the time he escaped from captivity in Egypt, was not merely a famous law giver and religious leader, but also a scientist of achievement, as well as an inventor. For Moses was the father of the first perfect calendar. This long-forgotten creation, abandoned even by the Jews and recently recovered, is now recognized as the first really perfect calendar. Unlike our present calendar, the Mosaic calendar solves the problem of causing each important holiday or anniversary to fall on the same day of the week in each successive year.

Only in our own time have these interesting facts been recovered from the obscuring mists of antiquity, to be revealed by the International Fixed Calendar League. Extensive researches by Dr. Julian Morgenstern, Professor W. A. Heidel, Dr. Edward Mahler, and other scholars, have resurrected from the surviving texts of the Mosaic Law and Regulations, as well as from other ancient documents, the facts of the calendar which the scientific knowledge of Moses enabled him to devise for the Jewish people.

This calendar was in use several centuries, but at some period between the collapse of the early government of the Jews and the rise of the Roman Empire, the secret of that Mosaic calendar was lost. In 45 B. C., when the great Alexandrian astronomer, Sosigenes, devised for Caesar the calendar system which lasted until modern times, all memory of the ancient Mosaic calendar has disappeared. The Jews themselves had forgotten it, for the modern Jewish calendar, o f f i c i a l l y adopted in 360 A. D., is much inferior, the scientists insist, to the more ancient one which Moses originated.

The problem of arranging a calendar satisfactory to all the world is by no means an easy task. Natural phenomena require man to take note of two periods of time—the day and the year. The year is important since it marks the succession of the seasons. If man is to have food, it is vital that he accurately know the arrival of the season of seeding, maturity, and harvest. Unfortunately, a simple count of days from season to season is not sufficient for the purposes of a useful calendar. Our modern calendar, now in use throughout the world, is imperfect, and Moses, unaware of the many scientific facts of astronomy and the varied seasons in different parts of the earth was, nevertheless, the inventor of a calendar more satisfactory than any one which has since been created.

So far as any one knows, the week of seven days is purely a religious device, beginning with the Bible command of setting aside one day in seven for the worship of God. But it is impossible to fit an even number of seven-day weeks into a year of 365 days. Three hundred and sixty-four days would fit exactly, being just fifty-two weeks. But, again, there is that uneven fraction of a week to be taken into account when a perfect calendar is invented at some time in the future.

Moses was familiar with the moon calendar, but rejected the moon as a guide, selecting the motion of the earth about the sun as more accurate. The Mosaic calendar is a solar calendar, not a lunar one.

A man who had given considerable thought to the flight of time, the revolving seasons, and the swiftly passing months, observed that it is appropriate, so far as the northern hemisphere is concerned, that January "be the first month of the year, its beginning being near the winter solstice, and the year thus made to present a complete series of seasonal changes and operations, including equally the first movements of spring, and the death of all annual vegetation in the frozen arms of winter."

However, the calendars of the ancients—the Jews, the Egyptians, the Greeks—did not place the commencement of the year at this point. That was first done by the second king of the Roman Empire, Numa Pompilius, whose reign is set down as terminating in 672 B. C. He decreed that the year should commence at this season, and he added two new months to the ten then used, calling the first of the new months January, in honor of Janus, the pagan god supposed to preside over doors. Janus might very naturally be presumed also to have something to do with the opening of the new year.

The ancient Jewish year opened as a rule on what is now March 25, and it continued long to have a legal position in Christian countries. Then it was the custom to set down dates between January 1 and March 24, inclusive, in some such manner as, January 30, 1648-49, meaning that, popularly, the year was 1649, but, legally, 1648, for the legal year did not open until March 25.

Although the Egyptians were first to divide the year into twelve months, or twelve moons, the seasons became dislocated, and it was found necessary to add five additional holidays at the end of the year. Christmas vacation dates from this Egyptian custom, and Christmas itself appears first in the first Christian calendar that originated by Pope Liberius, instituted in A. D. 354. However, in 228 B. C., the Egyptian knowledge of the heavenly bodies had progressed to a leap year and to the Egyptians—instead of the modern young ladies—we owe this fourth year in our calendar. Julius Caesar, assisted by Sosigenes, placed leap year on the map in Europe, and our modern calendar definitely begins with the Julian Calendar of Caesar.

Rome gave us our different months. Especially, such months as September, October, November and December, are of Latin origin for seven, eight, nine and ten, or **septem, octo, novem,** and **decem.** In the old Roman calendar the months began with March, making these months the seventh to the tenth. Originally, July was Quintilis, but Caesar honored the month (or himself) by renaming it July. The Romans numbered the days backward from the beginning of the next month; December 25 would be the seventh day before the Kalends (first day) of January (our New Year). The word **calendar** comes from kalends.

Caesar rearranged the calendar in 45 B. C., with every other month having at least thirty days: January, 31; February, 29; March, 31; April, 30; May, 31; June, 30; July, 31; August, 30; September, 31; October, 30; November, 31; December, 30.

After Augustus Caesar became all-powerful, he persuaded the Roman senate to change Sextilis to August, and not have a short month, less than that of Julius, and also to have the luck of odd numbers, August taking one day from February. No doubt, at the same time, in order to have a succession of long months, September and November were changed to thirty days, with thirty-one for October and December.

"Thirty days hath September,
April, June and November.
All the rest have thirty-one,
Save February, which alone,
Has twenty-eight and one day more
We add to it one year in four."

Our present Christmas holiday week is directly associated with the Roman feast days called Saturnalia, which opened on December 17, or the sixteenth day before the Kalends of January, as the Romans called it. Friendly calls on neighbors, gifts and games, and even special cakes were on the program, quite like our holiday season.

"No one ever regarded the first of January with indifference," declares Charles Lamb. "It is that from which all date their time, and count upon what is left. It is the nativity of our common Adam. Of all sound of bells (bells of music highest bordering upon heaven), most solemn and touching is the peal which rings out the old year. I never heard it without a gathering-up of my mind to a concentration of all the images that have been diffused over the past twelve-month. All I have done or suffered, performed or neglected—in that regretted time. I begin to know its worth as when a person dies. It takes a personal color; nor was it a poetical flight of a contemporary, when he exclaimed: 'I saw the skirts of the departing year.' It is no more than what, in sober sadness, every one of us seems to be conscious of in that awful leave-taking."—The Watchword.

SHEPHERDS OF OLD

By Vesta P. Crawford

Upon a star-illumined night that the world will never forget, "there were . . . shepherds abiding in the field, keeping watch over their flock by night." Bethlehem is built in the high country, "a city set on a hill," and down from its rounded summits deep gorges slope away on either side.

To the west the "wadies," or valleys, slant down to a plain that borders the sea. Eastward the ravines etch a rough pattern toward the desert of Jeshimon, that barren place called "the land of devastation." And beyond Jeshimon the waters of the Dead Sea gleam against the purple wall of Moab's mountains.

It is said that the shepherds of old, who abided in the fields, pastured their flocks in the wild valleys southeast of Bethlehem. There, where the foothills merged upon the plain, springs trickled out from the rocks and the sheep could be watered. There, among the scattered groves of oak and terebinth, the white flocks fed on tender grass and leafy shrubs. Low, flat buildings clung to sheltered hillsides, forming folds for the flocks. These enclosures were called **marah,** and they consisted of a wide stone wall surmounted by a protective growth of thorns.

And yet a hungry wolf or a prowling hyena might leap the thick stone wall; some robber, wandering in the lonely hills, might break through and take the sheep. And so the shepherds watched their flocks by night. Two by two, they shared the responsibility, two herders for each flock. While one man slept, the other walked to and fro around the stone-walled **marah,** or sat resting on the rocky hillside listening to the night sounds in the gullies and the wind among the crags.

Perhaps the Bethlehem shepherds in the fields above the desert of Jeshimon thought of other watchers on other hills of that eastern land, for the tending of flocks was an occupation common throughout the Palestinian country. Sheep were used as a means of exchange, taking the place of money. The King of Moab had once paid as tribute to the King of Israel one hundred thousand lambs and an equal number of rams. Saul and David, shepherd kings, had measured their wealth in the flocks that dotted the rugged hills. On Mount Hermon, that sentinel peak called the "Mountain of the White-Haired," great herds of sheep sought the rich upland valleys; and Lebanon, rearing its long ridges skyward, furnished pasture for numerous flocks.

The sheep of Bible lands (Ovis labeaudata), were medium-sized animals, having curved horns, stout bodies, thin legs, and a fine silky fleece, very white and shining. Many of the sheep were given names, by

which they would answer when called and come bleating to the friendly shepherd. Even the little **taleh,** the very young lambs, knew when they heard the shepherd's voice. "And when he putteth forth his own sheep, he goeth before them, and his sheep follow him: for they know his voice."

The shepherd always carried a staff, hooked at one end, with which he guided the flock and defended them from enemies. Usually, also, the herders carried a leather pouch, a pipe or flute for calling the sheep, a sling, and a small ax with which they chopped down tree branches wherewith to feed the flock when grass and shrubs were scarce.

Thus the shepherds tended their flocks on the high hills of Judea, on the higher northern mountains, and beyond the steep cliffs in the land of Moab. Shepherds on a thousand hills they were, and, sometimes at night, a silent watcher might see across a distant valley the glow of firelight upon some far hill where some other shepherd watched his flock by night. High on the hills, close against the stars, the shepherds guarded their flocks, timing the hours of their watch by noting the courses of the stars. Far out on the lone mountains, with the steadfast ranges all around them, the shepherds seemed very close to God, and it is, therefore, not surprising that to these men of old should have come the message of the angels.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And the angel said unto them, Fear not; . . . for unto you is born this day in the city of David a Saviour, which is Christ the Lord." And the shepherds, then, must have turned their faces to the northwest, toward the hills of Bethlehem, and they must have thought of the journey up the steep wadies to the gates of David's city.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass." And they left their flocks in the sheepfolds on the sloping hillsides, and turned to the northwest away from the desert and the Dead Sea, to follow steep paths upward to Bethlehem. "And," says Luke, "they came with haste and found Mary, and Joseph, and the babe lying in a manger."

The Bible does not say that the shepherds brought gifts. The Wise Men presented gold, and frankincense, and myrrh. But the herdsmen from the ragged hillsides may have brought with them a young lamb, soft and woolly white. And as they stood in awe before the Christ Child, they could hardly realize how that one life would change the world. They could not have known that Jesus, when He had grown to splendid manhood, would say in that very land of Judea:

"I am the good shepherd: the good shepherd giveth his life for the sheep."—Christian Youth.

TOBACCO—DESTROYER OF BODY TISSUE

All are familiar with the observed effects of the use of tobacco upon the appearance of the skin and the accompanying physical weakness or puniness. It is well known that the excessive use of tobacco, in any form, has oftentimes marked effects upon appearance and health. Yet we read long lists of assertions as to the physical effects of tobacco without ever a reference to an authority for the statements made. We have sought diligently for a citation of authorities for specific findings and must admit that such information has been rather meager. It is for this reason that we have been somewhat hesitant in passing on to our readers statements as facts, but we now have some facts with reference to the authorities that vouch for them.

It has been stated time and again that tobacco, especially the nicotine in tobacco, injures the blood vessels of the body; but all too frequently these statements have been too vague to satisfy the seeker after information and not backed with authority to silence the doubter and the tobacco user. Claude Bernard is the one who really ascertained and is the outstanding authority for the fact that it contracts the little blood vessels of the body and hardens the tissues of the walls of the blood vessels. Contracted and hardened blood vessels augment many diseases.

By careful experiment such authorities as Vas, Petit, and Clark have found that nicotine destroys the red corpuscles and increases the white blood corpuscles. Frequently nicotine reduces the red corpuscles of the blood as much as sixty per cent, and increases the white corpuscles one hundred per cent. All who have knowledge of the respective functions of the red and white blood corpuscles at once understand that such a condition means anaemia of the worst type. Thus the use of tobacco frequently is the cause of anaemia, that destroyer of energy and health.

In like manner it affects the arteries much as it affects the blood vessels. According to Lesieur it thickens and hardens the fibers of the elastic and muscular tissues of the arteries and the heart. We know that that means a retarding of the circulation of the blood as well as disease of the heart itself. This so weakens the physical organism as to make it the prey of many diseases and often is the direct cause of some of the diseases which, in the course of a few years, prove fatal.

The nicotine and other poisons in tobacco at first incite the action of the nerves and make them trembly or jittery, but when the incitement or stimulant lets up, the nerve action is slowed and their action found to be inaccurate. Vas and Pandi have found that in course of time the use of tobacco entirely changes the cortex of the brain, and that gradually the nerve fibers are deteriorated. This fact will account for the nervous wrecks resulting from the use of tobacco. These harmful effects of tobacco are greatly augmented by the materials used in curing the tobacco and in its manufacture into the commercial products. In almost all cases it has been found that the use of cigarets is more harmful than the use of tobacco in any other form.

Cramer has ascertained that tobacco is responsible for irregular contractions of the stomach muscles. Thus in the process or function of digestion there are defective movements and irregularity. But, further, tobacco effectively destroys some of the digestive acids. Frequently in the digestive system of the user of tobacco there is found no trace of hydrochloric acid. Thus tobacco adversely affects digestion in both the stomach movements, so necessary to good digestion, and in the destruction of digestive acids, absolutely essential to proper digestion.

In closing this comment we wish to call attention to the effect of tobacco upon another vital organ, the lungs. It has been found that habitual use frequently produces lethargy and pause in breathing, which greatly reduces the efficiency of respiration. Rodger has shown that this is caused by the effect of nicotine and other poisons, contained in processed tobacco, upon the medulla oblongata of the brain, the respiratory center of the nervous system. For this reason tobacco becomes peculiarly harmful in case of tuberculosis and laryngitis.

Now when we carefully appraise these deteriorating effects upon so many vital functions of the physical organism, we begin to understand how greatly tobacco affects the health of its addicts. Of course, it should be understood that some persons, because of heredity and constitution, are less susceptible to these harmful effects than others, but all in all tobacco causes and augments a large percentage of the diseases, to which the frail human organism is heir.—Selected.

The fittest and most practicable place for the conquest of anger, selfishness, impatience, is a man's own home. Be a saint there; it does not matter so much what you are elsewhere.—Mozoondar.

GETTING THE MOST OUT OF LIFE

(Continued from page 11)

little stream of interest, of kindness, of understanding, or of gifts. Then you have been carried nearer to the most wonderful happiness, the feeling of the oneness of all life, that all are brethren in the flesh and that all should be brethren and sisters in the Spirit.

As we enter the New Year let us help someone to get back lost faith, let us waken faith in someone, let us pour more faith into the world. Let us go about with light, happiness, and faith shining out of our lives. Let us lose ourselves in helping others.

Frostburg, Md.

BIBLE STUDY

(Continued from page 19)

grace for all men. Christ's is a priesthood of mercy, from the mercy seat of God. His is a priesthood of grace, for He came not to destroy and to condemn, but He came to offer salvation by His death and life by the power of His resurrection. "He ever liveth to make intercession" and procure mercy for those who have sinned and who come to God by Him.

THE VOICE OF A PRINTING PRESS

By William M. Leissel

Have you ever listened to the roar and thunder of the mechanized organs and feeding arms of a printing press? Have you ever seen the rhythmic and dramatic production of reams and stacks of printed paper? If you have, you can almost "feel" the throbbing, pulsating heart of that press as the life-giving ink flows through its very veins. One such printing press talked to me the other day. Listen!—

"You think I am a greasy, oily, ink-bespattered printing press. I am not supposed to see, hear or know anything. My lot is simply to print and print and print. Yet through my body pass reams and reams of stories, representing man's joy and sorrow, success and failure, virtue and sin, love and hate, news and history, life and death, friend and foe, ecstasy and despair, and through it all I am supposed to remain blind, deaf, and immune.

"Instead, I have developed a keen sense of understanding; yes, I can see, hear, feel, and think.

"Some time ago I was printing a few verses from the thirteenth chapter of Matthew where Jesus speaks of the sower 'who went forth to sow.' I remember that some seed fell among thorns—which choked it. 'But others fell into good ground, and brought forth fruit.' Now I don't know if man ever thought of the similarity between the sower and myself. I know I've never printed any such comparison. Yet as I thought of it I could see the farmer sow his seeds just as I print my sheets. Some of his seeds fall on barren ground; some of my sheets fall in the wastebasket. Some of his seeds bear fruit, a hundred fold, sixty fold, and thirty fold; some of my sheets are read by a hundred people, sixty, or thirty. Some of his seeds lie dormant; some of my sheets lie on somebody's desk—unread. Some of his seeds, and some of my sheets, accidentally fall among rocks and out-of-the-way places, both bearing fruit. For instance, here is an article I just finished printing which illustrates my point very well. Read it for yourself.

Saved At the Bottom of the Sea

Mike was not a bad man, but he found little time for churches and their teaching. He was a diver by trade, and one day as he set about a particularly difficult job, he found a religious tract lodged between two oyster shells at the bottom of the ocean. For some reason, the words were clearer there than when read in the bright sunlight, and the message reached Mike.

"Then there is the interesting case of Richard Gibbs who wrote a leaflet entitled 'The Bruised Reed,' which was printed by one of my ancestors. A tin peddler gave a copy of it to Richard Baxter. After reading it Richard Baxter felt led to write a leaflet entitled 'A Call to the Unconverted.' Thousands of copies traveled all over the world. One reached the hands of Phillip Doddridge, influencing him to write the book 'The Rise and Progress of Christianity.' William Wilberforce read a copy, became converted as a result, and freed all the slaves of the British Colonies. But the far-reaching influence of the original leaflet did not stop there. It continued, until today, millions of copies are still circulating throughout fifty different countries and bearing fruit, the seed of which was sown by Richard Gibbs.

"Now I know to sow and sow, year after year, is the farmer's contented and happy lot, who believes that the harvest will be sufficient and plenteous. For as long as he sows in 'faith believing' his seeds will bear fruit. So why should I despair? My sheets too will bear fruit, if I work and trust like the sower.

"Not long ago I printed this verse—'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Thus, I believe that sowing and printing are both essential to man's existence, one to feed his body, the other to feed his soul.

"What greater encouragement could I want?" Chicago, Ill.

A SCIENTIST PROVES HIS POINT

"I was able to convey a considerable amount of conviction to an intelligent scholar a little time ago by a simple experiment. I was in his house, and he was extolling wine and singing its praises. He sang to me every morning in order, as he said, to rouse my flagging spirits. I said, 'You sing that song well. Why not begin with wine at breakfast, and give it to your servants?'

" 'My dear friend,' he said, 'I couldn't get through the day. I should be as seedy as possible. I couldn't; and as for my servants, if I gave it to them I don't know what would happen.'

" 'Then when do you take it?' I asked.

" 'When the cares of the day are over, then's the time for a few glasses of wine and a nightcap.'

" 'Will you,' I said, 'be good enough to feel my pulse as I stand here?' He did. 'Count it carefully. What does it say?'

" 'Your pulse says 74.'

"I then sat down in a chair. 'Will you count it now?'

" 'Your pulse has gone down. Your pulse is now 70.'

"I then laid myself on the couch, and said, 'Will you take it again? What is it?'

" 'It is 64; what an extraordinary thing!'

" 'What is the effect of position on the pulse? When you lie down at night that is the way nature gives your heart a rest. You know nothing about it, but that beating organ is resting to that extent, and if you reckon it up it is a great deal of rest, because in lying down my heart is doing ten strokes less per minute. Multiply that by 60 and it is 600. Multiply it by eight hours and within a fraction it is 5000 strokes different, and as my heart is throwing up six ounces of blood at every stroke, it makes a difference of 30,000 ounces of lift during a night.'

" 'That is a curious fact; but what has it to do with me?'

" 'When I lie down at night without alcohol that is the rest my heart gets, but when you take your wine or grog, you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest, you put on something like 15,000 extra strokes, and the result is you rise up very seedy, as you yourself have said, with the result of a restless night, and unfit the next day for work until you have taken a little wine.'

"His wife said, 'That is perfectly true. The night is attended with a degree of unrest and broken sleep which I can hardly describe, and which gives me very much anxiety.'

"That had an influence. He began to reckon up those figures, and think what it meant lifting up an ounce so many thousand times, and in the result he became a total abstainer with every benefit to his health, and, as he admits, to his happiness."—From "Ten Lectures on Alcohol" by Richardson.

WAR

Run, children, run!
Death is marching down the street,
War and death on crowding feet;
Is this war in all its glory?
War told us in song and story?
This is war devised by man,
To promote ambition's plan.
Run, children, run!

Hide, children, hide!
Death is hurtling from the sky,
Death is raining from on high;
Bombs are bursting all around,
Shells are screaming to the ground;
There's no safety here today,
There's no place for children's play;
Hide, children, hide!

Weep, children, weep!
Nothing left but starve and die;
On battlefield your fathers lie;
Mothers dead in bombed abode,
You may wander on the road;
Nowhere to lay your weary head,
You'll swell the heaps of huddled dead.
Die, children, die!

—Sarah E. Neal.

WASTING OUR SORROWS

Said Hugh Black, **"Take care that you do not waste your sorrow;** that you do not let the precious gifts of disappointment, pain, loss, loneliness, or similar afflictions that come into your daily life **mar** you instead of **mending** you. See that they send you nearer to God and not that they drive you farther from Him. There is no failure of life so terrible as to have the pain without the lesson, the sorrow without the softening."

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).—Christian Victory.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRIST'S VALUATION OF PERSONALITY.—Luke 14:1-14

Lesson for January 12, 1941

Golden Text.—Is not the life more than meat, and the body than raiment. Matt. 6:25.

Verses 1-6. Infraction of rules of local society is generally dealt with much more severely than things that are actually wrong. Man, being a distinctly religious individual, generally clothes these rules with a quasi-religious garb. They may be contrary to the spirit of true godliness, but that does not prevent the leaders of the local community from upholding them at all cost. It is this spirit that is responsible for persecutions even unto death. The Pharisees were formal religionists, and had made many rules to be observed. The Master had a religion that worked by love, while theirs worked by rule. Which is yours? Gal. 5:6.

The Master was always looking for needy that He could help and sick that He might cure; the Pharisees were always looking for faults in others that they might condemn. In every congregation we have followers of both the Lord and of the Pharisees. The latter seem much more numerous and active than the former. In which group are you? Let us spend our time and energies, not in watching those who are going about doing good (Acts 10:38) in order to find something to condemn but rather let us look for the good in our brethren that we may imitate; and for the needy in the world, that we may help.

You can silence a carping critic, but you can't cure him. You are your brother's keeper; not his condemner. Of all spiritual hallucinations, that which makes you think your duty is to be inquisitor, prosecutor, judge, and jury of all your brethren, is the worst. Those who get into that habit usually get worse with the years; there is no known cure excepting a genuine spiritual awakening.

Verses 7-11. Most people would like to be somebody. The desire is laudable. But before you can become somebody you must begin by learning that you are a nobody. You can never go up from the top, but it is easy to go up from the bottom. The undesirable feature in this matter is that most people desire to be treated as if they were somebody while as yet they are a nobody. Sitting in the seat of the high or of the low does not make me anything different from what I am. A fool upon a throne is still a fool, and a more conspicuous one. A sage among the lowly is still a sage, and will be so recognized. Strive to make yourself one of God's worthies; but with it keep the spirit of meekness and lowliness. Honor God. Honor the king. Honor your brethren. Honor all men, and be content with the leftovers. If you can do that you will be great in the eyes of God.

Verses 12-14. There are two ends in view in our social activities. We seek the social fellowship of some for the good that they can do to us; and we seek the fellowship of others for the good that we can do to them. Both of them are right and proper in their place. "The companions of a wise man shall be wise, but a companion of fools shall be destroyed." "Evil companionships destroy good morals." It is right that we should desire the social companionship of those who are able to help us, not to station, but to the development of the best that is in us. Anything less than that is hurtful to you, and hinders you from attaining your highest possible efficiency in helping others.

But the purpose of getting is to give; rather than of giving in order to get. Superiority and inferiority complexes are separate manifestations of the same evil. He who looks up at some will look down on others. Both are wrong. Look every man straight in the eye as an equal. If you look up you will cringe and fawn; if you look down you will despise and insult. You are all of the same origin, blood, and nature. You will all come to the same earthly end. If there is a difference it is in those gifts that God gives separately to individuals to perform the work that He has planned for them to do. Those who use all their powers to help their less fortunate brethren to the things that God wants all to have are the just of earth. The self-seeking have their rewards here; the just have their recompense in the world to come. But every man shall receive his due reward. If you get it here, you have it. God does not pay twice. But if you help those who cannot repay you here, it will be treasure laid up in heaven to be returned to you in and for the ages to come. Don't be near-sighted. Lay up treasure for eternity.

THE SLIGHTED INVITATION

Luke 14:15-35

Lesson for January 19, 1941

Golden Text.—Come; for all things are now ready.—Luke 14:17.

Verse 15. As a good man makes a feast of good things to the unfortunate of earth, so our Lord makes a feast for the good to enjoy in the glory world. The relationship is similar. I am no more deserving the blessings of God in heaven than the beggar of the street deserves to sit at the table of an earthly king. In both cases it is grace. But if it is a blessed thing for a poor man to be invited to a feast to satisfy the needs of a half-starved body, it is a more blessed thing for me to sit at the feast of the Lord where my starved soul can be fully satisfied. But pious wishes are not enough. Balaam wished that he might live and die a righteous man, but died among the enemies of God. And he is not alone.

Verses 16-20. This parable is the Master's answer to the pious wish of verse 15. These people had been invited earlier to this feast. They were not ignorant of the fact nor of the approximate time. But when the time came when the feast was prepared all had an excuse for not coming. They thought it would be fine, but urgent personal duties kept them from coming. The things that these men were doing were not wrong in themselves, but the fact that no effort was made to time these duties so that they would not conflict with the hour of the feast showed their disrespect for the man who had invited them. Later on they would long for the privilege, but it would be too late. It is so today. Many of the world's finest people are excusing themselves from coming to the Lord now because of the press of business and social life, **but they hope to come later.**

Verse 21. The publicans and sinners among the Jews were the people of this verse. They came into the kingdom ahead of the first persons invited. These needed to be brought, for in most cases they held themselves too unworthy to come, and many were too weak to come without the help of the messengers. But they came and began to fill the banquet room.

Verses 22, 23. Nature abhors a vacuum. So does heaven. God will not be satisfied until His house will be filled. This may explain why God has waited almost two thousand years since the Master spoke these words for the feast to begin. The house is not yet full. When once it is full the feast will begin. When will that be? Maybe tomorrow. Therefore be diligent to invite and persuade all you meet to come to the Lord.

These two verses probably refer to the non-Jews to the ends of the earth. To compel means the use of moral and spiritual force rather than physical. Some will not come because the things of earth are too attractive and absorb all their interests. Others will not come because they feel themselves too unworthy. The latter have to be brought through the love of Christ that constrains.

Verse 24. If heaven is the most desirable destination when I leave this earth it should be my most urgent business to prepare for it

now. The lament of millions in the ages to come will be that they did not make their salvation the first aim of their life.

Verses 25-27. Any religion that is not worth dying for is not worth having. If things of earth are worth more to you than the things of God, you may keep the first for a while, but you need never expect to obtain the second. God will not have any disciple who does not put the things of God first and foremost. The evil things of earth we must renounce, the proper things of earth we must relegate to their proper place, and God and His righteousness must be supreme in us if we would be His.

Verses 28-33. There are three kinds of people in the world: those who never have enough ambition to try to do anything, those who start things but haven't the ability to finish them, and those who do things. We have the same classification in the spiritual world. Some never try, others try and fail, and still others start out and win. The winners are those who count the cost, and knowing that it may be a contest unto death, would still rather fight and die for the truth than remain in the chains. They ask for no conditions of peace from Satan. With them it is win or die; **and they win.** Rev. 12:11; Matt. 10:22.

Verses 34, 35. The saints are the salt of the earth. At times the church has so lost its spiritual saltness that it became esteemed by the man of the street as no better than the mud under his feet. If the outside world does not respect the church it is her fault.

CHRIST'S CONCERN FOR THE LOST

Luke 15

Lesson for January 26, 1941

Golden Text.—For the Son of man is come to seek and to save that which is lost.—Luke 19:10.

Verses 1, 2. In the preceding chapter the Master tells us how it was the duty of the servant to go out and bring the outcasts to the great supper that had been prepared and to let it be known that all were welcome. Not one was to be rejected because of condition or standing. Upon this the publicans and sinners came to the Master. But it has always happened like this: Theoretically all church people think it is just too wonderful for words that the Lord will receive and save anybody and everybody, regardless of their past; but when such want to come and unite with our church we won't have it. We are too fine people to make up with the scum and the riffraff of the earth, and sit down at the same table with them in the house of the Lord. If our love for the lost was the same as our profession, what a difference it would make from present conditions! We can easily see how the church of the Lord was honored when we were received as members; but these others,—"Bah."

Verses 3-7. The average sheep is easily lost and helpless to defend itself or to find its way home. But a shepherd loves his sheep and would not think of resting until he had found the one that had wandered away. Spiritually we are no better able to take care of ourselves in our lost condition than a lost sheep. And our dear Lord loves us even more than the shepherd loves his sheep. And He has delegated the hunting and bringing home of the lost sheep to His undershepherds. Instead of murmuring at their return we should lament their loss and rejoice over their recovery. Are you willing to carry your lost brother back to the church if he is too weak to walk there?

Verses 8-10. At the present time in these states this parable has little force. We don't care if we lose a piece of silver. If we need more we just ask our rich Uncle. We won't bother about trying to save what we have. But in Palestine in the days of our Lord money was a precious thing, and its loss a calamity. It would be better for us if we felt the same way about it here and now.

But we ought to feel more that way about the precious souls in our homes that are lost. This happened in the woman's own house. And tragic things are happening in our own homes. Our own children are wandering away, and we spend not the hours of night upon our knees seeking for them. We just don't seem to care. If you had ten jewels in your home, could you stand it to see one being lost? Silver is precious, but only to such as know its value. God knows the value of your boy's soul, even though he is the "black sheep" of the family. Do you? I think that Levi, the publican, was such a one. Aren't you glad that the Master rescued him? We would never have had the first Gospel if the Master had passed him by when He passed by. Your lost jewel may be the most valuable of all that you have. But no soul is valueless in the sight of God. Find it, and the angels of God will rejoice with you.

Verses 11-32. In its limited meaning the elder son is that part of the Jewish people of our Lord's day that were the spiritual backbone of the nation, and the younger son was that portion that cut loose from religious restraints and followed sin to its dirty end. In the fuller sense it covers all humanity, divided into the moralists who keep themselves under restraint and the sensualists who do not.

Most boys at some time or other have the urge to run off, but the boy of sense will not. Most people feel at some time or other that they would like to get away from moral restraints and enjoy life. Little do those who do so realize that the only people who really enjoy life are those who restrain their evil impulses and consecrate their powers to the service of God.

The elder brother forgot that he had a brother that was lost. He never seemed to realize that he should rejoice just as much as the Father if he would return. He did not understand that what the Father did for the prodigal did not take anything from him. No matter how much God does for others I will not have less. He did not seem to realize that those who are with Christ are heirs of all things in Christ. The prodigal came home, for he found that sin always degrades and never satisfies. He was willing to take the lowest place, if only the Father would take him back. That is I. Psa. 84:10. Is it you, too? Let us pray to Christ that He may give us His own love for souls.

THE INDIVIDUAL'S RESPONSIBILITY REGARDING BEVERAGE ALCOHOL.—Habakkuk 2:15; Genesis 4:9-12; Mark 9:42-48; I Thess. 5:22

Lesson for February 2, 1941

Golden Text.—Abstain from all appearance of evil.—I Thess. 5:22.

Hab. 2:15. It is bad enough if I go into sin; it is doubly bad when I drag others down with me. Drinking is a social evil. Very few people like to drink by themselves. They want to be in the crowd, and, once there, insist that the rest must keep up with them in drinking of the demon rum. They know that it has wrecked the lives of millions, and caused the downfall of great nations, but still they insist in being drunk and making others drunk. They too will have their woe. Drunkenness makes men naked. While drunk you have no shame, and if you drink long enough you will have no clothes. When once the appetite becomes your master, everything that ought to go to the support and maintenance of the home will go into the little brown jug. But even if you break it you will never get out of it what you have put in. It is human greed that makes men sell liquor which they know will wreck people. But wealth so gained never brings blessings.

Gen. 4:9-12. I am my brother's keeper. The man who would kill me denies that he has any such obligation. But surely, even if I am not my brother's keeper, I have no right to be my brother's killer. But denying the obligation does not release me from it. I have a bounden duty to protect all my brothers from evils that would threaten them. If I do not, and they are overcome, the fault is mine to the extent that I could have protected them and did not.

Refusal to protect generally ends in connivance to destroy. When the church people of America grew tired of protecting those who wanted to drink from those who wanted to sell them drink they repealed the eighteenth amendment, and returned the saloons to our people in greater numbers than they had ever been before: the evil spirits returned; and our last state is worse than the first.

But Abel did not suffer as much as did Cain. He became a fugitive and a vagabond for all the days of his life, and an execration unto this day. His offspring were noted for a wickedness that filled the earth with violence. Let us walk in the footsteps of the Master who came not to destroy men's lives but to save them.

Mark 9:42-48. The usual meaning of the word "offend" is "to cause to stumble." The Master is speaking of little ones that believe. I suppose He refers to the babes in Christ, regardless of age; but He surely also included the little ones that He has given to bless our homes. The little ones follow in the footsteps of their elders. The younger generation is not running away; they are going where their elders are leading them. And it is a God-forsaking generation of elders who are raising a generation of criminals. The younger generation will suffer for their sins, but for you elders it were better that you had been drowned in the depths of the sea before

you had a chance to betray your Lord to these little ones.

If I do not want to be a cause of stumbling to others I must be severe with myself. The things in me that offend, whether it be the eye, the hand, or the foot, I must lop off unhesitatingly. The evil eye, the foul mouth, the dirty hands, the wayward feet, must all be cut off and cast aside. Eyes that will not look upon evil, lips that will not utter folly, hands that are clean, and feet that walk in paths that are straight are needed if I do not want others to get out of the way because of me. There is a hell. If I am responsible for others going there, it would hardly be justice if God would let me escape it.

But am I halt and maimed when I cut off the things in my life that offend? I would be if I cut off my hands and feet and destroyed my eyes; but, thank God, I am when I get rid of the offensive traits in my character. Then only am I a perfect man. Past sins may leave certain marks on the body, but the Lord makes you a new man, a new creation, wherein old things pass away and all things become new, if you come to Him in penitence and faith. Make your Christian life so virile, so beautiful, that the youths of the land will rather imitate you than the dashing people of the world that they know. In so doing you will save yourself and them.

OUT OF LINE—OUT OF LIFE

By Dorwin C. Meyers

A motorist was traveling through a mountainous region not long ago. The road on which he was traveling was dangerous and full of many curves. Along the curves, the center of the road was marked by a big white line to keep motorists to the right side. At regular intervals the warning words from a sign read: "OUT OF LINE—OUT OF LIFE!"

Then the thought came to me, How is my life conforming with that of the Perfect One? We are now on the threshold of a new year. We are wondering how near our lives have equaled the norm set by our Example. We have resolved that in this new year we will strive further to make our lives more useful to His kingdom. Even though we have that living hope within us, Jesus told us that He came that we might have it more abundantly. It is our desire to live that abundant life in Christ Jesus which is filled with love, joy, peace, usefulness, and certainty. Out of Christ, our lives are empty and "out of life"!

We need that simple trust in Christ Jesus in order that we may plunge into this new year doing more service for our Maker. Every day we need to look to Him for guidance, protection, and help. A picture of a refugee child praying for his parents who were in distress, back in war-torn England, appeared recently in a newspaper. "Bless Father and Mother, Lord, and take care of Yourself, too, because if You don't we are sunk," was the child's prayer. Oh, that we might put our confidence in Him who is able to sustain us! This forward look into the new year makes us wonder about the outcome. We leave that with the Lord.

Kokomo, Ind.

* * *

NEW YEAR MEDITATIONS

By Paul H. Martin

Dear Arthur:

Do you remember the New Year's eve of four years ago when we stood together under the old oak by the lower edge of the campus? And do you recall that you wondered where and what we would be four years hence? As I write this evening, memory carries me back to that occasion. I can imagine you there by my side contributing your share of the conversation.

The Lord has been so good and our blessings so many since we chatted that evening that I feel like praising Him anew. We are well and happy. We live in a peaceful country. We are Christians and enjoy the accompanying fellowship. You have a profitable position, and I am in a Christian educational institution. We could continue to enumerate blessings.

After my desire for education above high school was realized in college life, I had

(Continued on page 32)

NEW YEAR MEDITATIONS

(Continued from page 6)

and with the help of his Saviour that the Christian can live the overcoming life.

A brand new year is here to stay
We can change last year—oh, never!
The soiled page of yesterday
Will remain a blot forever.

But now today we start anew,
As we turn the page so fair;
The final result will depend on you
Let's strive to have no stains there.

Milford, Nebr.

* * *

THE NEW YEAR AS A TRUST

By Harry Hertzler

The new year is before us that we may use it as good stewards of the time which God has given us. When we think of the opportunities which will come in this year, we are faced with our responsibility for the right use of the year. We are again reminded that

"Life is real, life is earnest,
And the grave is not its goal."

This year that is before us must be lived as a day, and that day is today. I like to think of the year as a storehouse of todays. We can never reach forward to another day until the one we have now is completely used.

Our great resolve should be that we will so use each day as it comes to us that at the end of the year we can look without regrets on the record of our days as it is written in our lives and in the lives of others.

Denbigh, Va.

BOOK REVIEWS

Talks with Our Young People, By John W. Weaver and Margaret Horst. Young people of every age have faced problems, and the generation of today is no exception. In earlier times youth had but little if any access to books of loving admonition from men and women of God who were experienced in working with young people and who had themselves met life's problems successfully. In the book we are describing we have set forth by two writers of mature experience ideals and standards which will be of great help to all young people who want to make a success of their Christian life, who want to face their problems in a Scriptural way, who want to overcome temptation, and who want to be of service to their Lord.

The three chapters by Bro. Weaver are as follows: "What Should Be the Attitude of Our Young People toward the Church?" "Things Pertaining to the Ideal Christian Life;" "Life's Opportunities." These are all important subjects, and the discussions are replete with practical, spiritual admonitions from one who has had years of experience as a Christian father and an active minister and evangelist. Young people will appreciate and find very helpful his treatment of different aspects of the spiritual, social, and economic spheres of living in which we find ourselves today.

The two chapters by Sister Horst, "The Girl and Her Friends," and "The Boy and His Friends," are written in a personal, pointed style. Sister Horst has had a long experience in working with young people, and her message holds up true Christian standards of social life.

The book is attractively printed and bound. We believe it is a valuable contribution to literature for the youth of the Church. It will make an excellent gift to any young person. 64 pages. Paper cover, 25 cents each; $2.50 per dozen; $20.00 per hundred. Published by Mennonite Publishing House, Scottdale, Pa.

Christian Ideals, Prepared by a Committee appointed by the Virginia Mennonite Conference. John R. Mumaw, Editor.

This is a unique book in both its content and construction. The ideals which it sets forth are revealed in the table of contents, as follows: Ideals of Spirituality, Ideals of Devotion, Social Ideals, Courtship Ideals, Marriage Ideals, Home Ideals, Child-training Ideals, Education Ideals, Church Ideals, Dress Ideals, Vocation Ideals, Business Ideals, Recreation Ideals, Civic Ideals, Prayer Ideals, Lord's Day Ideals, Public Worship Ideals, Service Ideals.

Each of these subjects is dealt with in a brief chapter, which is subdivided into specific points which are treated by a single concise paragraph, usually based on a Scripture reference, which is printed in full. The chapters contain from six to nine such points. The arrangement is such as to make every point stand out to catch the eye and to make a definite impression.

The following quotation from the Introduction will give a good idea of the purpose of the book. "The set of ideals presented on the pages that follow represents an effort to gather into one small volume the cardinal principles of holy living. It is a statement of Christian idealism. It is an attempt to present the high purposes of God for man in the language of the common mind. Its influence should help to raise the standards of life in actual experience throughout our Christian fellowship."

This is a good booklet for churches to distribute among their members in order to build them up in the faith and to encourage them to high ideals in life. It should be especially helpful to young people. 117 pages. Price: cloth, 60 cents; paper, 35 cents each; lots of a dozen or more, 30 cents each. Published by the Mennonite Publishing House, Scottdale, Pa.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

What is 1941 more than any other time? As a point of time it is much like any other point of time which we have reached. But as a **new year** it is one that has never been with us before. And we have attained a vantage point of time that has some aspects that never before or after were or will be just as this. This brings a certain impression upon our mind that is more or less thrilling and stirs us to think more earnestly as to whither we are bound and what we are making of the march of time. 1941 is bounded by events in the history of the world different from any before. Many facts of history that will be written in the future will no doubt be dated as happening in the year 1941. Just what attitude we shall take toward the setting of events in this year will depend upon our Christian character, if we are believers, or our unchristian character, if we are unbelievers. As Christians, we will need wisdom and grace to meet the issues of our day in a way that becometh the Gospel of Christ. We will need to know God's Word and will as it affects our place in the world and before God. We will need to know God in intimate fellowship and have the guidance of His Holy Spirit that every issue in life may be wisely met for the best results for time and eternity. As young people in the work of the Lord there is just as much importance that each one meet the issues of the time as if he were older and had a much greater position in the affairs of the world than he feels he now has.

The Young People's Meetings for the month will call to you for your share of contribution. Whether we have a special assignment in the meetings or not, we should feel a special responsibility for the work. There is the service of prayer which we may all render in behalf of the meetings. The leader, the speakers, the ones on duty in any way, need the grace of God in their service, and an earnest prayer by those who have no other special assignments will mean much for the meeting. The song service will be all the stronger if we use our voice in earnest attentive song in the Spirit and the understanding.

The topics are yours to meditate upon whether you have any particular subject or not to prepare for the meeting. You will have a number of Scripture passages to consider. You will have a personal application to make from the lessons brought out in the study. You will have a special responsibility to live up to the light of the message you have received. Taking it all together, whether you have an assignment or not, you will have a large task before you during the month in the Young People's Bible Meeting alone. And after you have weighed your responsibility in this line, you will want to weigh it in other lines of activity—in the Sunday school, in the church service, in the home, and in the community, and toward all lines of service in your life experience. Let none say there is no real **Stewardship of Life.**

Let none hear you idly saying,
"There is nothing I can do."
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I; send me, send me!"
—Daniel March.

THE ESSENTIAL NATURE OF GOD.—
Jno. 4:23; Jer. 10:10-16; Matt. 28:19

Topic for January 12

MOTTO
"I AM THAT I AM."

MEDITATIONS ON THE TOPIC

I. **God is,** to the materialist, nothing. But to the really unperverted mind God is an invisible spirit who works on our right hand and on our left, though we do not perceive Him through the natural senses. But when we consider that there is in man a spiritual nature as well as a material, it is not unreasonable to think that there is in the Creator of the universe such a nature that in the essential being He is spiritual though He has wrought in the natural world and has become the Creator of all things visible and invisible. It is more according to good sense to recognize that God works in spiritual forces, as well as in material forces, than to limit His works to what we can perceive in our natural senses. Such a God should of necessity reveal Himself to the intelligence and the spiritual nature of man by the work of His Spirit and the unfolding of His will by words in the comprehension of men as He has in the Holy Scriptures.

God is the personality and intelligence back of all the forces of nature which we see and the forces of being which are invisible. God could still be God if all the material universe were sent back to nothingness as it was before the creation. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20). A God who really is somebody should appeal to us as one who can really help us when we call upon Him in time of need.

There is but one Supreme Being. There is no other being who can lay claim to the place of absolute supremacy in creation and in the rule of the universe. The doctrine of the Trinity, though mysterious to the mind of men, does not destroy the unity of the Godhead as three in one and one in three—"These three are one."

II. **The Text.—Jno. 4:23, 24.**—Jesus pointed out the error of the heathen in limiting God to objects seen and places manifest. God seeks the worship of men in their spiritual intelligence because He is Himself spiritual.

Jer. 10:10-16.—The creation declares the intelligence and personality of God. Such a conception of God is becoming intelligent men. But the makers of idols show the conception of those who are on the plane of the brute.

Deut. 6:4, 5.—Here the great truth of one Supreme Being is set forth as is also his personality whom men can be attached to with a tender love and devotion.

Matt. 28:19.—This shows that the Father, Son, and Holy Ghost are one in three and are united in the work of salvation.

III. **Suggestions for Junior Programs.**—The child mind is not more given to materialism than the adult. Often the step to grasp the fact of the invisible God is more easily accomplished in the child than in those who are older and more set in their thoughts of things. Our own invisible being within our body is a very good basis to lead out to the fact of an invisible God who can make such as we are, and everything about us, and in the universe, with wisdom and power. Lead the boys and girls to understand that the things which we cannot see are more powerful than the things we see, just as the invisible God is more powerful than the mighty creation in which worlds revolve and in which heat and light are manifest. Show that God is a personal being by the way He hears and answers the prayers of the righteous, and by the intelligence with which every thing has been made. Have them to read and memorize important passages which give expression to the nature of God's being as a Spirit, and as a person, and as a Trinity, yet only one God.

OUTLINE STUDY

I. God is a Spirit.
1. Without bodily parts.—Lu. 24:39.
2. Not seen by natural vision.—Col. 1:15; I Tim. 1:17.
3. Idolatry is forbidden.—Deut. 4:15-19.
4. Perceived by spiritual sense.—I Cor. 2:9-14.
5. In a moral image.—Col. 3:10; Eph. 4:24.

II. God is a Personality.
1. Purpose and plan.—Ps. 94:9-14.
2. Has personal attributes: repents, grieves, Gen. 6:6; is angry, I Kings 11:9; jealous, Deut. 6:14; loves, Rev. 3:19; hates, Prov. 6:16.
3. Creator.—Gen. 1:1.
4. Provider.—Ps. 104:27-30; Matt. 6:28-30.
5. Upholder.—Col. 1:15-17.

III. God is One—Unity.
1. There is no other God.—Isa. 45:5; Deut. 6:4; I Cor. 8:4.
2. Plural name; yet unity of mind and purpose.—Gen. 1:26, 27.

IV. God is a Trinity.
1. In the Old Testament.—Isa. 6:8; Gen. 11:7; Gen. 1:2; Judges 6:24.
2. In the New Testament.—Matt. 3:16, 17; Matt. 28:19; Rom. 1:7; Heb. 1:8; Acts 5:3, 4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"God."**
2. How We Know God:
   a. Not by seeing with the natural eye, or hearing by natural ear.
   b. Not by feeling with the natural touch.
   c. Not in idols.
   d. Not by objects of material forms.

e. In spiritual seeing and feeling and hearing.
f. In spiritual understanding of the Word of God.
g. He can love and care for us.
h. He can hear and answer prayer.

For Seniors.

1. The Spiritual Nature of God.
2. God a Personality.
3. Trinity in Unity.

PERSONAL THOUGHT

"Be still and know that I am God." Quietness in our being will enable the person so quieting himself to realize the fact of a supreme and invisible person and power outside of ourselves. Let us be still.

SEED THOUGHTS

God has three ways of revealing Himself—through His Word, through His works, and through His Son, the Lord Jesus Christ.—Peloubet's Notes.

The Christian has the double armour against anxiety—the name of the Father, and the conviction that the Father's knowledge is co-extensive with the Father's love. He who calls us His children thoroughly understands what His children want. And so, anxiety is contrary to the name we have learned to call God, and to the pledge of pitying care and perfect knowledge of our frame which lies in the words, "Our Father." Our Father is the name of God, and our Father intensely cares for us, and lovingly does all things for us.—Maclaren.

Therefore whether it be in cathedral or chapel or conventicle; or away from all, on the deep, on the mountain height, in the valley, in the desert, there He is; and if the heart be true, there is the shrine, there is the place of worship. That revelation about worship was the reason of the declaration. Thus in the midst of teaching came the one great word of Christ concerning God, mystic, and utterly beyond our final analysis, "God is Spirit."—Morgan.

HOW TO CULTIVATE HUMILITY.—Matt. 11:28-30; Phil. 2:1-13.

Topic for January 19

MOTTO

"Think soberly."

MEDITATIONS ON THE TOPIC

I. **Cultivation of Humility.**—We cannot cultivate a plant which has no existence. We cannot create a plant of humility by pretended self-renunciation. Words of self-abasement which are intended to draw praise from others are a cultivation of the reverse of humility, puffing up and developing the pride that is present in the heart. True humility humiliates itself, not by pretended self-abasement, but by real abasement. True humiliation crucifies the flesh with the affections and lusts. There must be a bidding of farewell to that which exalts the old man, and a real putting on in the outward action of that which the Spirit of God working in us has moved us to do. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23). Here we see the Lord adored as the Master and self put to the task of cross bearing and denial of honors. Self is brought to subjection and given a place of lowliness in relation to fellow men and toward God, through the grace of God which works in us both to will and to do of His good pleasure. Self becomes willing through God's grace to be a servant rather than to receive service. Willingness to take the place of being served may become humility, when self is called upon to surrender its independence and take the place of childlike dependence upon God and others whom God may move to serve us.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man hath a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which also ye are called in one body; and be ye thankful" (Col. 3:12-15).

II. **The Text.—Matt. 11:28-30.**—This passage gives a gracious invitation to the heavy laden souls to come to Jesus, who is meek and lowly in heart. Soul rest is found in Jesus. True humility found in Jesus brings soul rest.

Phil. 2:1-13.—The fellowship of the Spirit brings to us a mind of unselfish service for others. Humility is the result as we seek to give the best to others.

III. **Suggestions for Junior Programs.**—The contrasts between pride and humility can easily be recognized by the junior boys and girls. But it is one thing to see the pride that crops out in others, and another thing to see it in ourselves. Everybody recognizes the beauty of humility, though often people are disturbed by the humility of others because it rebukes their own pride. Lead the juniors through the Scriptures to see the grace of Christian humility, and lead them to see that the way to receive that grace from Christ is by a full surrender to Him. Also show them from the Scriptures that the only way to cultivate humility is to humble ourselves and resist the movings of Satan through our flesh. Make assignments from the suggested outline for juniors according to the ability of the one to whom the assignment is given.

Such an important theme needs to be made very practical, for in the secret of true humility lies real victory in Christ Jesus.

OUTLINE STUDY

I. Think Along the Line of Truth:

1. Concerning the greatness and glory of God.—Isa. 6:1-4.
2. Concerning the unworthiness and weakness of men.—Isa. 6:5.
3. Concerning your own unworthiness.—Rom. 7:18.
4. Concerning the vanity of boasting.—I Cor. 1:26-31.

II. Act on Right Thoughts.

1. Humble yourselves in the sight of the Lord.—Jas. 4:10.
2. Walk humbly with your God.—Mic. 6:8.
3. Walk humbly with one another.—Phil. 2:3; Eph. 4:1-3.
4. Condescend to men of low estate.—Rom. 12:16.
5. Serve in meekness.—Gal. 6:1, 2; Rom. 12:3-8.
6. Mortify the flesh.—Gal. 5:24.
7. Walk in the Spirit.—Gal. 5:25, 26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Humility," "Humble."**
2. Cultivate Humility by:
   a. Thinking of the greatness of God.
   b. Thinking of how much He has done for us.
   c. Thinking how much we lack.
   d. Crucifying the pride and vanity of our hearts.
   e. Giving Jesus a place in our hearts.
   f. Taking the lowly place.
   g. Giving others the best in honor and pleasure.

For Seniors.

1. The Truly Humble Spirit.
2. Finding the Truth about Our Nothingness.
3. The Holy Spirit at Work in Our Lives.
4. Giving the Mind of Christ a Place in Our Lives.

PERSONAL THOUGHT

"God resisteth the proud, but giveth grace to the humble." How important then, if I would have victory over the flesh, that I learn true humility in my relation to God and men!

SEED THOUGHTS

Humility, what is it? It is the gracious gift of the Holy Ghost. It is the same condition which the psalmist calls a "broken heart," and that consciousness of need which Jesus had in view when He said, "Blessed are the poor in spirit." So far as it has respect to God, it is that docility which is willing to learn what He teaches; that conscious penury, which is willing to accept whatever God proffers; that submission which is willing to do what God desires, and to endure whatever God deems needful.—Jas. Hamilton.

The more we learn what humility is, the less we discover in ourselves.—LaCombe.

True humility is a Christian grace and one of the fruits of the Spirit, originating in a deep consciousness of sin past and present, and leading us to discover our nothingness in view of God, our insufficiency for anything good, and prompting us, as we feel our infirmities, to strive after higher and yet higher attainments.—Jas. McCosh.

Not as men of science, not as critics, not as philosophers, but as little children, shall we enter into the kingdom of heaven.—J. C. Shairp.

The most of my sufferings and sorrows were occasioned by my own unwillingness t be nothing, which I am, and by struggling to be something.—E. Payson.

Make me like a little child,
Simple, teachable, and mild;
Seeing only in Thy light;
Walking only in Thy might!
—Jno. Berridge.

WHAT SHALL WE DO ON SUNDAY (Jr.).—Isa. 58:13, 14; Heb. 10:23-25; I Thess. 5:11-26

Topic for January 26

MOTTO

"Then shalt thou delight thyself in the Lord."

MEDITATIONS ON THE TOPIC

I. **Sunday, or the Lord's Day,** is the day set apart for rest and worship. From lessons in the creation and from teachings to Israel, and from teachings to the disciples and from the practices of the early church, we can understand that God gave man a day for his spiritual good especially, and gave laws for the observance of such a day that would help man to understand how the day should be properly observed.

Rest was the word first used in the time of the creation when God rested from all His work and then sanctified the day for the use of man that he too should rest from his own works. But we may rest more fully by the change of occupation in giving our time over to the **worship** of God and the service which builds up our own soul and the souls of our fellow men. So God did give His people instruction to meet together in worship. Any service that is specially designed to give instruction in the things of God and to lead to a greater respect and worship is a service fitted to a day that is holy unto the Lord. Any work that is done for our own earthly gain in secular matters is a work that is unsuitable for the service of the Lord's Day and should not be done.

We think of all spiritual edification and worship as the type of things we may do on Sunday, and of all secular work and buying and selling and earthly pleasure seeking as a type of work that should not be done on a day set apart to the service of God.

While in one sense we are to do our work every day as unto the Lord, we cannot maintain our spiritual balance unless we recognize

God's wisdom in giving us a special day in which we give particular attention to spiritual things, and lay aside every other kind of service except where mercy and necessity require.

II. **The Text.—Isa. 58:13.**—Here the blessings upon Israel were due to their delight in doing the things on the Sabbath Day which would bring special honor to God.

Heb. 10:23-25.—Here is a suggestion as to how the time may be spent on Sunday—meeting together with God's people to receive instruction and to build one another up in the faith.

I Thes. 5:11-26.—Deeds of comfort and exhortation toward one another are becoming the service of saints and should be helpful for the purpose of the things that may be done on Sunday.

III. **Suggestions for Junior Programs.**—Boys and girls are naturally more active physically than older people. For this reason they would enjoy the kind of service that would require more physical activity. And there are forms of Sunday service that should have attention that naturally require more physical activity. Here are some of them: Visiting the sick and singing and praying with them; helping parents to get their children to services; handing out tracts that have a Gospel message in them; reading for those whose eyes are dim or who are unable to read the Bible or other uplifting literature; directing the social hour in channels that are spiritually uplifting; rendering service in the Sunday school, the church, and young people's meeting services.

It should be impressed upon the mind of youth, however, that there is a real spiritual uplift in bringing ourselves to a season of quiet both in mind and body and setting ourselves to thoughts of God and Christian duty. It is a real benefit to "be still and know that I am God" in every sense of the word of **stillness.** We always feel that when we have prevailed with ourselves to bring the body into subjection to the things that build up the soul that we have really made advancement spiritually. Certain forms of boisterous play and loud laughter and talk that is without spirituality, and which tends to lead those who hear us from the worship of God, may well be put aside, and other expressions of physical exercise more in harmony with the purpose of a holy day and a worshipful spirit should be used.

OUTLINE STUDY

I. Appropriate Work for the Lord's Day.
1. What to turn from:
   a. Doing our own earthly pleasure.—Isa. 58:13; Neh. 13:15-19.
   b. Speaking our own words.—Isa. 58:13.
   c. Doing our own secular works.—Ex. 20:9, 10.
2. What to Do:
   a. Go to religious service.—Heb. 10:25.
   b. Honor the Lord in worship.—Isa. 58:13.
   c. Meditate on His Word.—Rev. 1:10.
   d. Do deeds of mercy.—Matt. 12:12.
   e. Relieve necessary wants.—Matt. 12:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Worship."**
2. Doings Fit for Sunday:
   a. Honoring the risen Lord.
   b. Works of Worship:
      —Song, prayer, preaching.
      —Teaching the Word of God.
      —Reading the Word.
      —Giving for the Lord's service.
   c. Works of mercy:
      —Serving the sick.
      —Preparing needed food.
      —Caring for animals.
      —Words of comfort and love.

For Seniors.
1. The Spirit of Keeping the Lord's Day.
2. How the Lord's Day is Misused.
3. Opportunities and Blessings in Keeping the Lord's Day.

PERSONAL THOUGHT

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

SEED THOUGHTS

The man who uses Sunday for hilarity, physical sports, even outdoor excursions alone, robs his soul, undermines his health, and decreases his efficiency. A Christian Sunday is absolutely essential for the building of the highest, finest type of citizenship. There is absolutely no substitute.—Dr. C. F. Reisner.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.—Daniel Webster.

Give the world one half of Sunday and you will soon find that religion has no strong hold on the other half.—Sir Walter Scott.

You show me a nation that has given up the Sabbath, and I will show you a nation that has got the seeds of decay.—Moody.

There are many people who think Sunday is a sponge with which to wipe out the sins of the week.—H. W. Beecher.

Can this any more be said?—"France must have her American Sabbath or she is ruined." —De Tocqueville. (Should it not be said, "America must have her Christian day of rest or she will continue to go down to ruin?" —Editor.)

FIELDS WHITE UNTO THE HARVEST (I).—Matt. 8:36-38; Jno. 4:27-38.

Topic for February 2

MOTTO

"Lift up your eyes and look."

MEDITATIONS ON THE TOPIC

I. **Fields Ready for the Gospel.**—Jesus told the disciples to lift up their eyes and look on the fields that they were white already to harvest. As the disciples looked up naturally that day they could see the people from the city of Samaria coming out toward the well of Samaria to see a man who had told the woman who carried water all things that ever she did. From this we gather that here were a people who were seeking Jesus and were open to be taught by Jesus. There are many such people in our day. There are so many people who are closed to Gospel teaching that one wonders when they may be ready to receive the Gospel. On the other hand, there are people who have not heard much of Jesus but who are seemingly anxious to learn of Him and who are ready to give time and attention to the messenger of the Word.

As we revolve in our minds of these people we think of the large opportunity there is with the children in many fields where work with them is neglected. It is true that much work that is needed with children is shut off by the attitude of ungodly parents who refuse to allow their children to hear and be instructed or who willfully prejudice the minds of their children against the teaching of the message bearer.

There are neglected fields in the cities and in the rural field where people are without the Gospel through poverty and industrial circumstances, which if some messenger of love is willing to sacrifice to reach, could do much in the salvation of souls. Then there are lands of darkness in other countries as well as our own in which the Gospel would be welcomed if taken. Some of the fields once wide open seem to be closing in some respects by the attitude of governments. Nevertheless there are people in many lands who would respond to the Word if they have an opportunity. Let us work while it is day.

II. **The Text.—Matt. 9:36-38.**—The compassion of Jesus is seen by this passage. He is moved to provide for them by asking that His disciples pray that laborers be sent into this human harvest field.

Jno. 4:27-38.—Here we find Jesus so intensely interested in the issue of an opportunity to meet the coming multitude from the city of Samaria that He refuses to eat, declaring that He has other meat in accomplishing the work of the Father.

III. **Suggestions for Junior Programs.**—The junior can be approached from the figurative words of the topic. A harvest field ready for harvesting can be discussed, and the importance of having sufficient laborers at the right time should be impressed. What a waste if the harvest is delayed until it is too late to save the grain! What a pleasure to gather the grain in due season and put it into a safe place for future use! Show how souls of men are to be gathered in through the Gospel message and saved for the service of Christ and prepared for the heavenly home. The laborers are few compared to the great work to be done to gather in the souls of men for Christ. This fact should stir up all the people of God to volunteer their service and enter in to the work of saving souls with all their might. Ways of harvesting may be suggested. Even the little water carrying boys are counted helpers in the natural harvest. So every service that helps the reapers—preachers, teachers, and workers—is a part of the great harvest service and is noticed by the Lord of the harvest.

OUTLINE STUDY

I. Evidences of Ripe Fields.
1. Great spiritual need.—Acts 26:18.
2. Eagerness to hear and learn.—Acts 17:11.
3. Teachableness.—I Thess. 2:9-20.
4. An open door.—I Cor. 16:9.

II. Some Fields Already White unto the Harvest.
1. India.
   a. Her spiritual need.
   b. The "door of utterance" (Col. 4:3).
   c. Adversaries.
2. South America.
   a. Her spiritual need.
   b. The "door of utterance."
   c. Adversaries.
3. Spain (Treat as above).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Harvest."**
2. The Harvest of Souls.
   a. Children of India.
   b. Children of South America.
   c. Children of Spain.
3. Ways to Reap Souls:
   a. Praying.
   b. Teaching.
   c. Giving.
   d. Helping.

For Seniors.
1. India.
2. South America.
3. Spain.

PERSONAL THOUGHT

Have we seen the ripened fields of the Lord? Let us look and see. And let us consecrate our powers for the gathering in of the harvest of souls.

SEED THOUGHTS

In the harvest field there is work to do,
For the grain is ripe and the reapers few;
And the Master's voice bids the workers true
Heed the call that He gives today.
—C. R. Blackall.

(Continued on page 32)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

WHY ISMS, FALSE TEACHINGS, AND DESTRUCTIVE IDEAS FLOURISH

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

For **the time will come** when men will **not** endure sound doctrine; but after their own lusts shall they **heap** to themselves teachers, having itching ears; and they shall **turn away their ears from the truth,** and shall be turned unto **fables.**—II Timothy 4:3, 4.

According to Weymouth's translation in Modern Speech: "Men will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; will turn away from listening to the truth, and will turn aside to fables."

Everywhere in religious groups, educational centers, political arenas, and economic circles there seems to be a wild sprouting of false cults, isms, vain philosophies, and destructive ideas.

The Spirit of God expressly points out the reason—**no real love for** TRUTH. This is one of the chief indexes of the times. This is the reason heretical sects abound. To satisfy their fancies they (the masses) seek out teachers who tickle their eyes with fables.

Quite frequently they say when selecting pastors, that truth is what they want. They will say they could get along with less ability, eloquence, education, etc., on the part of preachers, if only they preached the truth found in the Bible. This we like to believe is still true of millions, but there are more millions of whom this is not true. If it were largely true the isms and false philosophies of the day would die out for want of hearers and followers.

The fact is that many want the truth-**minus.** They subtract from the Word. Others the truth-**plus.** They add to the Word. This is what works the mischief. **Truth,** just plain truth, is too searching, revealing, and corrective. This is **why** most of the isms insistently claim that their teachings are based on the Bible.

The real threat today is not in bombs, but ideas—**ideas** which in their final analysis lead to the enslavement of the human spirit, the curtailment of human rights, the destruction of legitimate human liberty. These ideas, rather than the war now raging, destroy the civilization of Europe and maybe of the world at large.

Many feel that the war will destroy religions, the common faiths of mankind, the arts, the march of science, and the arts of living. We beg to differ, feeling that the induction of **ideas foreign to truth** are the real destructive forces. Not that we wish to condone war, but rather in comparison show that the erroneous ideas are more destructive than war. Christians, poets, scientists, and men of arts may be killed by shrapnel, but that only removes the body from the scene of action. False ideas control the life, and the men thus deceived live on, and disseminate their error to others.

To show that war, in itself a destructive crime, does not completely wipe out and destroy civilization, consider Germany in 1914-1918, defeated in the four years' war, enduring a 20-year depression and bankruptcy after that, and now one of the mightiest nations on the face of the earth. Physical violence, however destructive, is never as damaging as false doctrine. After the physical violence subsides, the false and damaging ideas continue and do their nefarious work.

Another modern illustration of what we mean is taking place in China. The destruction of Christian churches, colleges, universities and schools in China could not be more systematic, more thorough, and more physically complete. Yet neither Chinese culture or Christianity has been destroyed by the Japanese army, navy and air fleets. The churches and their members marched inland by the millions, professors and students marched overland a thousand miles, and began their classes in Southwest Yunnan.

What really threatens the world is the wrong conceptions of life, the establishing of false ideals in the minds of youth, the crushing of human liberties of the individual. Much of this destruction was caused by the Church ceasing to be the spiritual factor in the nation that she once was. This is what happened in Russia, and it gave us Communism; the same situation gave us Fascism in Italy, and Nazism in Germany. What will it give us in America? Our readers may not agree with all the sentiments expressed in the following poem, but all of us will agree that the trend is in that wrong direction:

"I praise the Lord, my brethren dear,
  That I am with you still;
Tho' standing like an old log house,
  Upon a west-side hill.
The music has gone out, you know,
  The timbers are decayed,
But the sun shines on them just as warm,
  As when they first were laid.

"Almost a hundred years have passed
  Since I was born, and then
'Twas only fifteen further on,
  And I was born again.
I've seen the forest melt away,
  Nice houses have been reared;
The world has quite outstripped the church,
  I'm very much afeared.

"They used to tell a Methodist
  As far as eye could scan,
No gewgaws on a woman then,
  No dickey on a man.
But now our congregations are
  So much by fashion led,
They look just like a rainbow wrecked
  Upon a posy bed.

"The circuit riders in those days,
  Were not so fine and grand;
They took degrees a'hauling logs,
  And clearing up the land.
But when one of them rose to preach,
  I tell you we could smell
The fragrant bowers of heaven,
  And the stifling smoke of hell.

"We had an amen corner, too,
  Beside the pulpit stairs;
And when he raised his sermon notes,
  We lifted with our prayers.

We threw in many a loud 'Thank God,'
  And weren't obliged to go
To give the Lord the glory
  To a classroom down below.

"The Gospel plow ran deeply then,
  With riding on the beam.
I wish you could have been there once,
  And heard them groan and scream,
Though I'm afraid that if you had,
  You'd most outrun your wits.
To get a doctor to prescribe
  For epileptic fits.

"The grand old quart'ly meetin's were
  To all the brethren dear;
Just like four green oases,
  In the desert of the year.
The people flocked for miles around,
  My wife would take a score;
And after supper we would pray,
  And sleep upon the floor.

"I know the world is moving on,
  As Galileo said:
For now I rent a cushioned pew
  To hear an essay read.
But when through stained-glass windows
  The sun throws blue and gold
I couldn't help a thinking how
  The glory shone of old.

"They call me an old fossil,
  And a relic of the past;
A fogy and a croaker, too,
  But that won't always last.
I tread a trembling isthmus,
  Where two seas of glory roll,
And soon the fast and future bliss,
  Will swallow up my soul.

"And when I reach fair Canaan,
  The Lord will doubtless see
That a mansion in the city
  Will not do for such as me.
So He will let me go among
  Old-fashioned saints, I think;
And praise Him 'neath the tree of life,
  Upon the river's brink."

—Unidentified.

Warden E. Lawes, of Sing Sing prison, in his book, **"Invisible Stripes,"** says that in 1937, of the 1,412 prisoners in that penitentiary, only three said they had no religion, but adhered. This discovery provoked a striking remark by the Warden:

Were I a responsible religious leader, I would not be content with the fact that religion boasts of over 232,000 church edifices throughout these United States. I would be deeply concerned with the fact that most of them are unable to fill their pews. I would worry considerably about the 17,000,000 children and youths of America who are without direct church affiliation. I would be distressed over the growing apathy toward church among young and old. I would be ashamed to admit that the church plays so little a part in the lives of millions of adolescents as to leave them barren of spiritual development. And I would plead guilty to a lack of vision which sets the church aloof and indifferent to social and economic currents which lash at the human mind and heart in swirling orgies of hunger and want and death and destruction.

THE HIGH COST OF KILLING

Thou shalt not kill.—Exodus 20:13.

The estimate of Senator Homer T. Bone, occasions this editorial, when he writes:

It cost about 75 cents to kill a man in Caesar's time. The price rose to about $3,000 per man during the Napoleonic wars; to $5,000 in the American Civil War; and then to $21,000 per man in the World War. Estimates for the present war indicate that it may cost the warring countries not less than $50,000 for each man killed.

What a price! But the mere monetary cost is a small consideration when placed alongside some of the costlier damages of war, such as the demoralization of manhood, the destruction of life, and the damnation of many souls. War engenders hate, this corrosive growth of hate. This hate is often more deadly to those away from the scene of bloody carnage. This hate is spreading over Europe like a prairie and forest fire.

While we are writing the "rulers are taking counsel together." Rulers are scurrying from one European capital to another. Hitler goes to consult with Petain and Franco. Molotoff goes to Berlin to see Ribbentrop. King Boris of Bulgaria spends a Sunday at Berchtesgaden. Ciano, Suñer, Czaky, and Ribbentrop go to Vienna. And so on backward and forward. All with one mind. The conduct of the present war, and the killing of men. Supposedly, to settle the world order, to bring in a so-called **"new order."** Killing men does not guarantee a new order. **It may destroy the old.**

While we are comfortably seated in our library, millions are billeted in anything but decent quarters, millions are homeless through deportation, millions are rendered homeless by bombs and war machines. Many divisions are ready for movement to this place and that, all for the purpose of killing men. Germany is poised to strike at England. Italy is striking at Egypt and Greece. Japan is striking at China. All for killing. **What a high cost!**

Scientists are working overtime, factories by the thousands are working night and day, many with three shifts, to provide the sinews of war, to do the killing.

Nations, once free nations—Holland, Belgium, Denmark, France, Norway, Luxemberg, Austria, Poland, Czechoslovakia, Latvia, Estonia—have been subdued either by killing or the fear of being killed. Soviet Russia sits armed to the teeth for killing, keeping the world wondering which way she is going to strike.

Tonight, while we write, many nations, powerful nations, with tremendous resources to kill are conspiring together to smash the British Empire by the **"killing"** business. Nazi divisions wait near the border of Bulgaria to strike south through Greece, hesitating only because of what Russia might do, with eyes on the Dardanelles, thence on through Asia Minor to Suez in the east. German forces, traveling as "tourists" through Spain, are ready to strike at Gibraltar. Heavy guns are already placed back of the hills of Algeciras. Already at Dakar, where the Atlantic is narrowest, Germany has eyes on South America. The Japanese seemingly are poised for an attempt at Singapore. The United States is building ships, munitions plants, shipyards, ships, battleships, air fleets, and the rest, all with one objective, to kill. **What a high cost!** No wonder the Scriptures say, "He that sitteth in the heavens shall laugh." God is ruled out of His world by the majority. There is no place for the Christ who was killed by men at Calvary. No wonder men keep on killing, and get ready to do more killing.

There was one killing in Caesar's time which is of special interest. It was during the reign of Caesar that the **"Prince of Life"** was killed. The sum agreed upon to deliver Him to the killers was the paltry price of a common slave, "thirty pieces of silver." Luke 22:1-6. This **killing** was engendered because of hate against the ideals and principles for which the Nazarene stood. It was brought about through a greedy desire for wealth. Back of the killing of the day is desire for material wealth—silver, gold, property. Not all sell Christ for money, some for godless friendship, others for a fleeting trifle, and some for an empty name. F. C. Blaine points this out in the following striking poem:

Thirty pieces of silver
For the Lord of Life they gave;
Thirty pieces of silver—
Only the price of a slave!
But it was the priestly value
Of the Holy One of God;
They weighed it out in the Temple,
The price of the Saviour's blood.

Thirty pieces of silver
Laid in Iscariot's hand;
Thirty pieces of silver
And the aid of an armed band,
Like a lamb that is led to the slaughter,
Brought the humbled Son of God
At midnight from the garden,
Where His sweat had been like blood.

Thirty pieces of silver
Burns on the traitor's brain;
Thirty pieces of silver!
Oh, it is hellish gain!
"I have sinned and betrayed the guiltless!"
He cried, with a fevered breath;
And he cast them down in the Temple,
And rushed to a madman's death.

Thirty pieces of silver
Lay in the House of God;
Thirty pieces of silver,
But oh, 'twas the price of blood!
And so for a place to bury
The strangers in, they gave
The price of their own Messiah,
Who lay in a borrowed grave.

It may not be for silver
It may not be for gold,
But still by tens of thousands
Is this precious Saviour sold,
Sold for a godless friendship,
Sold for a selfish aim,
Sold for a fleeting trifle,
Sold for an empty name.

Sold in the mart of Science,
Sold in the seat of Power,
Sold at the shrine of Fortune,
Sold in Pleasure's bower,
Sold where the awful bargain
None but God's eye can see!
Ponder, my soul the question:
Shall He be sold by thee?

Sold! O God, what a moment!
Stifled is conscience' voice!
Sold! And a weeping angel
Records the fatal choice.
Sold! But the price of the Saviour
To a living coal shall turn,
With the pangs of remorse for ever
Deep in the soul to burn.

This war and the killing puts its own demands upon us who claim to be **conscientious objectors** to actual killing. We cannot be inactive in such a day as this. We must enter the carnage. Merely to sit idly by makes us criminals with the rest of mankind. Those who have pledged themselves to the high spiritual level where they will not employ physical force of any kind to resist evil in the world, must wield **spiritual weapons** of the mightiest sort. They must enter the conflict with spiritual powers. To maintain Scriptural grounds they **MUST GIVE THEMSELVES WHOLLY UNTO THE MINISTRY OF INTERCESSION** until the issues are decided. This is one of the rigid terms of enlistment of this side while others kill for defense or offensives.

Conscientious objectors must remember in such an hour that the counsel of the Almighty reads, **"Overcome evil with good."** We too must be on the march, we too must fight, we too must resist, we too must wield weapons, weapons mighty through the Lord.

A well-known writer recently asked the challenging question of those of us who refuse to kill in the present bloody carnage: "Are most of the Conscientious Objectors ready to take the following test?"

In the World War days this writer was a member of the faculty of a Christian institution in which quite a number of objectors sought refuge. A very small per cent could be regarded as having the spiritual perception that would qualify one for taking such high and holy ground. Some who could quote certain Scriptures freely gave little evidence that they were devoting themselves to battling the forces of hell then let loose in the world with the use of spiritual weapons.

The **cost of killing is high,** so is the **cost of not killing.** May we as true followers of the Nazarene who killed none, but was killed, meet the challenge! May we do more than merely quote Scriptures that substantiate our position on New Testament grounds, of not killing, but rise to the high altitude of **"intercession,"** and **"sacrificial living,"** consistent with the terrible times which have fallen upon us.

THE GREAT OPPORTUNITY . . .

(Continued from page 2)

lost treasured promise. Mr. MacCallum encouraged her all he could. It was indeed a dreary place, but she could read to her fellow patients the sure promises of God, and so bring light, hope, and courage to this otherwise dark spot. Siranush, like other earnest young people, had a great desire to be of use, a longing to do some great thing for her Lord, but great opportunities surely would not come knocking for a blind tubercular girl, so she did the little things well, was cheerful and loving, read to the others, even though sometimes it caused her temperature to take great flights when she overexerted herself. What brought most grief was that sometimes deaf ears were turned to her wonderful words.

"Some, indeed, ask me to read to them," she confided to Mr. MacCallum, "but others won't listen at all. Then my soul gets rather squeezed. Tell me, brother, What must I do when they won't listen?"

And he could only say, "Ah, Siranush, my sister, who am I to answer that? The Master Himself was hurt by those who turned away."

One night in the eerie hours between midnight and morning, the girl became aware that the woman in the bed next to her was dying. No other waking person was around. Siranush lay shaking in her bed. There was something awful about lying there listening to someone die. She heard the other woman call upon Jesus and the saints. She couldn't let her go like that, and so she finally asked:

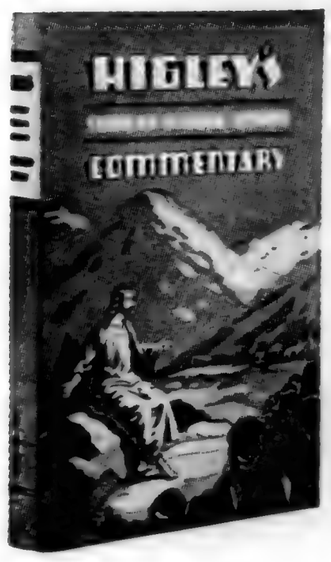
"Would you like to hear the Gospel read?"

The dying woman answered that she would, and Siranush went to her and read all the comforting parts she could think of. How glad she was that her fingers could read in the dark as well as the light! She read about the lost sheep, the prodigal son, many mansions, and a lot more. When she had finished, the woman made her confession to the girl just as she would have done to a priest. Siranush knelt beside her and

PRE BEN SPRINGER
MINIER 32 R 1
ILL

JAN-42

1941 SUNDAY SCHOOL LESSON COMMENTARIES



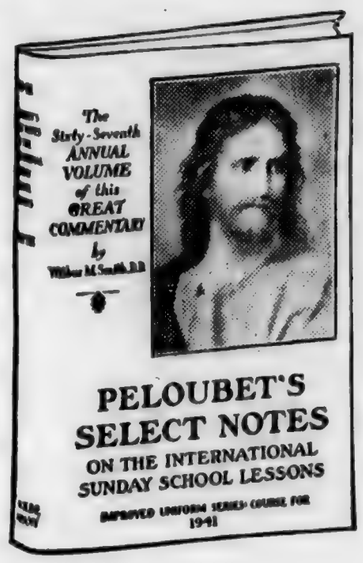
HIGLEY'S LESSON COMMENTARY

It is sound in doctrine and presents the lessons in plain, concise, easily understood language that is both interesting and instructive and goes directly to the point without the use of unnecessary words. Gives Bible readings, central truth, topics, time, place, helps for lesson and treatise on Golden Text. 280 pages. Price ....$ 1 00

PELOUBET'S SELECT NOTES

By Wilbur M. Smith, D.D. A commentary on the Uniform Sunday School Lessons for the calendar year. 378 pages. Six to nine pages devoted to each Sunday School Lesson.

Cloth .....$ 2 00



PICTURED TRUTH

By R. F. Y. Pierce. A handbook of blackboard and object teaching. Introduction by Russel H. Conwell, D. D., with illustrations by the author.

Cloth .....$ 1 50

THE SUPERINTENDENT'S GUIDE

By Harry Edwards Bartow. A Pocket Manual containing suggestions on how to conduct the school, order of service, hints for the workers' meeting, an outline for the desk lesson, a prayer, thoughts for the superintendent's quiet hour, and other helps.

Each .....$ 35

GIST OF THE LESSON

By R. A. Torrey. (For Current Year)

A vest pocket commentary on the International Sunday School Lessons. A concise exposition of each lesson for the year.

Moroccoette, flexible $ 35

POINTS FOR EMPHASIS ON THE S. S. LESSONS.

By Moore

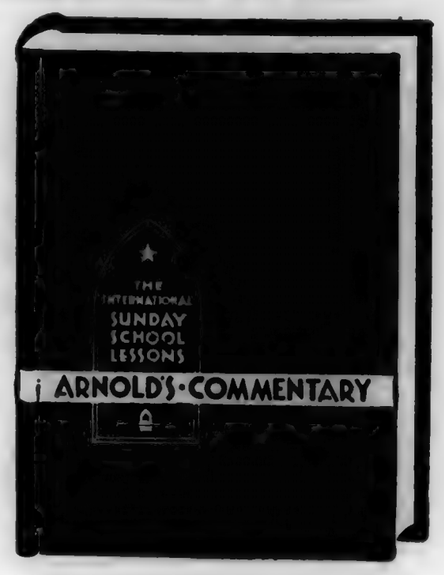
Pocket size, bound handsomely and durably, of great assistance to any Sunday-school teacher, worker, or student. Twenty-third annual volume. Printed on thin paper, it conveniently fits the vest pocket or ladies' purse. Popular with those who travel. Excellent for class use.

Each .....$ 35

PRACTICAL COMMENTARY ON THE INTERNATIONAL S. S. LESSONS

Arnold's. Contains the text in authorized version. Commentary, Teaching Plan, Practical Survey, Blackboard Applications, and Hints to Primary Teachers.

Cloth $ 1 00



MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

ALSO OBTAINABLE AT OUR BRANCH STORES

prayed—prayed that God would forgive her, and send her a safe journey, and open to her the gates of everlasting light and joy. The woman's heart was at rest then, and before morning she went quietly. Siranush had opportunity to present as a gift to the King a royal gem.

Joyfully she told the colporteur of the wonderful opportunity God had granted to her, and the subagent far from home and loved ones suddenly felt an emotion that could best be expressed by a bit of poetry learned years before. It ran through his mind as a prayer.

"I thank Thee, too, that Thou hast made
Joy to abound—
So many gentle thoughts and deeds
Circling us round;
That in the darkest spot of earth
Some love is found."

YOUNG PEOPLE'S MEETING

(Continued from page 29)

There is only one thing should concern us—
To find just the task that is ours;
And then having found it to do it
With all our God-given powers.—Sel.

If you cannot go and rescue the perishing yourself you can at least pray for those who do, and cheer them on.—Sel.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

A believer is not done with missions when he has made an offering.—Sel.

"Ye are manifestly declared to be the epistle of Christ . . . written not with ink, but with the Spirit of the living God"—you are somebody's Bible.—Selected.

NEW YEAR MEDITATIONS

(Continued from page 26)

frequently wondered whether I was where the Lord wanted me to be. But I don't wonder now. Within the recent past the Lord has satisfied me that I am where He desires. I do not know about the future, but the future is as bright as the promises of God. "My God shall supply all your need according to his riches in glory by Christ Jesus." "My grace is sufficient for thee." "All things work together for good to them that love God."

As we visualize the coming year let us think of others. Edgar, Norman, Henry, and I are meeting at 6:00 P. M. on Sundays to consider the needs of China. Arthur, place China on your daily prayer list. Pray that our church might open work there while the door is **wide open.**

Since I cannot hear your voice, you will have to answer by pen.

Your ever faithful pal,

Allen.

Chambersburg, Pa.

GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. **He who is not a missionary Christian will be a missing Christian** when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, **how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.** I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—Dr. A. J. Gordon.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.
Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

Volume XXXIII – No. 2

Christian Monitor

February

1941

SUNDAY DINNER

By Margery Coffman

SINCE the thoughts of all of us are ever turning eastward across the broad Atlantic, since our hearts are ever, in these tragic days, yearning toward that tight little island in the cold North Sea, I will tell you a story of England, of the England of years gone by, when aeroplanes and blackouts were unheard of. Not much of a story, either, just a little snapshot of a tiny cross-section of life in that part of England labelled obscurely by our daily papers as "The Midlands."

In the politically unimportant county of Bedford lies, even to this day, the little village of Carlton on the Ouse (ooze). High on Chellington Hill stands the Norman-built church with its high steeple, keeping watchful eye over the Anglican parishioners of the village, while below 'neath spreading chestnut trees rests the four - square building of the meeting-house, spiritual home of dissenting people of the village proper and the surrounding countryside. It is not an especially inspiring landscape,—only the river, winding through a pleasant land, provides variety of scene. At Carlton, the Ouse is spanned by an ancient Roman bridge, still in use, still intact, while one of the main thoroughfares leading out of the village is known as "The C a u s e w a y," a splendid road whose huge flat stones were placed there by these same Romans. Lush meadows line the sides of the river, framed in green hedges, heavy in late summer with their harvest of blackberries, sweet in spring with the fragrance of budding leaves and blossoms.

Grass is admittedly always green, but grass in England is superlatively green and soft, and as you look at it, feel it, sit on it, roll in it, you feel the velvety thickness of centuries of growth, as if an Axminster carpet had taken root! Along the banks of the river in wood and copse hide delicate moonlight faces of primroses, while bluebells ring their clarion of fairy song, keeping tune with skylarks darting up into the distant blue of the spring sky. Old oak trees drape their hoary arms with ghostly mistletoe, and the cuckoo calls lustily to his mate throughout the hours of twilight. For Engand is not always shrouded in gray fog, and rain clouds, forever carrying the necessary umbrella under her arm. Her spring days are days to remember, and summer fulfills the sweet promises of spring with its sweet-scented roses and full-flavored fruits.

It was on just such a delightful spring day that honest John Chambers, village baker of Carlton, accosted his hearty wife, Harriet, with words in this wise,—

"Harriet, my lass, I'm plum bothered. Nobody likes a good Sunday dinner better than I. Englishmen set great store by their Sunday dinner, Harriet."

"And quite right, too, John!" agreed Harriet. "Most of our men take naught but a bit of cold cheese and a bite of bread for a lunch of a week day; it's not to be wondered at if their stomachs crave the comfort of a hot dinner of a Sunday. What is there in that to bother you, man?"

"Aye, my girl, it's right and proper for a working man to enjoy his hot dinner of a Sunday, when he's time to munch at his will. But what about the women, Harriet? Come Sunday, the men folk go off to chapel or church in their clean smocks and gaiters, while the women must bide home, keeping watch over the Yorkshire pudding and roast beef. And worse. For while they have to stay home, what's to hinder them mixing up a fresh gooseberry tart and a custard—all on the Lord's Day?" The good man looked worried.

"And what of it, John? Will you argue next that the Lord objects to us peeling a few taters for Sunday dinner—now, will you, John?" retorted his wife.

"Ah, now, lass. The seventh day is the Sabbath of the Lord our God, and women as well as men ought to go to worship Him. It is not according to the will of the Lord that the women stay home sweating over a hot dinner while their men traipse off to chapel to drowse in the pews."

"John, you may be right, but what's to be done about it?" queried practical Harriet. "You men would raise a pretty rumpus if you'd tell 'em they ought to dine off bread and cheese on Sunday, too!"

"Harriet," began John, very soberly, "maybe you'll laugh at me. But I have been thinking of a plan. It has been rattling about in my head this long while. I believe I'll give it a try, lass."

"Out with it, John! It's tea time, and Mary Ann will be home before the kettle boils if I stand here much longer. Out with it, and be done!"

"Harriet, it's this. If **one** man was willing to stay home and cook dinner for the whole village, all the women could go to church."

Harriet laughed a hearty laugh.

"John, man, you're quite daft! What woman in all Carlton would you find willing to leave her Sunday dinner in the care of a bungling man?"

"I expected you to laugh, lass, but you leave our dinner with me at the bake-us (bakehouse), Harriet, and you go off to service every morn, while I go at night." John assumed a defensive air.

"That's right, John, yes, but you **must** bide home to keep the fires going, for heat in the brick o v e n s, and evenings, young William stays by. I cannot see your idea at all."

"You're right, wife, and that's just it. The ovens are always hot; they are big enough for dinners of all Carton to bake in afore chapel's out. I'm going to put up a sign offering to bake the Yorkshire puddings, roast beef, and potatoes of a Sunday morning, and see how it goes. Don't discourage me, lass,—let me have a try at it, and you tell the women what a brave, good cook I am!"

And so the idea grew into fruition until John's Sunday baking of Carlton's puddings and roast beef became an established habit. The village folk soon took to the idea of leaving their pudding batter, with its generous lump of noble English beef standing like an island in the centre, at the bakehouse on their way to meeting. After service they had only to pick up their dinner, done to a turn of brown deliciousness, with which to fortify their physical needs, after their spiritual needs had been satisfied by the good sermon of their beloved parson, and their hearty singing of grand old hymns. Wives and husbands enjoyed the opportunity of attending divine worship together, and honest

(Continued on page 58)

IN THIS ISSUE

	Page
Sunday Dinner, *by Margery Coffman*	34
The Pastor Meets a Proud Girl, *by Cecil Frederick*	35
Out in the Open, *by Lawrence Keister*	36
Predestination, *by John Horsch*	37
Aching Hearts	38
The Prodigal Son, *by N. S. Hoffman*	39
A Beloved Christian Worker Passes On (*Editorial*)	41
Water Baptism, *by Allen H. Erb*	42
The Active Christian, *by John A. Hostetler*	43
Why So Many Fallen Young People, *by D. A. Farnsworth*	45
The Place of a Quiet Time in a Mother's Life, *by Nellie B. Weber*	46
Home Adornment Consistent with Our Faith, *by Ruth Brunk*	47
Salvation from Sin—The Good News of the Gospel, *by J. D. Graber*	48
A Translator Goes Out on Field Work, *by Len Herniman*	50
The Man with the Pitcher, *by John L. Perham*	51
The Priestly Ministry of Christ, *by S. F. Coffman*	52
The American Way of Life, *by H. Clair Amstutz, M. D.*	54
Cane Sugar and Its Refining, *by F. Greeves-Carpenter*	55
Sunday School Lessons	56
Young People's Bible Meetings	59
World News	62

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII | SCOTTDALE, PA., FEBRUARY, 1941 | No. 2

THE PASTOR MEETS A PROUD GIRL

By Cecil Frederick

"MARILYN, why are you so upset today? Didn't things go well at the store this morning? I don't know when I have seen you in such a bad mood."

"O Mother, you're intolerant and I'm getting sick and tired of your old-fashioned ideas. I don't talk to suit you, I don't act to suit you, and you don't approve of the crowd I go with. Well, let me tell you what I think of your crowd of church folks. They are just a lot of narrow-minded old fogies, and if you entertain your minister, Mr. Holden, tonight, I'll not come to dinner. If he is coming here to give me any 'saintly talk' he is wasting his time. I won't even speak to him. I'll be absolutely rude."

"Marilyn, stop that sort of talk. You should be ashamed. I'm sorry if you don't want Bro. Holden here, but I have invited him to dinner, and if you are rude to him you will hurt me as much as you do him. You know it is very bad manners to be rude to anyone in your own home. And as for the fact that I disapprove of some of the young people you go with, it is because I don't approve of girls smoking and drinking, and I love you so much that I don't want you to become cheap and common."

Marilyn Rowan was the only daughter of Kathreen Rowan, who was a widow. They were living in one of the best residential districts of the city, and Marilyn was employed as a buyer for a large department store.

Her father had died when Marilyn was quite young, but he was very wealthy and had left them well provided for. Marilyn had been educated in some of the best schools and colleges and was a very cultured and ambitious girl, and a very beautiful one also. But she was proud and had a strong dislike for Christian people, and she resented the idea of her mother inviting them to their home.

Kathreen Rowan became a Christian shortly after the death of her husband, and she had been constantly praying that her daughter would be brought to see the error of her way and that her proud heart would be changed, but as yet her prayers had not been answered. Instead Marilyn seemed to be drifting farther and farther away from the truth, and at times the mother thought her heart would break. And this morning as she went about her work she almost wished she had not asked the minister for dinner. She feared Marilyn might carry out her threat to insult him, and she felt she couldn't bear the thought of her daughter saying anything to hurt this godly man.

Mr. Holden was a marvelous Christian and very tenderhearted and understanding, and the people loved him because of his boldness in preaching the Gospel. He was only twenty-eight years of age, but his wisdom and understanding made him appear much older.

Mrs. Rowan had gone to him with her troubles ever since he first came to their city, and now she had asked him to dinner at their home that her daughter might meet him, since she refused to accompany her mother to church.

It is now five o'clock in the Rowan home and nearly time for Marilyn to return from her work at the store. Mr. Holden is expected at six. Mrs. Rowan is in the dining room arranging the flowers for the table as Marilyn enters. She stopped in the hall to remove her coat and hat, then came into the dining room. She said, "Hello, Mother," and without stopping to kiss her, as was her usual custom when she came from work, she started upstairs saying, "Don't bother to call me for dinner; I'm not coming down."

Her mother followed her to the stairs. "Marilyn, what will he think and how do you suppose that makes me feel? You should respect me enough to come down while he is here. That is the least you can do. Why do you persist in being so unkind to a stranger?"

Marilyn stood at the top of the stairs and replied in a harsh, unkind tone. "So what? You don't like my friends, I don't like yours, and I'm not coming down. Anyway, I have a headache."

"How can you form such a dislike for a person you have never met? Marilyn, the attitude you take toward these Christian people is making me very unhappy. And I am praying that you may soon see how very wrong you are about these folks. If you would only meet Bro. Holden you would change your mind. He is a very fine man." But Mrs. Rowan heard the door of Marilyn's room slam before she finished the sentence.

Tears filled her eyes as she felt she couldn't bear the change in her daughter the last few weeks, and as she was trying to compose herself the doorbell rang. She hurriedly wiped her eyes and went to the door.

At the sight of the kindly minister, for it was he, Mrs. Rowan could scarcely refrain from bursting into tears. The pastor noticed that she was not herself, and he asked what was troubling her. She asked him to be seated so that she might talk to him.

"It's about my daughter," she began, "I'm so concerned about her. She is becoming disrespectful to me, and she despises everything and everybody that is good. She calls all my Christian friends old fogies and narrow-minded idiots. She has been going with a crowd that drinks and gambles at bridge, but she refuses to go to church and is rude to any of my friends who make any profession of religion. Bro. Holden, I want you to pray for her. I don't know how I can stand it if she keeps on as she is."

Mr. Holden listened patiently, then he arose and went to the window and looked out across the snow-covered streets which were brilliantly lighted on either side.

"Is Marilyn at home now, Mrs. Rowan? I would like very much to meet her and perhaps I can talk to her and find out why she takes this attitude toward you and your Christian friends, and by using tact we may get her to come to the church some time soon."

"She is at home now, but she has gone to her room, pleading a headache, and has instructed me not to call her for dinner," replied the mother.

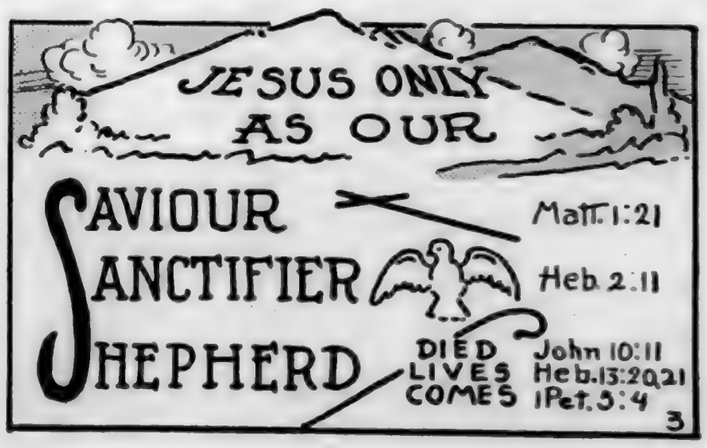
"Then perhaps I could call some other evening this week. Let's see, this is Thursday. Yes, I will try to see her before Sunday," continued the pastor.

"Oh, thank you, Bro. Holden. I only hope she isn't rude to you. I couldn't bear that."

"Don't you worry now, but rest assured I will do my best to get her out to church. Perhaps conviction has already begun in her heart, and God may work wonders in her life. I am sure our prayers will be answered in due time," said the minister.

The pastor and Mrs. Rowan sat down to dinner, but Marilyn kept to her threat and stayed in her room.

The minister appeared to be enjoying his dinner, but Marilyn's mother seemed greatly disturbed and scarcely touched her food. After dinner they were seated in the living room talking, and as the chime clock in the hall chimed nine, Marilyn came downstairs dressed for the street.



"Marilyn," said Mrs. Rowan, taking her daughter's hand, "this is Bro. Holden. Bro. Holden, this is Marilyn."

The pastor arose and politely extended his hand saying, "How do you do, Miss Rowan?"

Very smug and arrogantly the girl replied, "How do you do?"

The pastor appeared not to notice her rudeness and said, looking straight into the eyes of the young lady.

"Miss Rowan, I would like very much to have you come to church some evening. Won't you try to come Sunday night?"

"I'm sorry," retorted Marilyn, "not this Sunday or at any other time, and if Mother has asked you here to talk church to me, you're wasting your time. And now if you both will excuse me, I'll be on my way. I'm already late for an appointment."

It was apparent the pastor was deeply hurt, as much for the mother as for himself, and he was completely at a loss as to the reason for the girl's rudeness to him. But he resolved he would find a way to win this young lady for Christ. He had been praying, and he would continue to pray, because he had faith that God would undertake for him. And that evening as he retired he knelt alone in his room and prayed that this girl might be convicted of sin, that she might be made to realize her need of Christ.

Several weeks later Mr. Holden sat in his study on Saturday evening working on his sermon for the following Sunday, and as he sat there he bowed his head and asked God to give him a message that might be the means of helping someone to find the way. And as he stepped into the pulpit he looked out upon the great sea of faces and down near the front sat Marilyn Rowan and her mother. He left the platform and went down to greet an old lady sitting in her accustomed place near the front, and then he made his way back to where the young lady and her mother were sitting. With a friendly smile and handshake, he said, "I'm mighty glad to see you both."

The young lady didn't seem any more friendly than on their last meeting, but Mrs. Rowan smiled and returned his greeting.

His subject that night was "Christ's Love for a Sinner," and he spoke of how God could love the heathen in all their ignorance. No matter how illiterate or unlovely people become, God in His divine love can reach down and save them, because His love is far greater than any human love. He concluded by saying that it wasn't the down-and-out folks alone who needed Christ but those that were up-and-out as well. The cultured and educated are just as much lost without Jesus as the most ignorant heathen in darkest Africa. During the course of his sermon the pastor noticed that the girl listened attentively, but when he gave the invitation she hurriedly left the church.

The following evening he called at the Rowan home. Marilyn herself answered the door, and the pastor asked if he might talk to her, and added, "I feel that it is important that I see you, if only for a few minutes."

"I hope," answered Marilyn, "that you don't exaggerate the importance of your visit, as I am very busy."

The pastor immediately embarked upon the subject of salvation. He made it plain that without Christ no man could enter heaven, but would be lost through all eternity. He pointed out that to be saved, man must first repent and that repentance was having a godly sorrow for sin. He said, "Marilyn, I believe your greatest sin has been that of rejecting Jesus," and he asked the girl if she didn't feel the need of Christ in her life, but she answered flippantly, "I'm doing all right."

The pastor added, "But, Marilyn, Jesus loved you so much that He left heaven that you might be saved."

That evening as he left the Rowan home he realized he had made little impression on this proud and haughty girl, and his heart ached as he thought of her rudeness and indifference in regard to her own salvation.

The following week Mr. Holden was called out of town to take charge of a revival meeting. He had been gone for three weeks, and on returning home, he was informed that someone wanted him on the telephone.

Marilyn Rowan asked if she might come to see him. He answered that he would see her, and a few minutes later she walked into his study. "Mr. Holden, I had to see you. I want to apologize for my rudeness to you. I can't put into words how sorry I am."

"Will you sit down, Marilyn? And, my dear, I want you to know I don't hold anything against you, but I have been praying for your salvation."

"Mr. Holden, I have been a conceited, selfish fool, but ever since that Sunday evening you talked on the subject of 'Christ's Love for a Sinner,' I realized how much I needed this Christ. I am so miserable I just had to come to you," and the proud girl burst into tears.

"Bro. Holden, will you pray for me? I know I'm just as lost as those heathen you spoke about in darkest Africa."

The pastor and the girl knelt in prayer. Marilyn gave her heart to God that day. Her life has been transformed, and she is a living example of the fact that Christ died to save the "up-and-out" as well as the "down-and-out."

Ft. Wayne, Ind.

OUT IN THE OPEN

III

A Collection of Spiritual Gems

By Lawrence Keister

The dance is a fascinating pleasure that injures character as mold denatures bread.

Laughter loses its life when it is used as a mask.

Deceiving and being deceived—note the order, and avoid the second by avoiding the first.

The man who is captain of his soul should be a good officer.

Fiction robs readers of time and opportunity for something better.

Elijah's chariot was an extra special that suited his character.

Pleasure-hungry people have good appetites.

A man may justify himself, but his decision is subject to review.

Have faith in God—complete confidence; less is suspicion.

The Bible is the one book that keeps in advance of the procession.

If the devil lives next door better not invite him in.

One was taken and the other left—they looked alike but were essentially different.

"Beauty is the divine thought of excellence"—but do beauty-chasers know it?

Some think respectability is all there is of religion.

The Christian who surrenders to one sin has suffered defeat.

People who sow trouble reap in kind.

Honor is not factory-made, but grows like trailing arbutus.

There is a wisdom of deeds as well as words.

Obey God, and you will believe in Him more and more.

God is never disappointing to His people.

Never try to compel an answer to your prayer.

God is faithful to you, and you can be to Him.

Jesus invites His disciples to live and work like He did.

A dictator must be unhappy because no beatitude fits his case.

When rightly exercised authority is a blessing all around.

Be filled with the Spirit, not half-filled, for diluting never improves our religion.

The appeal of flowers is akin to that of poetry and music.

God's Word is the best we have.

Humility is a Christian virtue.

Choice is a privilege to be prized, the mark of a man and the condition of character.

Receive from God all you need and consecrate to Him all you have.

Christianity has its own method of increase.

A little gold is gold, and a little sin is sin.

GOD

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye unseen o'erwatcheth all;
That Arm upholds the sky;
That Ear doth hear the sparrow's call;
That Love is ever nigh.

—James Cowden Wallace.

Does life look as good in review as it did in prospect?

According to Rev. 22:18, 19 changing, modernizing, and vaporizing New Testament teaching was anticipated and provided for.

Herod was glad to see Jesus, but Jesus was not glad to see Herod.

Joseph Cook closed his public prayers as follows: "We consecrate ourselves to Thee, reverently, affectionately, irreversibly, and this we do each, silent and alone."

It is not worth while to take credit for being better than someone else.

Seventy-five years ago scientists said, "Nature abhors a vacuum."

Bleeding has gone out, and transfusion has come in.

Give your better self the right of way.

When God calls, answer promptly.

Pray for divine direction, and then proceed as best you can.

Kind words are like doves that come to our windows.

Some Christians slow down like a clock that needs winding.

When a minister says in a sermon, "The Holy Spirit is an attitude," what does he mean?

When a professor in a Christian college asserts that "there is nothing in prayer," does he contradict Christ?

God is not cheated when a publican prays better than a Pharisee.

All through the Bible Satan is shown as a person.

Men know the evil spirit as distinct from the good spirit.

Men and women who have a little religion of their own assume a superior attitude.

Sin causes more suffering than misfortune.

Men and women often ask for sympathy when they need repentance.

The way of the transgressor is hard, and therefore easily identified.

"Follow me," says Jesus, and anyone can do that very thing.

An obedient spirit has a sweet sense of the divine presence.

Good men know when they obey God, and bad ones when they disobey Him.

Christians should not be partakers of other men's sins.

Moral integrity is not built on the neutrality some assume.

I have fought the good fight like a soldier; I have finished my course like one in a race; I have kept the faith like a true Christian.

Paul was 100% Christian, and it cost him stripes and imprisonment.

Scottdale, Pa.

PREDESTINATION

By John Horsch

The doctrine of predestination, as held in particular by Ulrich Zwingli and John Calvin, was disowned by all Anabaptists. "It must be regretted," says the church historian Zur Linden, "that the leading reformers denied the freedom of the will, the main condition of all human responsibility, and that they referred the cause of sin more or less back to God." Martin Luther and the Lutheran Church held a modified view of this doctrine. They taught election, or foreordination, to eternal life, but denied that any one is foreordained to damnation. Yet Luther stressed the denial of the freedom of the will. In one of his principal theological works, entitled, "On the Servitude of the Will," he defended the opinion that no creature in heaven and upon earth is a free moral agent.

Ulrich Zwingli, in his earlier years as a reformer, did not hold the doctrine of predestination. It is of particular interest to note that he adopted and developed this doctrine in his conflict with the Anabaptists. He had serious difficulty in defending the baptism of the infants; he was in fact forced to admit that faith and the acceptance of definite obligations are conditions required for baptism. Zwingli finally was led to see that the doctrine of predestination offered an acceptable basis for infant baptism. On the ground of this doctrine he asserted that in reality not the believers but the elect are the children of God. In his last book against the Swiss Brethren he wrote: "Every one whom God has foreordained to be saved is His child. In this way, O Anabaptists, all your foundation has fallen to the ground. For not only believers, as you would have it, or those who actually believe, are children of God [and should be baptized], but those who are elect are His sons even before they believe." Thus, in Zwingli's opinion, the doctrine of predestination served a vital purpose in his struggle with the Anabaptists.

The doctrine of predestination, as held by Zwingli and somewhat later by John Calvin, means that whatever takes place, including man's eternal destiny, is so foreordained of God. To deny this, and to believe that God has granted man free will to accept or reject His proffered grace, was in their opinion to reject God's sovereignty. Zwingli, in his writings, repeatedly made the statement that sin and crime are committed in agreement with God's will and foreordination. God "drives" the thief to steal, he says, and "drives" the magistrate to punish him. Obviously these views destroy human responsibility.

Zwingli accused the Swiss Brethren of rejecting the doctrine of justification by faith and substituting for it the idea of justification by works. He made this charge against them on the ground of a statement which they made in their first confession of faith, where they said that only those should be baptized "who believe that their sins have been taken away by Christ, and desire to walk in the resurrection of Jesus Christ." In his comments on this statement Zwingli says that here they teach free will, and in accordance with it, justification by works. "For if it were in our choice or power," he said, "to walk in the resurrection of Christ, it would in that case be possible for any one to be a Christian, yea, indeed, the best Christian." Thus the doctrine of predestination, as held by Zwingli, offered in his opinion ground for the assumption that the Brethren laid undue stress on the imperative need of practical Christian living.

The early Mennonites recognized, as a matter of fact, that Scripture speaks of election and predestination. They believed that predestination, as taught in Scripture, is based on divine foreknowledge (I Pet. 1:2; Rom. 8:29), leaving human free will and responsibility inviolate. The opinion that it is not possible for every man to be a Christian they emphatically repudiated. They did indeed admit that only through divine grace can the sinner turn to God and lead a Christian life; but they believed that such grace is offered to all. Hans Langenmantel, a leader of the Brethren at Augsburg in South Germany, who suffered martyrdom in 1528, wrote on this point: "Daily we must hear from the leading preachers and from many persons everywhere: 'We would gladly do the right, if we had the grace from God. . . .' Many cry out and preach: 'He whom God has predestined to be saved, will be saved, and whoever is predestined to be lost, will be lost.' These two assertions [namely, that God's grace, which is needed to forsake sin, is not extended to all, and that only those who are predestined for salvation can be saved], are really identical in meaning. Let all men through God and Jesus Christ, His Son, be cautioned that this is great but unrecognized blasphemy against God, of which Christ has faithfully warned us."

Again the same writer says: "I must yet speak of a great defamation of God, namely the misapplication of the words, 'No man comes to the Son except the Father draw him.' They misinterpret these words and say, if the Father would draw them, they would forsake sin, but since He does not draw them, they cannot do so. They say that they do not have the grace to abstain from sin. Such falsehoods are verily of Satan who is the father of all lies. . . . Oh, where will the calumniators of God remain who accuse Him in such a way and say that they do not have the grace!"

Balthasar Hubmaier, the leader of a group of Anabaptists in Moravia, wrote: "Although for a number of years great earnestness and diligence has been shown in an effort toward preaching the Gospel to all creatures, I find nevertheless a very large portion of the people who, alas, have learned and understood only two things from all the preaching. The first is that they say: 'We believe it; it is faith that saves us!' The other is: 'We can do nothing that is good; God works in us to will and to do; we have no free will.' Now, such assertions are only half truths and lead to wrong conclusions. . . . Under the cloak of these half truths evil and trouble of various kinds have increased."

Again Hubmaier says: "It would be a deceptive god, who would call all men to the supper and with great earnestness would offer his mercy to all, but would nevertheless not desire that they should come. It would be a false god who with his mouth would say, 'Come,' but in his heart, 'Stay away.'"

Pilgram Marbeck also referred to the

"blasphemous" doctrine of predestination.

Menno Simons wrote on predestination: "Zwingli taught that the will of God actuated a thief to steal and a murderer to kill, and that their punishment was also brought about by the will of God—which in my opinion is an abomination above all abominations." (**Works,** II, 294b.)

And again: "What shall I say, dear Lord? Shall I say that Thou hast ordained the wicked to wickedness, as some have said? Be that far from me. I know, O Lord, that Thou art good and nothing evil can be found in Thee. We are the work of Thy hand, created in Christ Jesus unto good works, that we should walk therein. Life and death hast Thou left to our choice. Thou willest not the death of the sinner, but that he should repent and live. Thou art the eternal light, therefore hatest Thou all darkness; Thou desirest not that any should perish, but that all repent, come to a knowledge of Thy truth and be saved" (**Works,** I, 221b).

The confession drawn up by Jan Centsen and adopted in 1630 by a group of Swiss Brethren churches and a Friesian Mennonite group says on free will: "We believe that the Lord left to man, after the fall as well as before it, the free will to accept His proffered grace through faith in the promised Saviour, or to reject it" (**Martyrs' Mirror,** p. 32).

The following regarding the will of God for the salvation of all men is taken from the larger Friesian Mennonite Confession (33 articles), drawn up about 1600: "On the other hand, we reject the belief of those who say that, though Almighty God has caused the word of reconciliation to be preached to all, or to many, He nevertheless withholds His grace from many of them, so that the greater part of mankind cannot accept the message of salvation and be saved, but because of the predestination and the eternal counsel and will of God, must inevitably perish and be lost. . . . But in no wise is it true that the gracious, merciful, righteous God (who does not deviate from His holy nature), has from eternity decreed, ordained, or predestined and created the greater number of the human race unto eternal damnation. . . . Far be it from us to believe this to be true of the only good and righteous God" (**Martyrs' Mirror,** p. 380f).

The doctrine of "the perseverance of the saints," which means that salvation cannot be lost by those who have once been made partakers of it, is clearly a remnant of the radical doctrine of predestination and the denial of free will. This doctrine means that those who were once saved cannot be lost in the end, regardless of their possible backsliding and actual service of sin.

The doctrine of the Brethren on free will, their repudiation of the doctrine of predestination, means that man's eternal destiny is determined by his own personal attitude. This places a stupendous responsibility on the individual. It was clearly necessary to give man this responsibility and endow him with free will. Without the ability to choose, that is to say, without moral responsibility, it would have been impossible for him to serve God acceptably. Involuntary service cannot be true service of God. Sin is the reverse of God's purpose and plan; it is rebellion against God; it is guilt. The sinner, who persists in frustrating the proffered grace, defeats God's purpose and plan as far as his own life and influence are concerned. God does not compel him to bow to His will. Man was created with the possibility of being saved or lost according to his own choice.

It may be worth noticing in this connection that in later periods the doctrine of predestination, while held by the theologians of the Reformed bodies, was in certain sections scarcely taught the people at large. The famous Heidelberg Catechism of the Reformed Church has only a veiled allusion to this doctrine.

Scottdale, Pa.

ACHING HEARTS

There are aching hearts everywhere. Often we look into the faces of men and women who may do their best to wear a smile and to be cheerful, but in the meantime they carry aching hearts, no doubt. Then we look into the faces of those who reveal the fact that they have sad, aching hearts. They look sorrowful, dreary, downcast, gloomy, and despondent. Some condition exists in the heart, soul, mind, spirit, or in the home which makes them miserable, and takes the sunshine out of life. Shadows have gathered over, and gloom prevails in the heart and soul.

There are many causes for aching hearts. Of course, the main cause is sin, and back of sin is the devil. Many sinners and backsliders carry aching hearts. The history of sin all the way through the ages has been that of aching hearts, dreary lives, guilty consciences, wounded spirits, dreary outlooks into the future, wasted years, lost opportunities, and finally, lost souls. Therefore, all should turn away from sin and the devil, and live as God would have us live by His help and grace.

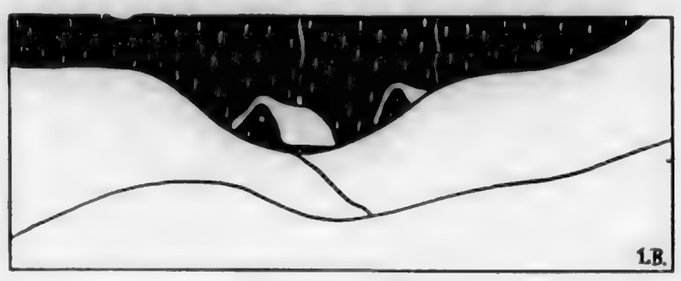
However, it seems that many good people often have aching hearts; they are so tempted, tested, and tried in heart, soul, mind, and spirit until the very heart and soul ache, just as the body aches when one is sorely afflicted. Some have aching hearts because of a broken courtship, and others because they have made a wreck of marriage. Some one comes between husband and wife; therefore one or the other, or perhaps both, have aching hearts through the years. Others have aching hearts because of the disobedience of sons and daughters. They see them going to wreck and ruin, and in spite of all their love for them, and their advice, admonition, caution, and solemn warnings, and even their prayers, they go on in disobedience just the same. It is heartrending. Many a dear father and mother carry aching hearts on account of disobedient, reckless, dissipated sons and daughters.

Some carry aching hearts because of wounds made by the words, jeers, and slights of others. Oh, how such things hurt! This especially is true with those who have very tender, sensitive hearts. They may be good folks, but they are easily wounded. But while deeply wounded, they hold no ill will nor hatred toward anyone; they love even their offenders, their careless persecutors, and their enemies. They return good for evil, not evil for evil. They pray for those who despitefully use them, abuse, and mistreat them. The Golden Rule is practiced in their lives—when this is the case, people always come out victoriously on the sunny side of life. Sometimes it may seem long, but they are sure to win. Praise the Lord!

Many hearts are made to ache by things they never reveal to the world—only God knows about them. They fight inward battles that are mighty, and even dreadful, but keep it a secret to their fellow men. Some of the most fearful battles ever fought in the heart, mind, soul, and spirit against the devil, who hates all mankind and seeks to destroy us, are fought by the best people. An inward battle against Satan may be harder to fight than an outward one against a foe. Inward temptations, tests, and trials, may be stronger, more fearful, and harder to cope with than outward temptations, tests, and trials. How true this is! Oh, the heart's great battles, the soul's great battles, the spirit's great battles! Those who fight them bravely, courageously, and perseveringly, by the grace of God, shall one day hear the Master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Beneath the beautiful clothing of those who may be wealthy, sometimes beats an aching heart. Fine clothes and wealth do not make them happy. Others who may live in fine

(Continued on page 58)



FEBRUARY

Around, above the world of snow
The light-heeled breezes breathe and blow;
Now here, now there, they whirl the flakes,
And whistle through the sun-dried brakes,
Then, growing faint, in silence fall
Against the keyhole in the hall.

Then dusky twilight spreads around,
The last soft snowflake seeks the ground,
And through unshaded window panes
The lamp rays strike across the plains,
While now and then a shadow tall
Is thrown upon the whitewashed wall.

The hoarfrost crackles on the trees,
The rattling brook begins to freeze,
The well sweep glistens in the light
As if with dust of diamonds bright;
And speeding o'er the crusted snow
A few swift-footed rabbits go.

Then the night silence, long and deep,
When weary eyes close fast in sleep;
The hush of Nature's breath, until
The cock crows loud upon the hill;
And shortly through the eastern haze
The red sun sets the sky ablaze.

—James Berry Bensel.

CHRISTIAN MONITOR PULPIT

THE PRODIGAL SON

By N. S. Hoffman

TEXT: The fifteenth chapter of Luke.

The fifteenth chapter of the Gospel according to St. Luke may well be called the "Lost and Found Department, or Chapter" of the Bible. Here we have three parables, the lost sheep which was found, the lost coin which was found, and the lost son who was found. Sorrow and joy are also found in each parable. In the first parable the shepherd is concerned about the wandering sheep; in the next the woman is concerned over the lost coin, while the last parable has the father showing concern for the son.

This parable is probably best known as the "Parable of the Prodigal Son." It has also been called "The Willful Son," and "The Lost Son." Some have called it the "Parable of the Loving Father," some the "Parable of the Bereaved Father." James Gray calls them "Three Parables of Grace."

This parable of the Prodigal Son is one that never grows old. Probably more sermons have been based upon it than upon any other parable. Grotius calls it the most beautiful of all. Snowden says, "It is the most precious parable uttered by Jesus," while Lyman Abbott calls it "the crown and pearl of all the parables."

The parable tells the story of a sinful soul showing, (1) its sin, (2) its misery, (3) its penitence, (4) its forgiveness. It may be called a play in four scenes, (1) at home—dissatisfied, (2) in a far country—with riotous living, (3) in a field of swine—in want, (4) at home again—forgiven.

1. At Home—Dissatisfied

The younger son is discontented. He feels the restraint of home. He cannot do here as he would like to do. He craves excitement and pleasure. He wants to see the bright lights. He wants to get somewhere in life and not always stay at home.

He requests his portion of goods, which would be about one-third of the estate. His father does not stand in his way but gives it to him.

The younger son does not lose any time, but in a few days he is ready to leave home. So we find him packing his belongings. He eats his breakfast, says "good-bye" to the folks and away he goes.

The father's heart must have been sad as he saw the boy go away. Maybe this boy was the favorite. The father loved him much and wanted him to remain at home, however not against the boy's will.

So God desires that we should always be at home and in fellowship with Him, but He will not force us to remain. If we desire to go away from God we may do so, but only to our hurt.

2. A Far Country

The next scene finds our Prodigal Son in a far country. Some folks figure that when they are far away from home they need not be as careful of their morals as when they are at home. So some will run to Paris or Havana or Panama or only to New York or Pittsburgh. There they figure they can do as they please.

A few words in graphic fashion tell the story. "Wasted." "Riotous living." "Spent all." "Mighty famine." "In want."

In one verse he has full and plenty. In the next he is in want. Surely a fool and his money are soon parted.

It may be that he really wanted to make good. Bad companions for one, and not knowing how to take care of money for another, contributed to his downfall. He may have gone to the far country with high ideals, but being weak he soon fell. He tasted of forbidden pleasure. His song was, "On with the dance."

He spent his life in dissipation. He squandered all his property. Someone has said, "Vice is expensive, and the devil presents a big bill."

He wasted his substance in riotous living, ruinous living. He threw off all restraints. He stepped on the gas. He went for a toboggan ride. He had his fling. Harlots. Dress. Expensive luxuries. His money flowed like water. He was a good spender. He was a good fellow. He was soon a bankrupt. When he had **spent all.**

The Prodigal Son evidently knew very little about stewardship. The money and the property in his possession really was not his own but belonged to God. The same is true of us. Whatever we may have of this world's goods is not our own but God has loaned it to us for a brief time, and some time He will want to know whether or not we have been good stewards of that which He has given to us.

Will we squander our possessions, or will we make good use of them?

There was a mighty famine, a great famine. But a worse famine is that of hearing the words of the Lord. The Prodigal Son knew that he was doing wrong. Most likely he heard God's voice many times, but hearing he did not heed.

Yes, his money was soon gone. He sowed wild oats and expected to reap a fine crop of wheat. Wilful waste brings woeful want.

It is good to lay aside a bit for times of adversity as Joseph did in Egypt. During seven fat years he filled the wheat granaries preparing for the seven lean years which were to follow. But the Prodigal Son was not so minded.

3. A Field of Swine

We next see the Prodigal in a field taking care of swine. Two words tell the story; **swine** and **husks.** Working for a citizen of that country and tending swine. A Jew feeding swine. In other words he had sunk very low. He surely must have hated to take the job.

Tending swine, but still more. He is worse off than the hogs. They had husks to eat. Our Prodigal did not even have husks. Somehow he managed a bare subsistence but it was not as good as that of the hogs. Think of it, a man, and a Jew at that, worse off than the hogs. He would gladly have eaten husks but no man gave unto him.

His lot has turned to bitterness and ashes. The wreaths of roses have become coils of serpents. The sinful pleasures that at first are as sweet liberty at last become vile bondage.

"My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the anguish and the grief
Are mine alone."

His must have been bitter remorse. The toboggan ride is ended. He has struck bottom. What now will he do? This is the crisis period of many a man. When he is down and knows he is down. Will he stay down or will he try to rise?

While he is feeding swine he is thinking. He had to become poverty-stricken before he began to take life seriously and to think seriously. He sees his past life. He knows he has done wrong. He realizes his sin. That is the word. **Sin.** He does not try to argue about the matter. He is honest with himself. He knows that his life has been a life of sin.

Sin caused the fall of Adam.
Sin caused the fall of Lot.
Sin caused the fall of Saul.
And sin caused the fall of the Prodigal.
We find him a penitent sinner.
Again a few words tell the story.
"He came to himself."
"Father's servants have bread enough and to spare."

"I perish with hunger! I will arise, and say I have sinned." And he arose.

He came to himself. He had been beside himself up to this time. Now he sees himself as he really is. His paradise of pleasure turned out to be a fool's paradise. "Who follows pleasure, pleasure slays."

A soldier near Fort Washington was singing,

"I was a wandering sheep,
I did not love the fold,
I did not love my Father's voice,
I would not be controlled."

A sergeant hearing him sing, said to him,

"You should sing the hymn in the present tense as follows:

"I am a wandering sheep,
I do not love the fold,
I do not love my Father's voice,
I will not be controlled."

This hymn applies to the Prodigal. He was a wandering sheep and he knew it.

Because of his sin he was hungry. I perish with hunger. Poor food and little of it. He was weak through lack of proper nourishment. I **perish** with hunger. Surely a **miserable** state.

Where were his good friends? They forsook him. He was kicked out, like a poor drunkard is kicked out of the barroom because he has no more money. Their attitude is, "What is that to us? Am I my brother's keeper?" Sin never forms a real bond of pity and sympathy. An old saying has it, "There is no honor among thieves." Snowden says, "Friendship cemented by sin will not hold together."

Now his thoughts turn towards home whence he had come. There he could get something to eat. Nobody here would give him to eat but his father. O yes, his father would give him something to eat. Father will help me. My father's hired servants have bread enough and to spare. Surely there will be some for me.

Now we come to resolutions. "I will arise." He was in the gutter, but he would not stay there. Like a man he decided to get up. "I will arise."

Maybe someone here tonight is way down deep in sin. You may be as low down as the prodigal. But you too may say, "I will arise." We read a little further, "And he arose." Resolution is followed by action. Many a man has said, "I will do different." "I will do better," but never makes an effort to do better. In other words, saying and doing are two different things. But the prodigal did both. He said "I will arise," and he arose.

He used his will power. He said, "I will."

We find him turning his back on his past life. He is going to leave it all. He will come with a clean cut.

So we see him leaving his hated job of tending swine. He starts on his weary journey home. He had expected a career of success. He thought he would return in triumph. Instead we see a man in rags, most likely without shoes; hungry, weary, weak from lack of food and from the long journey home. His strength is being taxed. But on he goes.

IV. Home and Forgiveness

It was "Home Sweet Home" for the prodigal. Before he had left home; it had been too slow. He had been discontented and dissatisfied. There had been too many restraints. But now he was coming home. In the school of hard knocks he had learned a good deal about real values. He soon found out who were his true abiding friends. So many a wandering boy has found Father and Mother the best friend of all. And the old homestead provides the finest shelter. And no food tastes so good as that Mother has prepared. If only the prodigals today could discover this before they go out into sin.

He arose and came to his father. Now we come to the father's part of the parable. While he was yet a great way off, his father saw him. No doubt he was looking for him. Many a day he looked for his son. Many a night he would pray and think about his son.

The father sees him coming slowly, very tired and weary and bowed down with sorrow. His son had left in high spirit. He returns low in spirit. He left with fine clothing. He returns in rags. He left with his hands full. He returns empty-handed. The father sees him in his miserable state. He had compassion (pity), he ran, fell on his neck, and kissed him.

He saw him with eyes of love, ran to him with feet of love, embraced him in arms of love, and pressed his lips with lips of love.

His eyes were eyes of mercy—quick-sighted he saw him a great way off. His heart was a heart of compassion at the sight of his son. Misery is the object of pity. His feet were feet of mercy—quick—he ran. His arms were arms of mercy. He folded the son to his bosom. His lips were lips of mercy. His kiss was the seal of pardon.

"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." That is true penitence. Are you willing to admit and confess that you are a sinful man and feel that you are altogether unworthy?

But the father said, "Bring the best robe, the ring, shoes and kill the fatted calf. Let us eat and be merry."

He took off his rags. He not only clothed him, he adorned him. A ring and shoes must go with the beautiful robe.

The Prodigal Son was hungry. He not only fed him, he feasted him.

There are kisses of peace, feasts of plenty, robes of honor, and infinite love that runs to bring them.

"Let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found," said the Father.

The story is finished. The cycle is completed. The Son is back again. He has found his father one who is loving and forgiving. Here he found food and shelter, mercy and love.

Such is God our Father, One who will never turn us away. The returning penitent soul will always find God willing to receive us unto Himself. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The Gospel is the power of God unto salvation. The willful son is worth saving. The wayward daughter is worth winning back to God. Let us seek to win them.

Lyman Abbott has said, "That son is a sinful world, that father is its loving God; that experience of famine in the far country is the experience of everyone that lives without God and without hope in the world; that failure of the swineherd is the failure of everyone who attempts reformation without repentance and return to his Heavenly Father; that warm welcome is the welcome which divine love longs to accord to every wanderer weary of his sins and willing to return to his father's home."

Is there someone here tonight weary of his sins? Then turn with repentance to your heavenly Father. He is willing to receive you.—The United Evangelical.

I WANT TO KNOW MYSELF

Wherever I go and whatever I do I must have unbroken fellowship with myself. For this reason I want to know myself.

I want to know my limitations so I will depend, not too much upon my own ability, but more upon God. If I depend too much upon myself, I will suffer a disappointing failure and that will increase my limitations.

I want to know my strength so I may always be at my best. If I have ability to do worthy things and loiter away my time doing the lesser things of life, I have failed. I want to know the best strength I have and then do the biggest and best within my power.

I want to know my faith so I may live accordingly. We live by faith. I want to know how far I am able to travel without sight, how much I am willing to undertake without proof of success, how far I am able to see through my darkest nights by the eye of faith. The greatest part of my life must be built upon faith. I want to know how much material I have with which to build.

I want to know my temperamental self. I want to know when fear is apt to take hold of me and make a coward of me, so I can set a watch against fear when uncontrolled anger is apt to flare up and make a fool of me, so I can guard against all conditions that stir up anger; to know what power of hate may be slumbering in my breast to escape like a ravenous beast to hurt and kill, so I can lock the door of my life against hate, to keep it from rising up to shame me. I want to know what tenderness of love and sympathy is embedded in my character so I may cultivate it and make it grow until it possesses me and becomes the ruling force of my life.

I want to know my mood tendencies: to know when I feel discouraged and blue that it is such feeling that comes to all men at times; that there is a subtle dissatisfaction within me which lifts its head at times to trouble me. I want to know that when I am thoroughly disgusted with my job and want to run away and leave it that the trouble is not with my job but with me. When I feel that the world has turned against me I want to know myself well enough to know that it is just myself, that the world knows no such things as personal grudges.

I want to know that when it seems life is all wrong and I am tempted to wish I were out of it, it is not life but some little thing out of order in my own self. When I feel a friend has slighted me or failed me I want to know that it is not my friend but my own temperamental mood. When the whole world seems too big for me I want to know that it is merely a passing cloud of personal fatigue and will soon go by.

I want to know these things so I may tie myself to duty, control and direct myself intelligently, according to reason and judgment, rather than feeling and emotion. In this way I can overcome my weaknesses, utilize my strength, enrich my faith, eliminate my fears, minimize my hates, control my temper, keep myself at all times at my highest and most faithful best, and in it maintain my self-respect.—Ralph E. Webber.

Editorials

"The Darkness Deepens"

That is the way one feels as he reads the news of the day. The accounts of the terrible battles on land and sea and in air are anything but inspiring reading and fill one with sorrow of heart. Instead of lessening, the war is constantly spreading to wider fields and taking on new horrors. Then there is the propaganda that is hard at work in its efforts to draw America into the conflict. Constant statements from many different sources, usually from some one high in authority, cannot help but have the effect of convincing many people that the United States must do everything short of war to aid in the one side of the war. And unless something radical happens in the opposite direction, such a course can only lead to war itself. The intense war preparations, called defense measures, also show unmistakably the trend in this country. It is some of these things that give one a sense of deepening darkness as the days go on and the war clouds thicken.

But we are glad that there are also some brighter sides to the picture. No matter how dark life may be, one can always look up by faith into the shining face of a loving Lord who cares for His own like a tender Shepherd. And also when we look around some things are not as dark as they seem. There are still many who are not carried away by the prevailing war hysteria, but who mean to stand by the principles of the Prince of Peace no matter what happens. The government has given increased consideration to conscientious objectors to war, for which we can be very thankful. Camps are rapidly being set up, and it is thought that by the beginning of February objectors will be serving their country through soil conservation projects instead of training to engage in war.

However, this brings considerable responsibility to the Church, for these camps will be church-sponsored and maintained. There will be a financial program that will need to be taken care of, but we feel sure our people will meet the challenge and make it possible for the Church to direct this work. It will mean sacrifice on the part of both the draftee and the Church, but it will be a means of showing to a war-mad world that we are as ready to sacrifice for the interests of peace as they are for war. The program was outlined in detail in the Gospel Herald of January 6. We urge every one who has not done so to read this statement of the "Mennonite Civilian Service Program," and to those who have read it, a rereading cannot but be helpful. Let us keep informed on what the church is doing for her young men of draft age.

Another spot of light in the deepening darkness of impending war is the opportunity which it brings to the Church to help the suffering. We have had our representatives on the various European fields ever since the beginning of the second World War. The three fronts of our relief program are England, France, and Poland. That there is great physical need in the war-stricken countries is a matter of common knowledge, but that anything can or should be done to help is not so generally conceded. But the position of our Church is clear; we will do what we can to save lives, but nothing toward a program to injure and destroy life.

In conclusion, let us not forget that some time, out of the blackness of the night of a sinful world, a brighter day will dawn when "the Sun of righteousness" shall "arise with healing in his wings," and the kingdom of peace shall be ushered in. The signs indicate that the Lord may be coming soon. Let us then, in the gathering darkness, lift up our heads, because the time of our redemption is drawing nigh. Luke 21:28.

A Beloved Christian Worker Passes On

Early in the new year our hearts were saddened when word came that Bro. J. D. Mininger, for a third of a century a well-known worker in our church institutions and missions, had been called home. Bro. Mininger was well known throughout the church as an evangelist, missionary, writer, Bible teacher, and member of important committees. He was a familiar figure in all church-wide meetings, and his name often appeared on important programs. He was also well known to thousands of people throughout the church as a personal friend.

In the passing of Bro. Mininger the church loses one of its active workers and faithful ministers. The Kansas City Mission, of which he was superintendent, was known throughout the church as one of her most important Gospel lighthouses in the cities of our land. Our brother's zeal for Christ and His cause led him to seek out souls who were in need of spiritual help in the homes, the hospitals, and the prisons all through the large city in which he worked. He was a preacher of considerable ability and knew how to touch the hearts of men when he proclaimed the Gospel. He was a personal worker who knew how to reach people and to deal with their problems. His services as an evangelist were in demand throughout the whole church. He was positive in his stand for Christ and one always knew where to find him on the issues that faced the Church.

Bro. Mininger was a person who wore well. He was loved and respected in the home, among his fellow workers, and in the community. To know him better was only to love and respect him more. And to this we want to bear a personal testimony. It was the editor's privilege to labor with Bro. Mininger twice when he served as evangelist in revival meetings at Scottdale. It was a pleasure to visit with him in the homes, to talk over and plan for the work with him, and to listen to his fervent Gospel messages. The readers of the Monitor will remember Bro. Mininger as a frequent contributor to the paper. Some years back he favored us with a series of articles on "Victorious Life Secrets," which were much appreciated. He will also be remembered as the writer of an extensive series of tracts known as "Victory Leaflets," also as a compiler of a choice selection of scriptures which were published as "Victory Verses." Bro. Mininger was one of the leading exponents of the Victorious Christian Life in the Mennonite Church, and will long be remembered as such. Especially appreciated also was his book, "Exalting Christ in the City," a mission study text which was well received and has been widely used in the three years since its publication.

Along with many others in the church, the editor learned to love and appreciate Bro. Mininger because of his many services rendered to the Church. But we would not want to close this editorial without paying tribute to him as a personal friend. In this we can only say what many others would say also—if one learned to know him he was sure of being regarded as a personal friend ever afterward. One could look for letters of encouragement and suggestion upon occasion, or personal greetings in the holiday season. We shall feel his loss, in many ways, and we wonder how his place can be filled, but we know that our loss is his eternal gain, and that the Lord will find new workers to continue the tasks which he laid down. We are glad to pay this tribute to our departed brother, but in doing so we want to look beyond and praise the Lord for giving us such an active worker and exponent of the Christian faith and life, and even in our sorrow we rejoice that he has gone to be with Him whom he loved and served.

To Our Readers

In this issue we begin a new series of articles on "Seven Ordinances of the Mennonite Church," with a discussion of "Water Baptism" by Bro. Allen H. Erb. We believe we should be positive in our witness for what the Mennonite Church stands, and hence this series. Next month "The Communion" will be discussed by Menno Brunk, of the Eastern Mennonite School faculty. The Lord willing, in the March issue we will also begin a series of articles on "Literary Gems of the Bible" by John Umble, Goshen, Ind. Watch for these new and interesting features from time to time. Others will be added as time goes on.

We also want to greet the many new subscribers who have been added to our list the past few months, as well as to express our appreciation for the help rendered by our constant readers in enlarging our reading circle. The Monitor now enjoys by far the largest circulation in its history. God bless you all, and may the good work go on.

Christian Life

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

I. Water Baptism

By Allen H. Erb

This is the first of a series of articles discussing the ordinances observed by the Mennonite Church. Next month the subject will be "The Communion."

Man proved by his sin the necessity of separation. Soon it became clear that some were "the sons of God" and others "the daughters of men." From the very beginning it became necessary for men to be identified with either the people of God or the people of the world.

Noah and his family were identified with God by the ark. In Genesis 12, God separated one family, the family of Abraham as his people. In the 17th chapter God instituted an outward rite, circumcision, by which the people were to be marked as the people of God. This outward sign was continued up until the time of Christ. Even though the Bible states that it was only an outward form that was ineffective without true heart attitudes, it was an essential commandment for all Israelites to observe. Men were classed by this outward ordinance as of "the circumcision" or "the uncircumcision," the Lord's people, or the world's people.

When John the Baptist prepared the way for Jesus all Judea went out to hear him. He preached repentance toward God. Many believed him. But how was the world to know that they believed and accepted his teaching? The Word says, "They were baptized of him in the river Jordan." Water was a physical thing which everyone could see. The most simple could read it as a sign of acceptance of John's teaching.

Then when Jesus began preaching, His disciples also baptized disciples. In John 4:1-3 we read, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples,) he left Judea and departed again into Galilee." Many heard Him preach and some decided to follow Him. As an outward sign of their acceptance they received baptism.

Again, when Jesus gave His final commission to the disciples He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In making disciples of all men the apostles were commanded to observe the initiatory rite of baptism. In Acts, where the New Testament Church is developed, we see again the use of baptism as an outward sign of confession. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). The outward sign by the use of physical water designated to every Jew those who had definitely identified themselves with the new faith. According to Acts 2:47 ("And the Lord added to the church daily such as should be saved") this method of confessing and joining the church continued.

Philip in the great revival in Samaria baptized believers (Acts 8:12) and the Ethiopian eunuch (Acts 2:38). Ananias baptized Saul of Tarsus (Acts 9:18). Peter baptized Cornelius and his household (Acts 10:48). Paul and Silas baptized the jailer and his house (Acts 16:23), and Paul baptized Crispus and Gaius and the household of Stephanus (I Cor. 1:16).

The meaning of these baptisms can be interpreted best by going back to Jesus' teaching on the subject of confession. After Jesus had taught the apostles for many months at Caesarea Philippi, He secured their great confession, "Thou art the Christ, the Son of the living God." Then Jesus told about His growing opposition and the destined death by the cross. Then He follows with "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). Also, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32, 33).

Jesus created a division among men. Some were for Him, and some were against Him. To follow Him meant self-denial and sometimes even death. The issue became clear at the trial of Jesus. The mob was against Him. The disciples had a chance to stand with Jesus or with the mob. They went down in the test. Peter denied Him openly and cursed and swore that he never knew Him. He had failed to confess Him at the trying hour.

From now on the great question wherever Jesus was known was, "Are you for Him?" To take a stand for Him meant oftentimes persecution. Men might be secretly convinced and keep silent. But God demands open confession. So long as they gave no tangible evidence of their faith definite classification was not made. But when a man once gave some tangible evidence of his position he must be immediately classified for or against Christ.

Now, what was the tangible sign ordained of God to make known the confession of Christ before men? The answer from the Bible illustrations above is clear—"Water Baptism." The answer is definitely stated in Ephesians 4:5, "one baptism" (not one form, as the immersionists interpret, but one initiatory rite into the church).

The meaning of baptism as an open confession is further illustrated by the experience of our Church in India. I remember hearing missionaries tell of men of India who were fully convinced that Jesus is the Christ. But there was the fierce opposition of caste that hindered. But they can be secret believers, and their caste will take no steps against them. But the moment they are baptized the fury of caste is charged against them. Thus, baptism is the tangible, inescapable sign of their confession of Jesus Christ before the world.

Will not this Scriptural conception of baptism hold us from two extremes—first, the Quaker view that baptism is not essential as an ordinance; and second, from the Roman Catholic or the extreme immersionist view, that it is a saving ordinance? The confessional emphasis on the meaning of baptism would also exclude the practice of infant baptism. Infants could not make a confession,

The River Jordan Near Bethabara. It Is Called "The Place of Baptism" Because It Is Thought That Here John the Baptist Baptized Jesus

therefore could not be baptized on confession.

Let us use our knowledge of the apostolic days to visualize one example of those times to illustrate baptism as an outward sign of "the obedience of faith." After the day of Pentecost the apostles preached the Lord Jesus, with accompanying signs and wonders. As a result many believed and the company of the church grew rapidly. The zealous scribes and Pharisees watched with burning envy this growing church. They put forth their arm to make difficult the acceptance of Jesus by the aroused multitudes. A strict ban was put against all Jews joining themselves to the company of those that believed.

No doubt many secretly believed who did not have the courage to confess openly. But the Pharisees, as well as the church, watched carefully for the tangible sign of water baptism. This served to make the line of separation clear between those for and against Jesus. Saul of Tarsus was one of the Pharisees who watched for those of this way. When he found them he persecuted them. But now he himself is convinced that Jesus is the Christ. He might have secretly believed and a whispering campaign might have been initiated among the Jews that he was leaning toward the heretical sect. The church might have had longing suspicions that he was coming their way. But when water, which they could see, was applied in a sacramental way, then they knew where he stood. The church even then was afraid of him. The enemies, however, were so convinced that they sought his life. He was let down in a basket over the wall at Damascus.

With this simple meaning of baptism clear, it seems to me we are led quite naturally to the conclusion of the Mennonite Church on several important standards on Baptism.

1. **Time.** Baptism is to be administered upon confession. Naturally, this is at the time confession is made. It thus becomes the initiatory rite admitting members into the visible Church of Christ.

2. **Baptismal formula of faith.** This should be a simple, concise statement of Christian faith showing the attitude of the recipient toward the doctrines of the Church.

3. **Form of baptism.** If it is a sign of confession, certainly the form cannot be of vital importance. This point is admitted by the Mennonite Church in that it is generally practiced to receive members upon confession from other denominations without rebaptism. If the above admission is allowed; namely, that the form is not of vital importance, then the argument is in favor of the simpler form of effusion. A sign that is universally possible in all climates under all conditions of health, or any other condition, is certainly more likely to have been ordained of God.

The writer is in personal contact with a sick man who accepted Christ about two years ago. The church of his choice practices immersion. He is an invalid confined to his bed. His condition would not permit baptism. As a consequence, he is yet awaiting baptism. The form of pouring would have allowed him to be baptized immediately upon confession. Effusion is practical at the North Pole, on the Sahara Desert, in the poorest mission hall or home, in the best organized church, for the strong man in robust health, or for the death-bed convert.

Another argument in favor of effusion is the interpretation of the preposition "in" or "with." I have read long, laborious arguments from the Greek that the original meaning of "baptize with water" means "immerse" into the water. But a simple reading of the English version of Matthew 3:11 would indicate the application of water to the believer. "Baptize you **with** water" may be interpreted by the phrase following "he shall baptize you **with** the Holy Ghost and **with** fire." The type would hardly be consistent to say "immerse you into the Holy Ghost and into the fire." The type is more consistent if we hold that God poured out or bestowed upon the believer the Holy Ghost. Thus, if words mean the same thing, water was poured out upon the believer.

Finally, as circumcision was to be of the heart and not of the flesh, so baptism is to be of the heart. It is the answer of a good conscience toward God. Without a true heart it becomes an inefficient ritual. Simon the sorcerer was baptized but not saved.

La Junta, Colo.

THE ACTIVE CHRISTIAN

By John A. Hostetler

Let us note some of the essential steps for the Christian worker: (1) that you recognize your own inability to guide your own life, and that you lack wisdom; (2) the surrender of your will to God and a real desire to be led by Him; (3) definite prayer to Him for guidance; (4) confident expectation that God will guide you through the work of the Holy Spirit; (5) that you follow step by step as He guides.

God's Guidance

God may only show us a step at a time. That is enough. All we need to know is the next step. It is here that many become discouraged and fail; they wish God to show them the whole way before they take the first step. A young man once came to an evangelist, and said: "I cannot find out what the will of God is for my life. I have been praying but God does not answer." The evangelist answered, "What is it that you are seeking to know about God's will?" "Well, I want to know what to do next summer." The minister replied: "Do you know about tomorrow?" "Yes." "Do you know about next autumn?" "Yes, but what I want to know is what to do after I have finished my school work." He soon was led to see that if he took the first step, God would lead him step by step. Do not worry about next week; next week will take care of itself, indeed so will tomorrow. "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof" (Matt. 6:34, R. V.). It is enough to live a day at a time, if we do our very best for that day.

God's guidance is clear. "God is light, and in him is no darkness at all." Do not be anxious over obscure leadings, do not let your soul be ruffled by the thought that perhaps this obscure leading is what God wants you to do. Obscure leadings are not divine leadings. God's path is as clear as day. Satan's path is full of obscurity and uncertainty and anxiety and questioning. If there comes some leading of which you are not quite sure, simply go to the Heavenly Father, and say: "I will do Thy will if Thou wilt make it clear. Thou art light, and in Thee is no darkness at all. If this is Thy will make it clear, and I will do it." Then wait quietly on the Lord and do not act until He makes it clear. The whole secret of guidance is a will that is fully surrendered to God and ready to obey Him at any cost. Many of our uncertainties about God's guidance are due to the fact that we have not fully given our lives to God. We are tempted to say, "I cannot find out what God's will is," when the real trouble is that we have found out His will and do not want to obey, and we are trying to make ourselves believe that perhaps some obscure leading is the will of God. All supposed leadings of God should be tested by the Word of God. The Bible is God's revealed will. Any leading that contradicts the Bible is not the leading of the Holy Spirit.

Working for Christ

One of the most important conditions of growth and strength in the Christian life is **work.** No man can keep up his physical strength without exercise, and no man can keep up his spiritual strength without exercise, i. e., working for the Master. The working Christian is the happy Christian. Some Christians never backslide because they are too busy about their Father's business. Many professed Christians backslide because they are too idle. Jesus said to the disciples: "Follow me and I will make you fishers of men." Anyone who is not a fisher of men is not a follower of Christ. Bearing fruit is the purpose for which Christ has chosen us. Christ said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." These words tell us that we have been chosen of Christ to bear fruit, or to glorify His name. They also tell us that whatsoever we ask in His name it may be given us. In the same chapter we are told that bearing of fruit brings fullness of joy. "These things have I spoken unto you, . . . that your joy might be full." Experience abundantly proves the truth of the value of the lives of those who are full of activity in winning souls for Christ, and that they are those who are full of joy in Christ.

If you wish to be a happy Christian, if you wish to be strong and mighty in prayer, begin at once to do some definite work for the Lord, and never let a day go by without doing something for Him. But you say, "How can I work?" or, "How can I bear fruit?" The answer is very simple and easy to follow. You can bear fruit for your Master by

telling your friends of salvation through Christ and urging them to accept the same, and showing them the way. There is no other work so easy and joyous and so abundant in its fruitfulness as hand-to-hand evangelism. The youngest Christian can do it. Of course, he may not do it as well as an older one, but the way to learn to do is by doing.

One of the most common and greatest mistakes that is made is that of wasting one's time away to get ready to get ready. Some never do get ready. The way to get ready is to begin at once, and make up your mind to do some definite work for the Lord. Early in his life, D. L. Moody made a resolution that he would never let a day pass by without telling some one of Christ. One night on the way home from his work, it occurred to him that he had not spoken to anyone about Christ that day. He said to himself, "It is too late now; I will never get an opportunity." But a little way off he saw a man standing under a lamppost. He said, "Here is my last chance." The man was a stranger to him, though the man knew who Mr. Moody was. He hurried up to the man and said, "Are you a Christian?" The man replied: "It is none of your business. If you weren't a sort of preacher I would knock you into the gutter." Mr. Moody spoke a few kind words and went on. Some weeks later there was a great pounding on the door of Moody's house. He got out of bed and opened the door. There stood the same man whom he talked to under the lamppost. He said, "I have not had a night's rest since you talked to me." That night Moody had the joy of leading that man to Christ.

It is better to have zeal without knowledge than to have knowledge without zeal. But it is better yet to have knowledge with zeal, and anyone may have this. Learn to do by doing. The man who is so afraid of making blunders that he never does anything, never gets anywhere. The man who is not afraid to risk the blunders is the man who learns. Some of the most gifted men today are not working to their full measure because they are fearful of making mistakes. Some of the most useful men were men who at the outset were least qualified, and yet they blundered on and on until they learned to do by doing. Do not be discouraged if you make a mistake. Start to do some definite work for the Lord. Every honest mistake is but a stepping stone to success. Go alone with God and make a prayer list. Write down at the top, "God helping me, I promise to pray daily and work persistently for the conversion of the following people." Ask God who to put on your list. After you have made the list really pray for them, and watch for opportunities to speak to them. Improve the opportunities. You may have to watch long, you may have to pray long, but never give up.

Go to your pastor and ask him if there is any work in which you may be of help. Be a person your pastor can depend on. We live in a busy world and many kinds of work may be done, and there are many organizations, but never forget that your first duty is to Christ and the church of which you are a member. There is plenty to do for all, but few to do it. It is as true today as it was in Christ's time, "The harvest truly is plenteous, but the labourers are few."

Regular Bible Study

There is nothing more important for the development of the spiritual life than regular, constant, systematic Bible study. It is as true in the spiritual life as it is in the physical life that our health depends upon what we eat and drink. The soul's proper food is the Bible. Of course, the true minister of the Gospel preaches to us, but that is not enough. He feeds us but once or twice a week, and furthermore it will not do to be fed by others all the time: we must learn to feed ourselves. If we study the Bible as we ought to study it, we will in a large measure be independent of human teachers. What is the right way to study the Bible? First of all we should study it daily. This is of prime importance. No matter how good a method of study is used, no matter how much time you take, the best results can only be secured by DAILY study of the Bible. One should make it a principle never to let a day go by without study. Any day gone without faithful Bible study is a day thrown open to the advent of sin into our hearts and lives. It is at this point that many fail. They grow careless and let days or even weeks go by without going alone with God and letting Him talk to them. Moody once said: "In prayer we talk to God, in Bible study God talks to us, and we had better let God do most of the talking." We should study the Bible systematically. Much time is wasted by random study. That same amount of time would yield far greater results if a systematic study were used. Have a definite plan of study. Have a definite place to study.

MY STEPS ARE GUIDED

All the way my steps are guided
By a hand that is Divine;
As it leads me, as it guides me;
All the pathways 'round me shine.
Shine with Thy effulgent glory—
God the Father; God the Son,
And the blessed Holy Spirit;
Blessed Holy Three in one.

Wonderful the hand that guides me;
Guides me all the pathway long;
Guides me through the heavy shadows,
And my soul is filled with song.
Songs of Zion fill my being
As I'm guided all the way;
For I have the hand now leading—
Gently, surely all the day.

Grateful for the hand that leads me;
Leads me every day and hour;
Leads me down into the valley;
Leads me by almighty power.
Glory! glory to the Father!
Glory! glory to the Son!
Glory to the Holy Spirit,
Blessed Holy Three in one!

—Edward R. Kelly.

Foreign Missions

In order to have the best success in the Christian life one must be interested in foreign missions. The last command of our Lord was: "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20, R. V.). Here is a command and a promise. It is one of the sweetest promises of the Bible, but the enjoyment of the promise is conditioned on obedience to the command. This command was not given to Christ's disciples alone, but to every member of the body of Christ in all ages. If we go as He has said, Christ will be with us, but if we do not go, then we cannot count on His companionship.

Are we going? How can we go? There are three ways of going, and at least two of these must be followed if we are to be counted as one of His. First, many of us can go in our own persons. God does not call all of us to the field, but how many is He calling who are not responding? Every Christian should offer himself and leave the responsibility of choosing him to the all-wise Creator. No Christian has a right to stay at home before he has offered himself for the mission field. If you have not done it before, go alone with God and say: "Heavenly Father, here I am, Thy property, purchased by the precious blood of Jesus. I belong to Thee. If Thou dost wish me in the mission field make it clear, and I will go." Then keep watching. God's leading is a clear leading. He is light, and in Him is no darkness at all. If you are really ready to be led, He will make it clear in His own good way and time. If He does make it clear then prepare to go step by step, and when His hour comes, go, no matter what it costs. If He does not make it clear then stay at home and go in the other two ways. Second, we can all go and all ought to go to the foreign field with our gifts. There are those who like to witness in the foreign field, but whom God providentially prevents, who are going by their gifts. It is possible for us to do missionary work in the far corners of the earth by supporting or giving of our substance. How few there are today in the church that realize that by sending a substitute missionary, that is, by making it possible for some one else to go, they can fulfill this command in a very real way. You may be able to give but little, but every little counts. Many small streams together make a mighty river. If you cannot be a river, be at least a stream. Third, we can all go this way. Any hour of the day or night we can go to India, Africa, China, South America, and reach any corner of the earth. And prayer brings things to pass. Do not make prayer an excuse for not going in person. Do not make prayer an excuse for not giving; there is no power in that kind of prayer.

Prayer

One of the greatest needs of the work of the church today is prayer. The foreign missions are a success, but they are not the success that they might be if Christian people at home, as well as abroad, were living up to the full measure of their opportunity in prayer. Be definite in prayer. Pray first of all for leaders, the right sort of leaders. Pray for the missionaries who are giving their lives for His cause. No class of men and women need our prayers more than they. No class of people are objects of such bitter hatred from Satan as they. Satan delights to attack the reputation and character of the brave men and women who have gone to the battle front for Jesus; no persons are subject to such numerous and awful temptations as are they. Do not merely pray for them in general; have a few special missionaries with whose work you are well acquainted and with whom you are in close contact. Pray often, pray intensely, pray believingly, for native converts. It is well to be definite here again and to familiarize yourself with a particular field. From every corner of the earth come tidings of how God is wonderfully blessing with converts, but the great things that God is beginning to do are little in comparison with what they might be if there were more prayer.

Kalona, Ia.

WHY SO MANY FALLEN YOUNG PEOPLE

By D. A. Farnsworth

This question is one that should be of much, and vital importance to every father and mother in this fair land of ours.

Why? yes, why? Stop, look, and consider a few moments.

After proper consideration, it is easy enough to find the answer to such a question.

Did you ever notice the spirit of carelessness and unrestricted discipline prevalent in the larger majority of our homes these days? Seemingly, the greater portion of the parents have just pulled the bridle off, and turned the children loose to let them go where they desire, do as they feel inclined, go with whom they please, stay as long as they like, and come home when they get ready.

Who is responsible for the life of son or daughter? Is not father and mother? Did not God say through the Word, "Train up a child in the way he should go?" Are we so doing if we turn our children loose? "How shall we escape if we neglect so great salvation" of our children? Do we set the godly example before them we should? Do we wield an influence over them that will help to mould their lives for God? Do we as parents teach our girls modesty, or do we just bring them up in immodesty, let them wear socks, sleeveless dresses that are too short on both ends, and thus expose themselves, thereby stirring up the lust in the heart of the opposite sex?

Where do all these immodest, hellish styles and fashions come from? Are they fit to follow? Do we want our girls to make such disgraceful women as those who start such styles? Where did the bobbed-hair get its start? Like all these others, it started in the red light districts of Paris, France, and yet we eagerly follow them.

Here is the great trouble: Style, fashion, and such is the ruination of our young folk of the good old United States of America.

The Bible says a woman's hair is her glory, and God gave her that glory. Then if she cut it off, what? has she not sinned? Does she not continue to sin so long as she keeps her glory that God gave her cut off? Mothers, what are we raising our girls for anyway? to be honorable, respectful, God-fearing and God-loving, true-hearted women fit for American citizenship, and a home eternal in the heavens? Or shall we just let them go, and grow up to just a worthless something, to fill space, and to stir up the fiendish lust in the heart of the opposite sex?

What about the automobile ride, with that jelly-bean, the late hour she comes home, the ball she attends, the night fishing party, the mixed bathing pool, the picture, and such like places? Can you not see that all these things are not elevating, but have a tendency toward the gutter? Is there any Christlikeness in such practices? Oh, you say, I see no harm in this or that! These "no harm things" are what suit the devil, and they are damning the world today.

All this can be applied to our sons, and fathers, too, as well as the mothers and daughters. How do we as fathers live before our children? Do we teach our boys to respect all girls as their own sister?

I am well aware of the fact that in this age of the automobile, with their alluring effects and so many evils, it makes it very difficult to hold the reins properly; and, too, this age of jelly-beanism and flapperism is another obstacle. But that makes it all the more important that we do our level best, and get back to the old land-marks of properly training our boys and girls. Begin in infancy to train them to be real men and women.

Bring up your children in the nurture and admonition of the Lord.—Purity Crusader.

YOU CAN WIN

No matter how hard
Your problem may be,
  And rugged the hill to climb,
You can win the day
If you plug away
  And make good use of your time.

The man who despairs
Before a hard task
  And slumps in an easy chair,
Has nothing to win,
When he weakly gives in,
  But vain disappointment and care.

Be up and alert,
Get on with your job.
  Don't dream of the things you will do;
Push on toward the goal
With heart, mind and soul,
  And prove the true mettle in you.

—Grenville Kleiser.

SOUL FOOD

By George Mueller

It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. **The first thing** to be concerned about was not how much I might serve the Lord but how I might get my soul in a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit. Before this time my practice had been, at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditate on it, that thus my heart might be comforted, encouraged, warmed, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it, not for the sake of preaching on what I had meditated upon, but for obtaining food for my own soul.

The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me **that food for my own soul is the object of my meditation.**

The difference, then, between my former practice and my present one is this: Formerly when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious

(Continued on page 53)

Our Home Circle

THE PLACE OF A QUIET TIME IN A MOTHER'S LIFE

By Nellie B. Weber

I believe that in no period of the world's history has it been harder for the mother to find time when she can be absolutely separated from the rush of life and be quiet, really quiet, with her own thoughts and God. So many modern devices have come into the home which have lightened the mother's burden of home keeping, and it seems it should be easier for her to find this much needed period in each day's round of duties. However, we are aware also that so many more public duties fall to the lot of many mothers today, where in many cases, these mothers try to live, as it were, the lives of two persons.

In our work here in the city we have contacted many homes where the mother has a job, trying to help keep the finances of the home sufficient for its urgent needs. The mother goes to work in the morning, comes home at night tired and worn out with the work of the factory. Her poor body longs to relax from the noise of the fast-going machinery; but to relax is impossible because the family is home calling for a good supper, something hungry boys and girls look for eagerly each day. This mother tries to forget she is tired and sets the house in order and prepares the evening meal. Many of these poor women, after supper, must seek to do the daily duties of the week, such as washing, ironing, mending, and cleaning. Finally, at a late hour this dear woman drops wearily on her knees to pray—do we wonder that her mind cannot respond to God as it ought? Do we wonder that she has not time to meditate upon the many precious promises, or the many goodnesses of God? Do we wonder that she is nervous and excitable, not able to endure the noise of the children? Consequently she turns them out on the street for a bit of quiet in the house for her aching body and strained nerves. Do we wonder that she is not able to meet her children's problems when they come to her, because her mind is such a tumult? Do we wonder that she knows not how to think quietly?

I doubt not, that some of my readers may say in their hearts, "This is a very exaggerated picture." I wish friends, that could be true, but on the contrary we have seen this true in many cases and in some cases even worse. Just one illustration of a young mother of five children who was twenty-five years of age, and was waiting for another little one. Her husband, a weak, dissipated man, a drunkard and ungodly fellow, was not steady enough to hold a job. He had had several good paying positions, but because of anger and instability was discharged. This dear mother had come from a refined home, and against the wishes of her parents had married this man, thus bringing herself into a life full of sin and sorrow. "My parents would take me back," she said, "but my husband annoys them when I am home. I married him and this is my punishment," she said sadly.

With these conditions present this little mother sought and received employment from the W. P. A. She walked a long way morning and evening to and from work, sewed on a poor sewing machine all day long, and then tried to do the work for her family after she came home each evening. Many times she came home to find the house blue with smoke, and two or three men sitting around the stove with her husband, drinking; and the little ones crying for care and attention. She worked under these conditions till a few weeks before the baby came. This mother told me that she prayed. Friends, have you any idea as to the nature of her prayers? How could there be peace and quietness in her mind and heart, as she approached her God? Anguish filled her soul, as she realized in part the sad situation—spiritually, mentally, morally, and physically—of her husband and children. When the troubled hearts of these little children needed a mother's quieting hand and calm sweet advice, this mother was away working, and curses from the angry father met their cries. Do we wonder that turmoil, sin, sickness, and the sadness of death come into homes of this kind?

Another poor tired mother said sadly, "I'll get rest when I die." Where is the quietness and rest in that poor mother's life?

Friends, when we see pictures like this and then question ourselves as mothers, as to our quiet period in life's rushing duties, have we any excuses that would be justifiable? I am sure we have not. Any mother knows in the plan of her homekeeping that the things which have a regular time in her daily program are generally done, and those things which have no definite place in her schedule are the things which are often omitted.

Isaiah 30:15 is a very precious verse, "In quietness and confidence shall be your strength." I believe, my dear readers, that this quietness and confidence is the strength of many mothers. There are mothers who realize when difficulties and daily needs of the home present themselves, her source of strength is her getting quietly alone to think and pray over her problems. Such mothers shall safely be able to guide the tender minds of her children and be a blessing to her husband.

Our little children feel our condition of mind and body. We do not need to tell them that we are nervous, they feel it; and unless we have a firm grip on the Word of God and the Master's touch upon us is sufficient to lend a calm to the mind and heart, though the body may be suffering, we will not be able to be the blessing to the family we should be, nor will we be able to meet its needs in an adequate way.

This quiet time is not only necessary when the irregular things of life crowd in to demand faith, decision, and courage, but these quiet times are very necessary when all is going well and the family is happy. At these times especially can the mother enjoy such periods of worship and fellowship with her Lord that will make her ready and calm for the disturbing things of life, which often come very suddenly. The husband and wife would not find satisfactory fellowship, if they only took time to talk together when some urgent decision of the family was at hand; but their bond is made secure for these trying moments, by those precious times when they in fellowship are together to mingle their loving thoughts one with another.

The place of a quiet time—friends, in our mind there can be just one place and that is "first place." God's Word exhorts us that "in all things" Christ should be pre-eminent—Christ should be first. Each mother must decide herself just when this period of "quiet" shall be kept. How precious this time of quiet and prayer shall be to her, how it shall fortify her for the many duties which are hers in the home, and how the fragrance of the presence of Christ shall go with her all the day!

May we close with a poem from the pen of your unworthy writer, and pray that each of us as mothers may seek most diligently to find time each morning, if possible, to get quiet in mind and heart so that God may fill us with His presence for each hour, each duty, and each responsibilitiy of that day.

SWEET HOUR OF PRAYER

Sweet hour of prayer, sweet hour of prayer,
Thy fragrance follows me everywhere,
And as my thoughts turn oft to Thee,
No sweeter hour shall ever be.
And when my heart is bowed with grief
No other source brings such relief.
And when I am glad, I'll praise Thee there,
In this sweet hour, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
'Tis Jesus waits to bless me there;
His love, His grace, I find anew
Each morning, like the fragrant dew.
I rest in joy low at His feet,
And feel His presence there so sweet:
No worldly joy can e'er compare
With this sweet hour, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
M' all with Christ I there can share;
'Tis there my soul is satisfied,
'Tis there He bids me to abide.
'Tis there my troubles all shall cease,
'Tis there my soul has found sweet peace:
So joy or pain will find me there
In this sweet hour, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
My brother's burden here I bear,
And pray that God may, in His way,
Bring strength and grace to him today.
'Tis joy to know He hears me pray
For those who are so far away—
What joy to help each other there
In that sweet hour, sweet hour of prayer!

Sweet hour of prayer, sweet hour of prayer,
So may we come more often there.
To know its joys no tongue can tell,
To know the Christ we love so well.

And when no more this life shall be,
And we like Christ from sin are free,
We'll need no more this hour to share,
Save in sweet worship over there.

Ft. Wayne, Ind.

HOME ADORNMENT CONSISTENT WITH OUR FAITH

By Ruth Brunk

Some months ago, I was in a "home" that was a pitiable sight to me. Upon entering it, I looked forward at once to the time when I could get far away and try to forget it. Probably in your mind you are picturing an old shack with no sign of beauty or good taste, and with dirty, undernourished children standing about. No—the house was costly and fine. The expensive furniture, arranged with very good taste, gave a gorgeous appearance. But the thing lacking was that great spiritual adornment of love, without which no place, rich or poor, can truly be called home.

The question, "Is it right for Mennonites to have ——— in their homes?" is certainly a good question for people to ask. Is it true, though, that some who ask that question strain at unimportant material items and then disregard, and miserably fail to cultivate, the great virtues that should adorn every Christian home?

We are very familiar with love and its accompanying virtues—consideration of others, unselfishness, kindness, humility, submission, and obedience. Are we more familiar with them in our thinking than in our actual living? They should all exist in the home just as surely and as noticeably as the table and chairs exist.

The material home adornment should receive much careful thought, too. The way you furnish your home tells, to a large degree, what kind of person you are.

A few summers ago one of our brethren was looking for a suitable home near the sea where he could have a few days' rest from noise and work. A whiskey bottle in one house helped him to decide quickly that he had better look farther. Finally he came to a home that he decided upon because a motto on the wall read, "Christ is the Head of this Home."

Even before furnishing a home—when the type of building is chosen and the cost estimated, a great deal is indicated. Should we have costly Mennonite mansions? In our building and in our furnishings we should carefully consider true values. How would God have us invest this money of His, over which we are only stewards? What is the best possible investment?

I remember the story of William Borden who was a millionaire and yet a Christian young man fully devoted to his Lord. A fine automobile flashed by one day when a friend was standing with him in the doorway of his home.

"Wouldn't I like a car like that!" William exclaimed.

"Why do you not get one, William?" asked his friend.

William (the millionaire) answered, "I cannot afford it."

He gave many hundreds of thousands of dollars to the work of saving souls in America, besides giving his own life.

We Christian people cannot "afford" costly, elaborate homes as long as people every day are dying without a knowledge of a Saviour. It may actually come to the point that we must choose either to spend our money for fine homes or for the salvation of souls in heathen darkness. Which investment will yield more valuable returns? At the close of life's day, which will be more important to us, a fine home or a soul saved from sin? "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

If a comparatively rich Christian cannot afford very fine things, how can people of meager incomes afford them? So much furniture cries out in tones loud and long, "Installment plan! Installment plan!"

The idea of stewardship, modesty, and simplicity, does not mean that all signs of beauty and attractiveness should be driven out of the home. There is no virtue in barren, unkempt rooms that have a lonely, desolate look. Our eyes pine for something more attractive, and rightly so. Look at the beautiful sunsets the Master Artist paints and the lovely flowers that show the beauty of "His unrivaled pencil." Who can scoff at the idea of beauty in the home? It can be extremely simple and inexpensive. For instance, a pot of growing ferns and other flowers here and there lend charm to any home. Charles E. Sargent has said: "Beauty does not have to be created by lots of money. On the contrary, beauty is largely independent of expense. The least handsome parlor that I ever saw was a very expensive one—not a book or engraving to be seen. There was a gaudy assertion of superabundant dollars, and deficient good taste was the characteristic of the room. Artistic and tasteful adornments are the product of ingenuity and not of wealth."

We surely want to have good taste in our furnishings, and we want to avoid using loud, dashing, clashing colors. Care should be taken that simplicity, in the furnishings, is an evident characteristic. Cheap "fussiness" is very distasteful, and very inferior to the more substantial and plain type of adornment.

Cleanliness goes a long way toward making things attractive. No people in the world should be so clean and so orderly as Christian people.

I love to think of books as fine adornments for the home. Who can tell what great part good books have played in influencing girls and boys for the right? And who can estimate the harm done by low, inferior books and magazines? Surely the latter class is not consistent with our faith and cannot possibly fit into the atmosphere of our Christian homes.

We need to exercise great care, too, regarding pictures and calendars that hang on our walls. Many of them are so immodest and worldly that we should not consider having them about the place at all. Children are influenced by pictures more than we sometimes know and more than they themselves know. One Christian man who gave up his life as a sailor says that the picture of a sailboat in his room was partly responsible for his desire, as a child, to become a sailor.

How fine it would be if, after avoiding harmful books, magazines, and pictures, we would have only those that exert a definite and positive influence for good!

There are many varying opinions about certain details of home adornment, but one should never disregard his conscience concerning even the smallest detail that presents itself. It never pays to give up personal conviction because someone else does not hold the same opinion as oneself.

This home adornment matter is not too small a thing to pray about. Is it? If Christ is the Head of each home we should cer-

(Continued on page 50)

WHEN MOTHER PRAYED

**Somehow, God always seemed so real,
Somehow, I could not doubt, nor feel
That God was ever far away,
When I would hear my mother pray;
Somehow, when she would kneel in prayer,
God always seemed to meet her there.**

**When she would kneel beside my bed,
With her dear hands upon my head,
My little heart would cease to fear,
And God would seem to come so near;
Somehow, some way, when mother prayed,
I could not, dared not, feel afraid.**

**And when she prayed for Him to keep
Me through the night, and give me sleep
And rest until the break of day,
I felt that it must be, some way,
That round about me was His arm,
And He would keep me safe from harm.**

**Somehow, God seemed so good and kind;
He seemed not harsh, nor hard to find,
Not angry seemed when mother prayed;
Ah, yes, God seemed, when mother prayed,
To make her face divinely bright,
And fill her soul with heavenly light.**

**When mother prayed! O precious hour,
When God would come in mighty power!
O memory sweet! O hallowed place!
Where God did shine in mother's face!
Somehow, in prayer she found such rest;
Somehow, her soul God always blest.**

**When mother prayed! Ah, then I knew
Within my soul that God was true;
I could no longer doubt His love,
And, yielding all, born from above,
My soul was filled with peace divine,
And mother's God was thenceforth mine!**

**And though the years may come and go,
This heart of mine can never know
A sweeter time than that sweet hour
When Jesus came in saving power;
Though other scenes may be forgot
While life shall last this one cannot—
When mother prayed!**

—Melville Winans Miller.

MISSIONS

SALVATION FROM SIN—THE GOOD NEWS OF THE GOSPEL

By J. D. Graber

An address delivered before a missionary conference. We are glad for the author's willingness to share this straightforward message with our readers.

Text:—The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17:9.

Most people like to be realists. They do not like to be accused of ignoring facts, of obscuring issues behind a mist of sentiment or wishful thinking. It is strange, therefore, that in the field of Christian thought the grimmest reality of all—SIN—has been so largely obscured, underrated, if not definitely ignored. A recent address on the present missionary situation gave first place to the fact of evil. We agree that an understanding of the formidable nature of the adversary—of the desperate wickedness of the heart of man—this is the first element in the missionary situation that needs to be clearly recognized and faced. Any tendency to deal lightly with sin as a malignant disease of the human heart, as well as any attempt to build the kingdom of Jesus Christ that does not first seek to eradicate from the supporting foundation this dangerous dry rot is like building a house on sand, and the man who undertakes it cannot escape the judgment of Christ that he is a fool.

The Problem of Sin

is as old as man. It is significant that against the original background of a beautiful and perfect creation the bold relief of sin is drawn in blackest ugliness. This indicates that sin is not merely incidental to our Scriptures but that from the very beginning there is a deliberate facing of the problem of sin together with a plan for solution. The Bible is a very practical book, and so does not go into the theoretical or philosophical problems of why sin was allowed to arise or of the original source of evil. It simply describes how man fell and what the dire consequences were and are. Regardless of why sin was allowed to enter the world the fact is inescapable that sin is ever with us, and upon a solution of the sin question depends the destiny of man and of the world.

As Eve Fell So Fall We

It is interesting to note how typically human is the record of sin in the opening chapters of Genesis. Human nature seems not to have changed since the days of Adam and Eve, and their sin is seen to be a blood brother to the sin we find ourselves beset with in our own day. The temptations came to Eve in the same way temptations come to us. She first of all turned a listening ear and gave heed to the suggestions of Satan. She felt she should at least consider what the devil had to say for himself—to see whether he might not also have a plausible case. In this liberality of mind was her downfall. Satan is clever and any man who would escape his traps dare not undertake to match strength or wits with him. "Resist the devil, and he will flee from you." "Flee youthful lusts" are the commonest scriptural injunctions that advise us on the question of keeping out of Satan's clutches.

You are all familiar with the story of Martin Luther and the inkpot. Martin had been working for days on the translation of the Scriptures, and he was tired, if not a bit discouraged. And so, sensing his opportunity, Satan appeared before Luther as he toiled at his desk. In good Dale Carnegie style of evincing interest in the other fellow's work, he said, "You are doing a great piece of work. Show me what you are writing." But Luther could not be trapped. He recognized the enemy and, almost in panic, he fired his inkpot and told him in no uncertain terms to clear out. The fact that he immediately disappeared is eloquent testimony to the effectiveness of this method of dealing with the overtures of Satan. Had Eve treated him in the same way the history of the race would be radically different. But she listened, considered, looked, and saw that the fruit was good; desired it, took, ate, and gave to her husband, and he ate. What a typical series of downward steps which anyone today who falls into sin also descends as he follows the lures of the evil one! This story of Adam and Eve is still an up-to-date description of an up-to-date problem. No, friends, we cannot be liberal or broad-minded on the question of sin. Here is one of the absolutes of God, with no neutral greys but a clear-cut black and white. There is no room here for a broad tolerance, but only the utmost in bigotry and prejudice can save us. We know what is right and what is wrong, and we dare not even weigh or reconsider the question to see whether what we used to think was wrong is really wrong, or whether it might be rethought and reclassified. If we attempt to rationalize sin Satan will be near at hand to help us, and we shall be sure to come to disastrous conclusions.

Excuse no Justification

The way Adam and Eve made excuses and tried to shift blame is also thoroughly modern. When asked to give an account of himself Adam said, "The woman whom thou gavest to be with me . . . she gave me of the tree, and I did eat." The woman said, "The serpent beguiled me, and I did eat." All these were good excuses and perfectly true, but the ugly fact remained that Adam and Eve had broken the commandment of God—they had passed under the curse of death. How typical all this is of our own conduct! When we have lost our tempers we say that it is the climate that has got us down, or we were provoked beyond words by a fellow worker, a brother, or a servant. The excuse may be a good one and true, but the fact remains that we lost our tempers. We do not pray or wait on the Lord as we ought. We are too busy, we say, or are loaded too heavily with administrative duties. True perhaps, but that does not justify or remove the sin.

Sin Brings Curse

The Scriptures, furthermore, do not stop in the description of sin by merely pointing it out as a typical human failing, or in dealing with the practical aspects. The chief point does not seem to be that man is prone to sin and that the heart of man, as the text says, "is deceitful above all things, and desperately wicked," but the writer of Scripture seeks to make clear the fact that sin brings upon man the judgment and wrath of God. We hear, read, and see so much of sin and have become so familiar with it that we become calloused to the awfulness of its nature.

Before their sin God used to walk and talk in the Garden with Adam and Eve. From the hour of their disobedience we do not read that they ever again saw His face. When they heard God coming they were seized with mortal dread. They hid themselves and tremblingly spoke to God out of hiding with covered face. Yet God, in all His loving kindness and mercy, could not stay the hand of judgment. To the serpent He said: "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

To the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

To Adam He said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . . for dust thou art and unto dust shalt thou return."

The sentence of death passed on all mankind and more than that the whole creation was cursed, so that Paul was led to say, in Rom. 8:22, "The whole creation groaneth and travaileth in pain together until now." The man and the woman were put out of the

garden to wage a ceaseless war upon nature, to wrest a living from the ground by the very sweat of their faces, and to begin that long and mournful association with the man of sin which they could never shake off and never conquer.

Remission through Blood

But the picture is not all done in somber shades. God in His mercy made provision for the renewal of the broken fellowship through blood offerings of beasts. When animals were slain from which the skins were taken to clothe the shame of man's sin is it not reasonable to believe that at that very time God instituted the system of animal sacrifice? At least Cain and Abel were already familiar with this form of approach to God. Where did they learn it?

There is also a further factor in the familiar story of the sacrifices of Cain and Abel that deserves notice, but which is usually overlooked. It has generally been taught to children that Abel was a good boy while Cain was a bad boy, and that is why God accepted the sacrifice of the former and rejected that of the latter. There is no doubt an element of truth in this superficial explanation. The real cause for the rejection of Cain's sacrifice, however, and for the acceptance of Abel's, when viewed in the light of the scriptural emphasis on a sacrifice of blood for sin as the only approach to God, is that Abel offered, in a spirit of faith and sincerity, a **lamb,** while Cain, most probably in a spirit of disobedience and self-will, offered merely **fruits and grain.**

After this, in point of time, comes the Mosaic systemization of sacrifices, ritual, purifications, etc., but all to the same purpose, to show beyond shadow of doubt that without the shedding of blood there is no remission, and emphasizing with force the fact that God is holy and that His holiness has been outraged by the willful disobedience of man. Everywhere in the background God is pictured as a consuming fire. Looming threateningly over Sinai, we see the thunderheads of God's judgment, and from the mouths of all the prophets we hear continually in the background the mutterings of divine wrath.

I make no apologies for presenting this picture which may jar the sensibilities of some in our time. I present it not as my own idea but as the inescapable conclusion from reading of God's Word and as a judgment on the present world situation. It is SIN that has destroyed man. It is SIN that has all but effaced the image of God in man until only vestigial remnants of his glorious beginning remain. The times are out of joint. All too often wrong is in the saddle. Hate and evil are abroad and the leprosy of sin has eaten out the very moral vitals of man and has laid on him a withering curse. Who would dare in these days to repeat the blasphemous catchwords of a worn-out theology that sin is but a stumbling toward God; or that we have outgrown the ancient Hebrew idea of a butcher-shop religion? I dare repeat and emphasize that God's holiness demands **blood,** and that His justice demands **sacrifice,** that nothing less than the atoning death of the Son of God could make satisfaction for our sins! "The wages of sin is death" is a law that God Himself cannot repeal, for it issues from His very nature.

Love and Wrath

BUT against this fearful background, and, in the midst of world situations often as evil as our own, the Scriptures paint the everlasting love and pity of our heavenly Father. Always we find the picture of God's love against this background of wrath. Let us note just a few of these instances:

Rom. 2:3-10; Amos 9:8, 9, 10, 11, 15; Ezek. 18:23, 24, 31, 32. You will note that God's love is always depicted in this same way. If sin is not the soul-destroying and blighting reality that separates man forever from the face of God, then God's love has lost its very object of existence. If we rub out the black background the white painting in the foreground loses its outline.

Modernism Denies Sin and Judgment

It is on this point that the modern interpretations of the past years have gone astray. The passages describing the love of God have been taken from their settings—wrested from their contexts—and then explained according to and adapted to the prevailing moral standards of the day. The pitying Fatherhood of God received a tremendous emphasis until God was conceived of as being little more than an overindulgent parent. The Fatherhood of God, a virile and awe-inspiring conception of the Scriptures, was emasculated and modernized until the sentimental mush that remained could not rightly have been called the doctrine of the Fatherhood of God but the doctrine of the papahood God. The kingdom of God is not a democracy, but is an autocracy with God on the throne and we His subjects under pledge of implicit obedience.

The error in this conception was not so evident in the days of easy material prosperity before 1914. In those years men thought they had outgrown the ancient Hebrew conception of sin as rebellion against a holy God. Brotherhood and justice—the abundant life—a conception that had to do almost entirely with material benefits—were made the central concern of the Church, and the bringing in of the kingdom of this generation instead of the preaching of salvation from sin through the finished work of Christ, became the consuming passion. Man was not essentially evil, we were told. There was in each one of us a Spark of the divine. All that was required, we were confidently assured, was to fan the spark and give it a decent environment, and then, under the benign direction of a deified theory of moral evolution, we would all shortly blossom forth into sons and daughters of God. The Gospel was conceived of not as "Good News" to a stricken people, but as mere good advice to a self-sufficient people on the high road to glory. How shamefully we were deceived! And few of us escaped entirely the subtle influence of this error.

Return to Biblical View

But such a doctrine can thrive only in the midst of a comfortable material prosperity. As intimated before, the war of 1914-18 gave this man-made substitute for Christianity its first rude shock, but the allied victory and the post-war boom prolonged its life in many Western countries. It was out of the crisis of a defeated and economically prostrate Germany that the first genuine reaction arose. Karl Barth and his colleagues shook off the accretions of sentimental secularism that had all but smothered a true Christianity and called men back to faith in a transcendent God—a God who is outside our human circle—a holy God with whom man can have converse only when He is voluntarily taken into this fellowship through the atonement of the Son whom God Himself sent. There was here again a clear understanding that salvation from SIN is the central message of the Gospel. Man was again conceived of as impotent, totally depraved, and helpless, unless God intervenes to save. In the midst of tragic days such as these there is a refreshing sense of reality in this old Biblical conception. We have seen in our own generation the utter bankruptcy of the so-called social gospel and of various modern interpretations that sought to ignore sin, and so we turn with a new hope from all these to the **"Good News"** of the Gospel that says, "Christ came into the world to save sinners. . . . For when we were yet without strength, in due time Christ died for the ungodly." Read also Rom. 3:23-26.

I trust this reminder of wherein lies the essence of the true Gospel may make us more conscious of the terror of sin so that we may dwell more securely in the secret place of the Most High and more closely under the shadow of the Almighty. May it give us a holier zeal to proclaim, in season and out of season, the glorious message of salvation from sin, for we preach a Saviour who can save to the uttermost them that believe. All praise and glory be to His name!

Dhamtari, C. P., India.

INTERCESSION

Reach across the miles, dear Father,
  Touching every serving one,
Those who stand to daily offer
  Keep, help, and comfort too Thine own.
Touch their ears that Thy sweet message
  Ever may be clearly heard;
Touch their lips that they may freely
  Speak Thy pure and Living Word.

Reach across the miles, dear Father,
  To each weary, suffering one
Breathe anew Thy life, Thy healing
  Where their strength is almost gone.
Making real our mighty Jesus
  Let them know His wondrous pow'r
By the working of Thy Spirit
  Bring deliverance this hour.

Reach across the miles, O Father,
  To each missionary dear—
Those who stand in heat of conflict
  Need Thy presence constant, near.
Some who feel alone, forgotten,
  In the darkness of that night—
Reach across the waters to them
  Make their pathway clear and bright.

Reach across the miles, dear Father,
  Unto all who love Thy Name;
By the Spirit's intercession
  Quickening for them we claim.
Lo, the vision is before us
  Of a world encircled all
By the prayers of the faithful—
  Those who for Thy glory call.

—Alice Reynolds Flower.

A TRANSLATOR GOES OUT ON FIELD WORK

By Len Herniman

The writer of this article has been working with a Peruvian and a Bolivian on a translation of the New Testament for the Quechua Indians who live in the Andes in Peru and Bolivia. Their testing of the translation of St. Luke in various parts of this region is a preliminary to the publication of a tentative edition which the Society will shortly undertake. (We believe our readers will enjoy this article from the Bible Society Record.—Editor.)

At 5 a. m. we were driving through the then deserted streets of Arequipa, and setting our course for the mass of mountains which forms Arequipa's background. It was still dark as we zig-zagged our way up through these black giants, and when night turned to day, Arequipa looked but a green smudge in a sandy waste.

The day was uninteresting as we drove through the bare hills and almost interminable deserts and pampas, the dust pouring in everywhere, and leaving us parched and dry.

We crossed the highest point on the trans-andine road and arrived in Ayaviri, the center of a fine Quechua Indian work. Ayaviri is part of the Collao, a high plateau which stretches away toward Lake Titicaca and Bolivia. Here in Ayaviri we made our first test of the new revision of St. Luke's Gospel. Portions were read to Indians in their homes and in the mission house. Our correspondent in Ayaviri is one Valeriano, a fine type of Indian Christian. He gave us valuable help by way of criticism, and encouraged us greatly by declaring "this is our Quechua."

From Ayaviri we reached Huantura, our old home, and that night climbed the hill to the little whitewashed church where some seventy Indians had gathered for the prayer meeting. On Sunday a further test was made with the Gospel of St. Luke, and it was delightful to see how acceptable the Word was as, at the close of the reading, Indian after Indian rose to his feet, and either excitedly or solemnly (according to age and temperament) expressed his appreciation, and thanked us for this "labor of love" as some of them termed it. Women, too, were among those who gave expression to their appreciation. Both morning and evening, tests were made and criticism invited; and it was a joy to see the open-eyed wonder as the people heard the Word in their own tongue.

From Hurantura we traveled to Cuzco. As we climbed the hill out of Urubamba, we looked down on an orderly little town backed by colossal snow peaks. What a picture! Green trees, golden corn, purple-blue mountains, snow peaks, and deep blue sky. Over the top the road led to the Arco and the first view of the sacred city of Inti ("the Sun"), passed the spot where, even to this day, Indian heads are bared as an act of homage to a city created by the gods, and so down the streets about which the Incas sauntered, and over the cobbles trodden by the sacrificial llamas . . . long ago.

The following morning was spent reading Quechua with Señor Ricardo Dávalos, a student at the University of Cuzco. In the room where we met was an Indian house boy, who listened with rapt attention as the portions were read. Probably, this was the first time in the boy's life that he had heard the gospel story in his mother tongue. It was especially encouraging to note that, although Señor Dávalos represented another section of Quechua-speaking Peru, yet the form and vocabulary we have adopted was perfectly intelligible to him.

That evening, in brilliant moonlight, we climbed the hill out of Cuzco, and the next morning we were en route again over the trail that leads to Lima. Down . . . down . . . down . . . until by 8 a. m. we had crossed the river Apurimac and now were in the midst of sugar cane, with mosquitos biting and the heat stifling us.

That night, by candlelight in the cane hut belonging to one Lucas Contreras, a humble and devout believer, another test was made of the text of St. Luke. As we read aloud the moving story of the Prodigal, a pair of bright eyes peered through the cracks between the canes, and ears were pressed to the sides of the hut to hear that most precious portion of God's Word. One wondered what that other Luke, to whom, through the Spirit of God, we are indebted for this glorious Gospel—one wondered what he would have thought to have viewed that scene, and to have seen us kneel in prayer on that earthen floor in that crude shack as we commended this translation to God, praying that it might be a means in His hands of bringing salvation to many a lost soul. Don Lucas was enthusiastically appreciative of the new translation.

Next day we were on our way back to Cuzco, and here we stayed with Professor Baca and his family. The doctor is a professor of science in the oldest university in the New World,—Cuzco,—and is one of our consultants. He was an avowed atheist until a few years ago, when his Spanish wife found Christ, and her changed life and influence in the home began to make its impression. Now the Bible is read in the home, and the doctor possesses his own copy.

That evening was spent reading the Gospel in Quechua, and what joy it afforded, and how we prayed that the inspired Word might prove sharper than any two-edged sword! Till eleven o'clock we read and talked Quechua, while the doctor suggested this and that alteration, and advised the use of some word for which we had been searching.

In the province of Acomayo is an Indian settlement called Chosicani, which was our next objective. Here we were greeted by an enthusiastic group of Indians. As we gathered in the beautiful church, we thought of the price that had been paid to put up this little sanctuary of the plains . . . of the beatings and the stonings, the insults, imprisonments and death. As we looked upon that dark-skinned crowd and heard them voice their approval while the Quechua of Luke's Gospel was read to them, and saw the wistful look on many a poor woman's face, we rejoiced to have some share in bringing the gospel to these people in their own tongue.

From Chosicani to Juliaca is a far cry; but here, on Sunday night, in the Baptist Mission hall a number of people gathered for the service. The cold was intense, and for those sitting still it must have been an ordeal. However, when, at the close of the preaching service, the invitation was given to those sufficiently interested in the Quechua translation to remain behind, the entire congregation kept their seats, and it was a joy to see the marked interest taken in this new effort. A discussion followed, in which several of the brethren gave their opinions of the work and freely criticised certain words here and there, suggesting others which, in their belief, seemed better fitted to express the meaning.

Monday saw us in Puno, situated on the shore of Lake Titicaca, the highest navigable lake in the world. We gathered in a shoemaker's shop that night to read Quechua, while a cold wind from off the lake blew in through every crack and crevice. In Puno both Aymará and Quechua are spoken, as well as Spanish; so that it is natural that the Quechua of Puno is not as pure as that of Cuzco. While we stood reading, Brother Tapia held the candle and listened with rapt attention; and here again we were greatly encouraged to glean a word for which we had been searching hard for some time. We had been trying to find a word for "thunder" as distinct from lightning, and were having great difficulty, when Brother Tapia let drop a phrase which is used in Puno when it thunders—"Santiago warakkakun," which literally means "St. James is using his warakka (sling)." When the native warakka is released and quickly pulled back, it makes a loud crack like distant thunder. So we found St. James one of the "Sons of Thunder" being associated with this word.

The next morning, climbing the hill out of Puno, we looked back over a shimmering lake, with ships built at Hull lying at anchor, and **balsas**—the boats used by the Incas—moving slowly over the blue-green waters. Tall reeds, red hills, and blue sky completed the picture. One thought of Manco Qhapaq and of Mama Oqlla, children of the Sun, supposed to have risen out from the depths of Titicaca.

From Puno, the home of Aymará and Quechua, where Bolivian and Peruvian mingle in their native dress, we journeyed across high plateaus, through mountain passes, beside lakes and streams of ice-cold water, by a lake of salt-petre, across scorching deserts, round the base of a volcano, and so back to sub-tropical, four hundred-year-old Arequipa, the city of perennial sunshine, the green oasis in a fearsome waste of sand.—Bible Society Record.

CONSISTENT HOME ADORNMENT

(Continued from page 47)

tainly consult Him before choosing our furnishings and adornments. That would be no foolish thing at all. I am sure He would even tell us how much to spend on our homes and how much to give to needy souls, if we would come to Him with the faith of a child. Let us be conscientious enough to make the question of home adornment a matter of prayer. Denbigh, Va.

THE MAN WITH THE PITCHER

By John L. Perham

There is an interesting incident connected with Jesus' last observance of the Passover Feast, which is not so often drawn upon in presenting truth, as it merits. From the combined accounts of Matthew, Mark, and Luke, we get the whole story.

The disciples came to Jesus asking where they should prepare for the observance of the Passover. He delegates Peter and John to the work and directs them how they shall find the house. When they enter into the city they shall meet a man bearing a pitcher of water and they are to follow him and ask his master where the guest chamber was and prefer their request for its use, in the Name of Jesus. Perhaps there has always seemed a strangeness in this designation of a man in the common act of conveying a pitcher from the public place of water-drawing, to the home, and a wonder that a mistake might not have been made in accosting the wrong party. But two things will explain the difficulty: First, it was the work of the women to convey the water to the home and it would be unusual to meet a man bearing a pitcher of water; but second, and more than this, the seemingly simple designation indicating the party to be accosted, was one more testimony to the disciples that their Master was very God; He knew just when that man with the full pitcher would put in his appearance and that no other man thus occupied would be in evidence. The disciples, while doubtless marveling, acted in faith and found it even as Jesus had said, and followed this servant to the house.

We notice several things in connection with the incident of the man bearing a pitcher of water, two of which we have just mentioned, the omniscience of Jesus and the obedient faith of the two disciples. We notice further that God uses humble instrumentalities in the execution of His plans. Here was this servant engaged in the performance of his daily duties, little expecting he would be a link in the chain of such important events as to become the guide of the two disciples to his master's house where the guest chamber was already prepared. And in the face of this fact, still he remains unknown by name, with only the incident, making his trip for water that day an ever memorable one in history.

How this principle is demonstrated over and over again in the progress of the work of the Kingdom. Some almost unknown and unrecognized one has in the plan of God played a part which has made possible great events as the outcome of humble service, doing his or her little part, scarcely realizing perhaps, how much would hinge on such seemingly insignificant service. If we may surmise that it was out of the usual order and this man took the place of a woman servant in carrying the pitcher of water, we come to the conclusion that the event was timed to meet the plan of the Lord, though all unconsciously to the water carrier. Carrying out our surmise a little further, if the servant reluctantly performed the service he considered did not belong to him to execute, how glad he must have been to lead these two disciples of Jesus to his master who was ready to grant their request to use the guest chamber!

We notice also that it was customary to have these chambers in readiness for strangers coming to the feast; they were furnished, or as the Greek word indicates, carpeted, and this would include the couches for the observance of the feast. We do not know whether this householder expected to receive money for the use of this room or not, but at all events he gave Jesus the use of it gladly. And his name is not mentioned, whose house perhaps came to the greatest honor of any house, remembering the events which transpired there on a memorable night. Is it not possible a modern home thus honored would have found its host desiring to read a headline in the daily, "Jesus' last night spent in Brother A_____'s house"? And yet we are not to surmise that love of recognition is greater now than then.

It seems not unlikely that this man should offer the assistance of the servants of his household in the preparation of that passover meal for so large a company as thirteen. Doubtless he may have been a man of some means, having prepared this large room for public use and had many servants at his command. Here evidently, too, was a disciple of Jesus with whom Peter and John were not acquainted. He may have heard Jesus' wonderful words and seen His mighty deeds and come to believe on Him, and Jesus, knowing all hearts, directed Peter and John to the house of one of His friends.

We also note that, though Jesus said concerning Himself, "The Son of Man hath not where to lay His head," when occasion required provision for the carrying out of His plans, it was forthcoming. The Bethany home, the Passover upper room, the new tomb wherein never man was laid, these were the culmination of the supplying of Jesus' needs by His devoted friends.

But what does all this depicting of the events leading up to the observance of the last Passover Feast by Jesus with His disciples, mean to us? What significance has the man bearing a pitcher of water? Where is the suggestiveness of this whole scene? Does the man bearing a pitcher of water suggest anything to us? Mentioned only in this instance, does his act and attitude appeal to us as having a spiritual significance? Can it be that we have missed the application?

Has not the question come to our own hearts as we have considered these events, "Is there anything about my life so distinctive that others may behold it and I may become a link in the chain of events and lead others to the Master I serve, that they may find preparation has been made for their reception by Him? As the man was an unusual spectacle bearing the pitcher of water, am I willing to be "different" that I may carry out the commands of my Master and be a faithful witness for Him? As the servant knew the way to his master's house, do I know the way to Him who has a claim on my service, so that others can safely follow me and not be led astray?"

"There shall meet you a man bearing a pitcher of water."—Cleveland Gospel Herald.

FOR HIS NAME'S SAKE

By G. P. Raud (European Jew)

Today in Europe millions of Jews are in unspeakable distress, sorrow, and trouble, such as they have not experienced in many years. We think of a place which was lately devastated in the eastern part of Europe, a flourishing Jewish community. The Jews had built up the place, but when the hand of anti-Semitism came, all was destroyed and the people were driven away. Many were killed.

Trouble has entered many Jewish homes and hearts. Husbands have lost their wives, and children their parents. Hundreds who escaped into western Europe from the trouble in eastern and central Europe have been caught by the ruthless hand of persecution; and this time there is no escape. It is really a day of untold calamity for the Jews; but still the Jewish nation lives and is going to live, for all the blessings mentioned in Scripture concerning the nation are going to be literally fulfilled, even as are the curses.

But the Jews in this country and in Europe —what do they need most? They need the love of Christ presented to them in the gospel. Not since the first century have so many Jewish hearts been hungry for the gospel. The Spirit of God is moving among them in a mighty way to convict of sin, and many are responding to Him.

Just the other day a Jew came to see me, a man who had been born again in our mission in Vienna. He said that he was rejoicing in Christ because Jesus had forgiven his sins.

"If I had not had Christ in my heart [in those dark days in Europe]," he said, "I don't know what would have become of me; but He has helped me to come through all my troubles and trials. Although my wife and children are still in Europe, God will also help to bring them out. Joy fills our hearts because Christ is there."

That was a remarkable testimony from a man who has suffered untold persecutions and troubles. One could see the joy of Christ on his face.

Only in Christ is there deliverance for the Jews today. Can we who are enjoying both the blessings of a free country and of the love of Christ sit back and do nothing to help these ancient people of God, many of whom are waiting for the news we have to tell them? Pray for the salvation of Israel. Prayer is the mightiest force upon earth today. But do more than pray: Give your gifts that men and women may take the gospel to them. For His name's sake remember Israel in her time of trouble.—The Jewish Hope.

No cloud is so dark and thick in your life, but God's sunshine can break through. Look to people and circumstances and your life will be filled with dark clouds. Look to God and your sky will be bright above you. The upward look is always bright.—F. V. K.

BIBLE STUDY

CHRISTIAN DOCTRINE

XX. The Priestly Ministry of Christ (Concluded)

By the Bible Study Editor

It is often suggested that the ministry of Christ does not consist in the offerings and sacrifices which were prevalent under the law of Moses. This is very evident, for Christ had no power to serve under the law of Moses, and those ministrations stood in the offering of blood of bulls and goats, and the purifying efficiency of the ashes of a red heifer. There were offerings of meal and of oil and wine. None of these could be included under the ministry of Christ.

The New Testament nature of priesthood differs greatly from that of the Old Testament. We need only to read the history of the Apostles in order to note at once their separation from the Temple worship, and the absence of sacrificial rites. It is true that the Apostles and the early believers associated with the worship at the Temple, for they were found there at the hour of prayer. But they took no animal sacrifices with them, nor did they give their gifts, as of silver and gold. "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." To the apostles there was no question as to the offerings for sin, nor of offerings for purification. The lame man had never been inside the Temple gate. He was not permitted to enter on account of his infirmity. He had no offering to appeal to the mercy of God for pardon and restoration. When he was healed he leaped and walked and entered into the Temple, without a gift to present to the altar.

It has been noted that Paul presented himself to the Temple order regarding his Nazarite vow. But one must keep in mind that there was some necessity of compensating the Jerusalem Christians in order to get a degree of toleration for the foreign Christians. But neither Paul, John, nor Peter have given us any suggestions that they, as apostles of the early Church, had assented to a continuation of the ceremonial service of the temple. Peter is especially definite in his appreciation of the ministry of Christ in a priestly character, for the forgiveness of sins and also as the medium of offerings which are not according to the law. First, he makes Christ the offering for sin. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). Second, he presents the worship of the children of God as that of a household of believers, a company of worshipers of God, who come to offer gifts of thanksgiving to God. Under the law this would require the presentation of a thank offering, of flesh and blood and fat, with a proportion of meal and drink offering. But Peter says, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:4, 5). In the following part of the chapter the nature of the spiritual sacrifice is given, as the holy life and praiseworthy walk of the believers before all men.

John does not discuss the Christian life as it may be related to a spiritual household, or nation, as does Peter. However, he mentions the priestly function of Christ's offering for sin. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin" (I Jno. 1:7). There is no suggestion of the confession of sin at the hands of a priest, nor of the offering of the sacrifice in the presence of a priest. Jesus Christ is the medium of forgiveness, and God, His Father, is the One who has the light and the One to whom the confession is made for the forgiveness of sin which comes through the offering of the blood of God's Son.

The New Testament priesthood differs from that of the Old Testament so radically that it is difficult to find in the New Testament even the shadow of the Old. But, when one looks into the Old Testament type of the Tabernacle and its worship, it is not difficult to see the household or family of God and the means of grace that are offered in the person of Jesus Christ who is the sacrifice of God for all sins.

The Priest of God's Household

While it is the purpose to give some fuller exposition to the subject of Christ's ministry as portrayed in the Book of Hebrews, it will serve to the present purpose to call attention to the manner of the presentation of this subject briefly. It stood in the divine purpose of God to present Christ to the world through the people of Israel and by the law and its worship as instituted in the wilderness. The whole system of worship and the relation of the people to God was given through Moses. It was to have been understood thus by the Hebrew people. A prophet like unto Moses was to come to them. A greater Tabernacle was to be established for their worship of the Lord. Another people, even the Gentiles, was to be brought into fellowship with them in the worship of their Messiah. It is this unfolding of the purpose of God that is the subject of the Hebrew epistle.

There are revelations to the fathers in times past, but the Son was to be the revealer of the truth of God to them. Heb. 1:1. There was a mighty revelation through angels, but the Son superseded the angels in glory and authority. Heb. 1:8; 2:18. There was a household over which Moses ministered faithfully, but the household of God has a more faithful minister and one with a more effective ministry in Jesus Christ. Heb. 3, 4. While the Aaronic priesthood was sufficient in its day and in its particular ministry, there was a greater preceding priesthood to which the Aaronic one was inferior in power and honor. Heb. 5-7. There was a sanctuary with holy departments and service through which the covenants of God were confirmed, but those were but shadows of the true and heavenly Tabernacle, of which Christ was the head. Heb. 10.

It is rather remarkable that Christ had not more to do with the Temple and its worship. He understood all that it signified. It is to be inferred that from the time of His first visit to the Temple with His parents He continued to attend the annual feasts as required by the law. It was His custom, after the beginning of His ministry, to attend to the worship periods, and much of His ministry is centered about those visits to Jerusalem.

On the occasion of His first visit, He said, "Wist ye not that I must be about my Father's business?" He was found in the Temple, not with the priests and worshipers, but with the doctors and teachers, expounding to them the Word of God, for He was asking them questions and answering their interrogations. The Father's business was found first, in the law of God. It was so at Sinai, and it is ever thus. Jesus could say, "I am the way, the truth, and the life: no man cometh unto the Father but by me." The Word of God is the eternal principle. The Tabernacle of the wilderness was a temporal shadow. It was exchanged for a temple, made by Solomon after the plan of David. It differed from the one built after the specifications of the wilderness both in dimensions and in materials. But the truth of the worship and the truth of its significance remained the same.

Again, the Temple erected by Zerubbabel upon the return of the Jews from Babylon, differed from that which had been destroyed at the time of the captivity. The Temple erected by Herod, which delighted the eyes of the worshipers, and aroused the interest of the Lord's disciples, as they showed to Him all the buildings of the Temple, was a greatly altered structure from the Temple of Solomon and of the return of the Jews. Jesus found but little in it which might have related itself to the law given by Moses. Jesus said, "By your traditions ye make void the law of

God." He could discuss the Word of God with the scribes and elders, but He had little to commend regarding the manner of the worship which was carried on in the precincts of the house of God. "It shall be called a house of prayer, but ye have made it a den of thieves." It was no place where a true priest of God could enjoy the service and worship the Lord in the communion and fellowship of the saints. The form of godliness was there, but the spirit of it was little to be seen.

Note a few instances in which Jesus cited the worship of the Temple. He sat in the treasury and saw the rich men casting in of their bounty. He saw the widow cast in her mite, all of her living. The rarity of the truly devoted worshiper was noted by the Lord. He saw the Pharisee standing in the Temple praying out his self-righteousness, and in contrast He saw the publican beating on his breast and saying, "God be merciful to me, a sinner." But Jesus never condemned nor commended the ministry of the priests whose services were performed at the altar of the Lord. Only once is such a ministry mentioned in the Gospel, with reference to the blood of the Galileans, which Pilate had mingled with the sacrifices of the Jews. Luke 13. There were sacrificial animals in the precinct of the Temple, for the Lord drove out the cattle and the doves and drove out the money-changers. It is evident that the offering of sacrifices was in customary use in the time of the Lord.

Before the time of the Lord, Zacharias, the father of John the Baptist, offered incense in the holy place when he received the message from Gabriel concerning the son who should be born. When Jesus was at the proper age, He was taken to the Temple where Mary offered for her cleansing the turtledoves or pigeons, and where the offering for the redemption of her first-born son was presented to the Lord. Every service of the sanctuary was in vogue and the ministry continued, after the custom of the Jews if not altogether according to the law of the Lord. But Jesus failed to find in the customary service that which He could commend as the Word of God. So much had the house of the Lord been altered in its form and the spirit of its worship that Jesus assumed to say that the time would come when not one stone should be left on another that would not be thrown down.

Jesus was the true priest of the household of God. He was concerned in the spiritual interest of the worshipers in the Temple. When He entered the Temple after the Triumphal Entry into Jerusalem, the acclaim of the children, which was spontaneous and real, disturbed the sedate demeanor of the priests and rulers. But Jesus said in effect: "Let them alone, for if their voices are stilled the very stones would cry out in praise to Him, the Son of David, and the rightful head of the house of God." In Himself there was embodied all that was contained in the temple of the Lord. "Destroy this temple and in three days I will build it up." What there was in Truth in Himself, the world could never change. It cannot rebuild Christ whenever it suits men to do so. The Temple of David or Solomon could never be restored. The Temple of Herod will never be replaced in its own original glory. Men will change the dimensions to suit their desires or abilities. Men have changed and will continue to change, the form of worship and even change the significance of the teachings of God's Word. But none can change the eternal Word of God that was made flesh and dwelt among men. That Temple was thrown down by men, but it was raised again in the eternal glory of the Father, and it will abide the same forever. The Head of God's priesthood and the Head of God's house will remain the same forevermore.

The True Temple of God

We must depart from the Temple worship of the Jews and from the ceremonies of the earthly priesthoods which served not according to the letter of the Law of God. In the days of Isaiah the prophet reprimanded the people for the errors of their worship. Malachi told the people of their failures to keep the statutes of worship. There was little to commend itself to the Lord as He saw the people worship in the Temple of Herod. Neither at Samaria nor at Jerusalem was the place to worship the Lord. He can be worshiped in Spirit and truth only when He is worshiped through the Temple of the Son of God.

In noting the possibilities of similarity between the Temple of the Lord and the Temple of Christ's ministry, His own body, there is a remarkable spiritual likeness. Jesus' body was not a Temple, as men call it: But it was the habitation of God's High Priest. All of His priestly ministry was performed within that Temple of His abode. What was accomplished within the walls of Moses' tabernacle that was not accomplished more completely in the functions of Christ's service for His people?

There was an outer court, in which was the altar of burnt offerings, where the sacrifice was slain and atonement was made for the sins of the people. In that court there served a priesthood that was taken from among the people. Aaron was taken from the tribe of Levi, and the tribe of Levi was separated unto the service of God for all of the people. So Christ was set apart by the Lord from among His own people. A prophet like unto His brethren, one of the seed of Abraham, Abraham's son, the Son of David. He fulfilled the demands of the Law, the requirements of prophecy, and the covenants of God to the fathers. That was a fully qualified priest who served the Father in the person of Jesus Christ.

In the court was offered the sacrifice for sin and the offerings of praise unto the Father. In the ministry of God's new Temple there must also be an offering for sin in the outer court, in this world. A sacrifice was made for the first-born Son, but there has no record been left of an offering ever having been made by the Lord Himself, either for His sins or for the sins of His followers, outside of the sacrifice of Himself. He had no possessions of His own. The poor man could bring a turtledove or pigeon. If his poverty was greater there could be brought a handful of meal. But in the case of Jesus there was no offering to be made but the offering of Himself. "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." "The bread that I will give is my flesh, which I will give for the life of the world" (Jno. 6:51). He alone is the Lamb of God that taketh away the sin of the world.

In the holy place of the Temple there was access to be had each day by those who entered with the censer filled with fire from the altar and with the incense of intercession to be placed on the coals of fire as they burned and glowed on the little golden altar before the veil of the Temple. Only he was worthy to enter who had the right to minister at the altar. The high priest, bearing the Urim and Thummim on his breastplate could commune there with the Lord. It was the Son who so faithfully ministered in the things of God who so frequently absented Himself from the groups of men and went alone into the presence of the Father to commune with Him and to intercede for others. The intercessory prayer of Jesus, before He was crucified, is the most typical of that holy communion with God in the holy place. None ever prayed so devoutly; none ever prayed so definitely for others. The priest of God had access to the holy place in His own Temple where no others ever have had access to God.

The inner sanctuary of the Temple was called the holy of holies. It was when the priests had offered the blood of the Sin offering for themselves and the people that they went into the most holy place to present the blood of sacrifice. It was there that Christ presented His own blood in His own Temple before the Father. That sacrifice was made which God honored for the sins of the whole world. He laid down His life there in that sacrifice, and from that sacrifice He again took up His life to present Himself the resurrected Temple, the revived sacrifice, and the Living Priest who ever liveth to make intercession for all people. There is no other priest of God. There is no other sacrifice for sins. There is no other Temple of approach and no other Temple of worship and service whereby men can come to God and live.

SOUL FOOD

(Continued from page 45)

to myself of having derived comfort, encouragement, humbling of soul, etc., and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point.

> Take the golden key, He calleth thee.
> Enter into the holy place.
>
> —Tract.

If we judge Him faithful who has promised, He will perform many things in and through us for His glory.—I. M. S.

Educational

THE AMERICAN WAY OF LIFE

By H. Clair Amstutz, M.D.

This timely and illuminating article deserves a most thoughtful reading by every one of us. That the tempo of our American way of life presents a serious problem, is generally conceded. We are glad for these suggestions as to some things we may do about it.

Ever since Theodore Roosevelt advocated the strenuous life, Americans feel that they do not have red blood unless they eat their breakfast while they read the paper and get dressed for office. We are not a success until we have at least two telephones on the desk, a communicating radio, a dictaphone, and a corps of stenographers. Leisure consists of driving a car at sixty-five, while listening to the radio, carrying on a conversation and gulping a hot-dog—all at the same time. We honk and shove. We crowd red lights. We lose fender paint, and when we get there we sit on the sofa and wonder how we are going to spend the evening.

That this mania for drive has its effects on the quality and the quantity of life is unquestionable. Philosophers point out the necessity of reflection and meditation if there is to be attainment of happiness and development of culture. Without time for reflection and meditation the quality of life is strained. We do not have any governmental bureau that measures the depth of the quality of life. Records of the quantity, the life span, are kept, however. If we turn to them we are confronted with some interesting trends.

During the past four decades the average length of life has been greatly increased, nearly twenty years, in fact. On superficial thought this would seem to militate against the idea that fast living affects life adversely. Analysis to determine **where** these gains were made, however, gives interesting results.

The gains have been brought about chiefly in the control of the bacterial diseases. Through pasteurization of milk and sanitation there has been a reduction of over 95% in the death rate of infants due to enteritis or summer complaint. By immunization against diphtheria there has been, in New York City (where immunization is required for school attendance) a 99.7% reduction in diphtheria deaths in the last forty years. Improved housing and nutrition have further aided the babies so that instead of one in six dying without celebrating the first birthday, now only one in thirty die. A 78% reduction in infant mortality is the progress of forty years.

Among youths other gains are reported. Typhoid is rare, but shamefully not extinct, though practically so in the cities. Smallpox is comparatively rare, but also shamefully, is still too common in states not requiring vaccination. Tuberculosis, a disease of youth and for centuries the Captain of the Men of Death, is now relegated to seventh rank, being forced to yield 75% of its harvest. Pneumonia, thanks to serum and the sulfanilamide derivatives, has shown a spectacular drop in the past two years. In short, progress against the infectious diseases has been nothing short of miraculous.

That is good news for the baby born today, because it gives him an additional twenty years' lease on life. On the other hand, your grandfather, who is sixty-five has less life expectancy than his grandfather had when he was sixty-five, back in the nineties. Your grandfather has to battle diseases which are now more prevalent than they were then—heart disease, apoplexy or stroke, cancer—all degenerative diseases, and all on the increase. It seems that science has learned to control bacteria, but has not learned to control men—how to keep men from burning out.

Laudable as may be the effort to prolong life, "to live most" also merits our attention. How much one lives is not determined solely by the number of times he changes the calendar. It is one thing to exist, it is another thing to live. Since life is short at best we must turn to the problem of efficient living—useful living, combined with as long a life as possible. For this there must be a proper balance between work and rest.

The deleterious effect of fatigue on the clarity of thinking is too well known to require proof. It is less well known that loss of sleep definitely lowers physical efficiency. In my medical school days tests were conducted among the members of my class—all normal physical specimens. These tests were designed to determine physical efficiency, and were standardized by previous experiments with thousands of men in the army camps. The tests consisted of noting the changes on pulse rate and blood pressure, and the time required for these to return to normal after doing a prescribed set of exercises, or a change of position.

It happened that half the members of the class had slept less than seven hours the preceding night. These scored 44. Those who slept seven hours or more averaged a score of 73 in their physical efficiency. To put it another way, the half that made the poorest showing had averaged six hours of sleep. The other half had slept seven and a third hours. One boy who had had only three hours scored a zero.

Here at the college I have observed the incidence of colds coming to our attention at the Health Center. During the first two weeks, amid the rush of getting started, we gave twenty-nine cold treatments per week. This then dropped to ten and stayed there until preceding and during the examination week, when it rose to fifteen and eighteen, only to drop back to nine again. Homecoming and the second six weeks tests came in rapid succession, with twenty-seven and forty-six visits for cold treatments to our office. Change of climate may have had something to do with this, but our experience last year was similar. Other interesting correlations of groups having special assignments of work and the incidence of colds could be cited, illustrating that long hours are often not the surest road to accomplishment.

I do not mean that we must attain health at any price. There are many things that we value so highly that we are willing to risk, yes, sacrifice, health, and rightly so. There are many times when we must have a wholesome disregard for health. To be continually health-minded is not healthful. Health is like humility or silence. It is there until you call attention to it, then it is spoiled. In spite of a wholesome disregard, it is well to protect it whenever this does not mean the giving up of greater values.

Even apart from hazards to health more can be accomplished by steady work than by occasional drives. I shall speak especially of college life, but the principle holds on any occasion, as indeed it should, for education is not, as is often supposed, a preparation for life. Properly understood and conducted, it **is** life. It can scarcely be that if we play five weeks, then get a warning, stay up nights to cram,—and make good. The fallacy is that in actual life we do not get a warning. We must constantly be prepared. How nice would be the practice of medicine if I could expect a telephone call like this: "My wife was hurt in an automobile accident and is unconscious. Could it be a concussion of the brain or internal hemorrhage? Get the dope on the subjects and come and see her tomorrow." Once out of school you are **always** subject to an examination. If education is life, then we must be realistic and expect examinations at any time, without warning. Constant preparation eliminates the necessity for periodic cramming. The principle should be clear. One does not wait for an emergency, but is busy regularly making overtime work unnecessary. Ask the successful debate squad when they gather their material and what they do after 10:30 the night before the contest. Ask the prize-winning orator if he learns the oration after 10:30 the night before the delivery.

There is probably no type of school that has the reputation of being more difficult than medical schools, and among these Johns Hopkins has stood out as having the highest standards. In those days there was a great teacher there, recognized as the greatest teacher of medicine ever in this country if not anywhere—Sir William Osler. Going through the students' quarters one night Dr. Osler spied a student reading in bed. He entered the room and saw the book being studied was his own textbook of medicine. Sir William went back to his library, returned, snatched the text out of the student's hands and said, "Here, if you must read in bed, read this" and handed him a story book.

Perhaps one reason we Americans must drive so hard is that we believe that we can and must do anything anyone else has done, whereas, we ought to remember the old advice not to bite off more than we can chew, to which one might add not to chew more

than one can digest, which is even less. Schoolteachers do much damage by telling every child he may become president some day. This is obviously untrue, since most of us are by nature not so gifted. If we take such ideas as promises, we have only disappointment and failure ahead. It is good to see someone persevere, but it is pathetic to see someone crushed because he is too stubborn to "holler 'nough." We can't remove a glacier by clawing at it with our nails. It is better to let God's sunshine pour in on it. Find out what you can do, and do it. Also find out what you can't, and let it alone.

Another reason for the American drive is a false standard of value. We feel that we must have more goods to display than our neighbor—and he feels the same way. It is a race for a car and a refrigerator. No money? then we contract for it. Then it is a race to keep them. Behind in the payments? The loan company will be glad to help you—by mortgaging the car and charging 33% interest. No wonder there is no money left to give to the church (or pay the doctor bills). The net result is that we have let these labor-saving devices become our masters to drive us to more labor.

It is well known that the degenerating diseases—heart failure, hardening of the arteries, stroke—are particularly apt to occur in the successful high-pressure business executive. If we are to make progress against these diseases, which are the nation's chief killers today, man will have to learn how to control himself. He will live graciously instead of greatly. He will plan, and not plod. In quietness of spirit shall be his strength, and with long life shall he be satisfied.

Goshen, Ind.

CANE SUGAR AND ITS REFINING

By C. F. Greeves-Carpenter

Have you ever tasted sugar cane? It's such fun to peel the outer bark from the bamboo-like canes, and to chew on the pith until all the sweetness has been extracted.

Sugar cane will grow anywhere in the tropical belt of the world, and prefers fertile soil with plenty of moisture. The Hawaiian Islands produce a vast quantity each year, but little of it is ever shipped in the cane state.

Sugar cane is usually planted from March to December from the tops of mature canes. These tops contain no sugar, but merely "eyes" from which new shoots grow when they are planted. But later crops spring from the roots or rattoons, left in the ground when the mature cane is harvested. After three or four years, though, the planters set out fresh "eyes," and the process is repeated.

It takes about eighteen months for the cane to reach maturity, at which time it is anywhere from eight to twenty-two feet high, and from one and a half to two inches in diameter, and is composed of sections separated by joints from four to six inches apart. At the top of the stalk of the ripened cane is a beautiful gray plume of flowers, measuring up to four feet in length.

The cane is harvested by men armed with big, broad-bladed knives, and the harvested cane is taken into a "central," as the crushing mills are called, so that the juice may be extracted and purified. Many other interesting processes are undergone. The cane is first placed in a conveyor, which elevates it to the floor on which the crushers are located. Each crusher is made of two long steel drums, having criss-crossed furrows on their surfaces. In passing between these drums, the cane is broken up and made ready for the subsequent crushing mills. By the time it has passed through as many as six sets of crushers, practically all the sugar has been pressed out, and nothing but a fibrous mass is left. This is used for fuel by which the mill is operated.

Naturally the juice that has been crushed out will have a lot of pieces of dirt or fine cane tissue in it, and these impurities must all be removed. So the juice is heated almost to boiling point, and is then transferred to large tanks in which it is allowed to settle. A thick sludge then forms, and this is then removed, so that a clear juice remains.

The next operation is to run this clear juice into evaporators, where it is concentrated until it becomes a thick syrup. But it still contains a large amount of moisture. It is then transferred to large vacuum pans in which it is further concentrated until it crystallizes. Even now, the processing at the "central" is not completed, for the crystals are mixed in with the syrup. Now the whole mass of crystals and syrup is dropped into centrifugal machines, which separate the brown crystals from the syrup. The brown sugar is then bagged and is ready to be shipped by boat to some refinery in the United States, where it undergoes a color transformation from brown to white.

Arrived at the refinery, the raw sugar is dumped through a grating into a storage bin, and the bags are washed, ironed, and printed all ready to be used for the refined white sugar. First of all, the raw sugar is washed, as it is termed, by mixing it with a syrup until it becomes a brown, semi-liquid mass. This mass is then dropped through tubular piping into centrifugal machines on the next floor of the refinery. These machines have perforated walls, so that the moist syrup is thrown off through the holes and collected for processing, and the raw sugar remains in the machines. The sugar crystals still in the machine are then sprayed with water, under high pressure, which washes them free from impurities. The washed sugar is then washed again, or melted, as it is termed in the refinery. For this second washing, the crystals are dropped into large pans on the next floor below the centrifugal machines. These pans are, in reality, large cylindrical tanks. In each of these is a revolving vertical shaft, equipped with horizontal paddles that assist in dissolving the crystals in the hot water which is added as soon as they are dumped from the centrifugal machines. The sugar, even in this second washing, is not yet free from impurities, as the water has naturally removed only those impurities that are soluble in water, so the twice-washed sugar is placed in other tanks and heated by steam pipes. Through the bottom of these tanks, compressed air is forced up into the sugar in order to mix it thoroughly. This process removes a large amount of the insoluble impurities, especially when lime and diatomaceous earth have been added.

The next stage in refining is filtering the liquid from these last tanks, and from the filter the sugar solution is again filtered, but through bone-char, which removes any insoluble impurities which may not have been previously removed. The bone-char treatment also removes the coloring matter, so that the resulting liquid instead of being an amber-brown is almost colorless. In this state it is ready for re-crystallization into one of the forms of white sugar as we know it.

In order to achieve final crystallization, the liquid from the bone-char filters is passed to vacuum pans, in which it is boiled from one to two hours. The crystals obtained in this manner are still quite moist, and have to be dried in centrifugal machines, and lastly in large drums known as granulators through which hot air is passed to aid in drying the crystals.

The pure white sugar crystals, thoroughly dried, are next automatically graded through sifters, or screens, which remove the coarse sugars and separate the remainder into the various grain sizes so that when packed, we have white powdered sugar for berries, granulated sugar, and many other varieties.—Christian Youth.

IT WON'T BE LONG

It is very evident that we are living in the last days as we compare conditions in the world today with what has been foretold us in Scripture.

We are convinced that Satan knows that his time is short, and therefore is in array with all his forces to defeat the true followers of the Lord. He has many snares laid for our feet, but the Apostle Paul said: "We are not ignorant of his devices" (II Cor. 2:11). Peter exhorts us to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (I Peter 5:8, 9).

Sometimes the conflict may seem long, the cross you bear may seem very heavy, you may feel you can endure no longer; but remember, dear child of God, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:36, 37).

"One little hour for watching with the Master,
Eternal years to walk with Him in white;
One little hour to bravely meet disaster,
Eternal years to reign with Him in light!

"One little hour for weary toils and trials,
Eternal years for calm and peaceful rest;
One little hour for patient self-denials,
Eternal years of life where life is blest!"

—M. R. Weidner.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE CHRISTIAN ATTITUDE TOWARDS POSSESSIONS.—Luke, Chapter 16

Lesson for February 9, 1941

Golden Text.—Ye cannot serve God and mammon.—Luke 16:13.

Verses 1-9. In these verses we have the introduction to the printed portion of our lesson. The parable seems an unusual one, for the Master seems to be commending rascality. But does He? Not to me. But He does teach me several very important lessons. One is that attributes of character do not change over night. The steward was wasteful of another's (his master's) goods. This at last came to the master's attention, and he threatened to oust him out of his position. Did he reform? No; instead he who had been wasteful now reveals himself as dishonest. Judas Iscariot did not become what he revealed himself to be at the betrayal in a moment. That act was but the culmination of a long period of spiritual decline.

Another lesson is that changing circumstances do not change the character. They only help more fully to reveal it. A tidy housewife will have her house clean even though it be but a shanty; a slattern will have hers dirty though it be a palace. He who is wasteful in one condition will be so under any conditions. He who will cheat for a cent may rob a bank if he ever has a chance.

Another lesson is that it takes a greater amount of mental and physical effort to win a livelihood by ways that are dishonest than by the paths of uprightness. If this fellow had been honest, he would have had no trouble in holding his job and receiving a fair competence.

Another lesson, to the shame of good people, and the only point in which this rascal received any commendation, is that good people do not work and plan nearly so hard nor so wisely to build up the kingdom of God as the evil men of earth plan and work to gain their ends by nefarious means.

Another lesson is, that money can be used to make friends for the kingdom of God's sake just as easily as it can be used to make friends in worldly society.

Verse 10. Straws tell which way the wind is blowing. The way one meets the small incidents of life reveals how one will meet all life. When Adam and Eve failed in the matter of the apple (?), they proved themselves unworthy to be trusted anywhere in the garden.

Verse 11. "He that makes haste to be rich shall not be innocent." "The love of money is a root of all kinds of evil." Both in the acquisition and in the use of money there is so much evil revealed that the Master calls it "unrighteous mammon." The evil is not in the silver and gold but in the heart and hands of those who use it. True riches are those of the mind and heart. They are mental and spiritual. Inflexible uprightness of heart is always accompanied by inflexible honesty of conduct. The one is the revelation of the other. Not even God can give me the true riches as long as I persist in an attitude of mind and heart that reveals itself in a dishonest life.

Verse 13. Divided interests make for unacceptable service. The minister needs the means of livelihood, but if he preaches just for that, he will be a failure. "For God and country" is a common expression. Can one live for both? If one lives for God, he will also be the very best type of citizen, but if he is one thing as a Christian, and another thing as a patriot, he will be neither a good citizen nor a good Christian.

Verses 14, 15. When you deride what I say, then I know that you are guilty. If the Pharisees had not been covetous, they would not have found fault with the Master's teaching. That which the world esteems the most is the most abominable in the sight of God. That thing which you are not willing to give up for the Lord is your greatest spiritual hindrance.

Verses 16-18. Dishonesty in one relation will likely result in a weakening of responsibility in all relations. If you covet the other man's dollar, you will also covet his wife. If you cheat to get the one, you will also cheat to get the other.

Verses 19-31. "He who lives for self alone, lives for the meanest mortal known." The rich man was still selfish in hell. He had closed his ear to the cry of the poor on the earth. Now, in a worse state than Lazarus ever was in, he also cried and was not heard. He failed to use the unrighteous mammon to make friends with those who would inhabit everlasting mansions of glory.

JESUS TEACHES FORGIVENESS AND GRATITUDE.—Luke, Chapter 17

Lesson for February 16, 1941

Golden Text.—And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Verses 1, 2. Offences must come. I, being what I am, cannot help doing what I do. But I could be other than I am; then I would do other than I am doing now. The reason some are stumbling blocks to others is because they really are stumbling blocks. Were they steppingstones, they would be aids to others' rising, instead of causes for others' falling. When I do things that I should not do, because I am what I should never be, and thereby wrong my fellow men, it were better for this world that I had never been born. Since I must give an account to God and be judged for the life that I have lived, it is better for me, too, that I had never lived than to have lived wrong.

Verses 3, 4. The man that needs the most watching is the man that pens these lines. He needs particularly to watch that he does not commit a trespass against his brethren. It is not important that he watch his brethren for trespasses that they may commit against him. The very best attitude that I can have toward my brother is to love him so that I never construe his actions towards me as an insult or injury. But if the deed is so glaring that I cannot hide from the affront, then the next best thing is to have so much love for him that I will always forgive him, no matter how often he offends me.

Verse 5. Increased faith means increased grace. It is the grace of forgiveness that the disciples of Christ needed then; it is the grace of forgiveness that they need now. If you find yourself lacking in this grace, ask your Lord for more. Jas. 4:6.

Verse 6. To transplant a sycamine tree from its mountain home to the ocean wave by a word is an impossibility, but not any more so than to keep on forgiving those who wrong us unceasingly. But Christ says the first is possible if we have faith as small as a mustard seed. There would be no gain in doing that. But to have forgiving grace is needful, and to give me grace to forgive is no more difficult than to give me grace to remove trees. Let me ask for the grace to be good rather than for the ability to perform wonders that astonish.

Verses 7-10. Obedience does not earn me any merit with my Master. That is my duty. At the best I cannot repay Him for what I cost Him to keep me. I do not earn my bed and board. I am but an unprofitable servant. And so are you. To disobey the Master earns and merits His displeasure and chastisement. Be thankful for what you have and show it by faithful obedience as well as verbal praise rather than by complaining that He does not give you more and then doing less yourself.

Verses 11-19. If God did kindnesses only to those who would appreciate them enough to thank Him for them, nine tenths of mankind would get nothing. The first step in going away from God is lack of appreciation for blessings received. When you are thankful, you will return to Him and fall at His

feet in worship. If you are not thankful, you will go away from Him into greater sin, and like the untamable hyena, you will snarl and snap at Him who showed kindness to you. Thankfulness for physical blessings will open the door to God to impart to us spiritual blessings. The Samaritan was not only healed of his leprosy; he was also made whole through faith.

Verses 20, 21. Outward show is often mistaken for inward life. The rabbis taught that the Messiah would do stunts like leaping off the pinnacle of the temple without suffering injury when He came. Instead, He just went about doing good. The ability to do stunts may impress some, but God is not like the gods of the Greek pantheon. The word "God" means "good." And how could Christ prove His deity better than by the way that He did? The only way that one can tell that the kingdom of God has been established in a person's life is when one sees him following in His steps.

Verses 22, 23. True righteousness and godliness never change. Those who would serve the Lord dare not follow every siren voice that calls to something new and different.

Verses 24-30. The cross precedes the crown. The world will continue enthusiastically in its sensual pursuits until the Lord comes. Sensual men will not prepare for His coming. Those who are spiritual will prepare at once for His coming and then wait patiently in readiness for that hour.

The Roman eagles gathered together and destroyed the carcass of the spiritually dead Jewish nation.

JESUS CALLS TO PRAYER.—Luke, Chapter 18

Lesson for February 23, 1941

Golden Text.—Lord, teach us to pray.—Luke 11:1.

Verse 1. That which is not worth asking for is not worth having, and unless you desire a thing enough that you will earnestly and persistently ask God for it, you will probably not get it. Only those things that cost us something in the getting are appreciated after receiving. For this reason, God requires continued prayer. Travailing prayer is prevailing prayer.

Verses 2-5. The work of a judge is to mete out justice; but some judges think more of their position than they do of their work. This judge apparently was such an one. Since there was no other place to go, this poor widow went to him for redress and deliverance, and persistent pleading at last received an answer.

Verses 6-8. God is an infinitely kind and just Judge. He is a Judge of the fatherless and the widow. The weak of this world who are abused by the strong always have His sympathy. In Him they have deliverance. If an unjust judge hears the cry of a poor widow who has no other claim upon him but that of need persistently pressed, how much more will God hear the prayers of His own ELECT when they cry unto Him?

But while He delivers them speedily, yet to me it may seem as though He were very slow or even indifferent. Because He does not seem to hear, many stop praying and never win the victory. Wellington claimed that the reason that England won the Napoleonic wars was because the English soldiery fought five minutes longer than their enemies. The man that wins is always the one who keeps on after others give up. This is true also in the prayer life. But from the tenor of the eighth verse there will be but little faith upon the earth at the time of the Lord's return. And why? Because but few people learn to pray through to victory. Failure to pray through ends in defeat and loss of faith; persistent prayer ends in victory and greatly strengthened faith. Abraham kept on hoping when all hope was gone (Rom. 4:18) and he became the father of the faithful. Can you keep on praying for the victory after the battle is seemingly lost? If you can, you will win.

Verses 9-14. Few people properly evaluate themselves. By far the larger part think of themselves more highly than they ought to think. The Pharisee of this story is a picture of the extreme egotist. He was not only better than the publican; he was superior to any and all others. Perfect men cannot be improved; so there was but little hope of the Pharisee ever being helped. Deep need is the basis for all earnest prayer. Without the sense of need, prayers become mere recitals of virtues and enjoyments. The chances are that you will not even pray for others. Had the Pharisee not despised the publican, he would have prayed for him even though he had no sense of personal need.

The publican properly evaluated himself; he was "the sinner." He was ashamed to look God in the face. He was not a brazen beggar asking for something he didn't need; he was a contrite soul pouring out his soul in agony. When he left the temple courts, he carried with him the consciousness of pardon and of peace. No man on earth is good enough to come into the presence of God except on the merits of the Saviour's atonement; much less does any one have the merit to come into the presence of God proclaiming his own goodness. The only thing in which even the holiest saint has a right to boast is in the mercy and grace of the Lord. My soul shall make her boast in the Lord.

Verses 15-17. A little child has no pride. The kingdom of heaven is made up of those who like a little child commit themselves to the tender mercies and infinite grace of another, in this case, the Lord. The proud would keep the humble out, but their pride will also keep them out and bring upon them the rebuke of the Lord.

Verses 18-30. There is no person on earth absolutely good. That is the attribute of God alone. Unless I consider Jesus as the Son of God, I would have no right to call Him good. If He were only a man, even though a noble Rabbi, He still could not be my Saviour. Teach me, He could, but save me, He could not. In this experience He makes it plain to all, that all inherent qualities of goodness and acts of righteousness combined do not give me the right to the tree of life.

That which is impossible with man is possible with God. While I cannot save myself, Jesus, the Saviour, can do the impossible and translate me from the kingdom of this world into His own holy kingdom. Let us surrender ourselves fully to His will.

THE AUTHORITY OF JESUS.—Luke 19:1-20:8

Lesson for March 2, 1941

Golden Text.—And why call ye me, Lord, Lord, and do not the things which I say?—Luke 6:46.

Luke 19:1-10. Zacchaeus was small of stature physically; he also felt himself small socially and spiritually. He made no claims of right to thrust himself upon Jesus. While the crowd thronged, he climbed a tree so that he might behold the Lord from afar. Such the Lord delights to honor, and Jesus invited Himself to be the guest of the one who bethought himself the least worthy of all that throng. To receive such a guest requires a house cleaning. Since Zacchaeus had not done so before the Lord entered into his home, he did so immediately after His entrance. Jesus did not become the guest of a sinner. At that moment salvation came to that house and Zacchaeus became a saint. Certain works always accompany salvation. Did they appear in your life when you professedly received your Lord?

Verses 11-27. Just east of Lancaster, Pa., is a sign along the highway, "Jesus Is Soon Coming." This is the theme conversation of multitudes today. Many think that all signs portend His speedy appearance. I know not, but this I know, that to every one of His servants He has given certain duties to perform, certain obligations to fulfill, and that those who will rejoice at the time of His appearance will be those who faithfully did His will while they waited. His enemies and those of His professed friends who refused to do His bidding will find that day one of grief and unutterable woe.

Verses 28-40. Did the owner of the ass know the Lord personally? I know not; but he knew Him better than some of us do who profess to know Him. He knew Him well enough that he did not withhold from Him anything that He needed. How about you when He asks for that which belongs to you? The disciples knew Him well enough that they did as they were told even though the orders were "very unusual."

Do I welcome the King? Will I lay before Him my garments for the Lord to ride over? Do I fully accept Him as my King?

Verses 41-44. Who is on the Lord's side? There is a time for everyone to decide either for or against Him. Because the main body of Jewry rejected Him, they sealed the doom of their city and nation. The few that accepted Him became the nuclei of a new kingdom founded in righteousness,—the kingdom of our Lord. They were saved when the rest were destroyed.

Verses 45-48. The time is coming when He will cast out of His kingdom all things that offend. He began to cast such things out of His house while He was here. He is desirous to do so in "my house." It is no longer "my house;" it has become "His house." Will I help Him clean it up or will I fight Him and resist Him? If I am wise, I will join with Him,—first in making a personal

house cleaning, then to make a congregational house cleaning, then a denominational house cleaning, then a house cleaning of the universal church, and then a world house cleaning. But it must begin with the individual. No one else is so responsible for that as I am. If I am joyfully willing to clean my house as was Zacchaeus, that spirit may spread until many others will do likewise. Opposition and criticism on my part will drive the Master out of my life, and out of the church. Where purity should dwell will become the breeding of heresy and apostasy.

Destroying those who rebuke you is as foolish as killing the doctor that would heal you. Such conduct will leave our house desolate. That spirit is abroad just as much today as it was nineteen centuries ago. Evil creeps into the church slowly and by stealth. The time comes that church people become so attached to the same that they will drive the Lord out rather than be cleansed of the evil. When that happens judgment "will turn the corner."

Chapter 20:1-8. Wrong doers and those who reap immediate benefits therefrom always question the authority of those who would correct evil. The child questions the authority of the parent; the member questions the authority of the church; the church leaders question the authority of the Bible and of God.

No rebel recognizes authority. Continuous prating about the authority of those over us and criticising their actions as man-made rules is indicative of a rebellious heart. But man-made rules are frequently given precedence over God-given regulations. By the traditions of the elders the Word of God was made of none effect. Who had given the chief priests the authority to do that?

Be sure that your life is based on unwavering determination to keep your house clean and your life obedient to the glory of His grace.

ACHING HEARTS

(Continued from page 38)

homes, fill great positions, and stand high in the business and social world, carry aching hearts. Thus it goes. Suicide is often the result of an aching heart. We should always realize that God loves us, and that He has a remedy for every heartache of the human family. He can relieve the aching heart, heal the wounded spirit, calm and pacify, cleanse and purify the troubled soul. —Walter E. Isenhour, in The Herald of Light and Zion's Watchman.

SUNDAY DINNER

(Continued from page 34)

John glowed with worthy pleasure at the success of his little scheme. Many's the Yorkshire pudding I've eaten baked at the village bakehouse. Stop in any time, and I'll show you the seamless dripping pan they were baked in, and a picture of my father, too, holding in his hand a folded napkin, en route to the bakehouse to pick up our Sunday dinner!

Vineland, Ont.

BOOK REVIEW

By C. F. Yake

THE MOST BEAUTIFUL BOOK EVER WRITTEN by D. A. Hayes

The theme of this book is the Gospel by Luke. Both the author, Luke, and his book, Luke, receive in this volume one of the most beautiful treatises we have ever read. Dr. Hayes refers to Luke as the most beautiful book ever written, and entitled his volume rightly so, we believe. On the other hand it is not at all difficult to understand that to make LUKE be so to the reader of his volume Dr. Hayes himself must write a beautiful message in a beautifully attractive way to accomplish the end he endeavors to achieve. This, to our mind, the author has done, and we believe that every reader of his book will enjoy its beauty and the beautiful messages of factual interest which he presents.

The book is divided into two parts: Part I—The Author; Part II—The Gospel. The author is discussed in chapters bearing upon themes: The Name "Luke," Companion of Paul, Physician, Musician, Artist, Gentile, at Antioch, the Freedman, etc. The Gospel is discussed under such chapter heads: The Gospel for the Gentiles, of an Educated Man, of the Physician, of Childhood, of Womanhood, for the Poor, for the Outcasts, Pauline Gospel, of Jesus, of Praise, The Gospel and the Man Luke. Indeed it is a most lovely presentation in writing!

The book by Dr. Hayes is a survey volume and gives to the reader information difficult to secure elsewhere. With the study of the Gospel by Luke in our Sunday-school lessons this past quarter and the first quarter for 1941, the reading of a volume of this kind is exceedingly beneficial to teachers particularly, and will be enjoyed by all who are interested in securing exhaustive information on a subject in an interesting and easy-reading way.

The book is available only in cardboard cover, and may be secured at 40¢ per copy or $4.50 per dozen copies.

Publisher, Abingdon Press. Order from MENNONITE PUBLISHING HOUSE, Scottdale, Pa., or any of our branch stores.

Twelve Great Facts from God's Word, compiled by James H. Brookes. This is a new printing of a tract that has been much used in the past. It is a collection of scriptures on each of the following themes: Man's State by Nature; Man's State by Practice; There Must Be a Change; God's Thoughts for Man; Christ's Work for Man; Value of Christ's Blood; Christ's Invitation to Sinners; What Christ Is Able to Do; How to Be Saved; How to Be Lost Forever; How We May Know We are Saved; No Time to Be Lost. 16 pages. Printed attractively in blue. Per dozen, 8 cents; per hundred, 60 cents. Herald Press, Scottdale, Pa.

SUPERLATIVE WORDS

The greatest word is God.
The deepest word is Soul.
The longest word is Eternity.
The swiftest word is Time.
The nearest word is Now.
The darkest word is Sin.
The meanest word is Hypocrisy.
The broadest word is Truth.
The strongest word is Right.
The tenderest word is Love.
The sweetest word is Heaven.
The dearest word is Jesus.

—Der Wahrheitsfreund.

MORE MANLY

By S. B. Wenger

If young people could realize that it is much more manly (or ladylike) to refuse tobacco than to smoke or chew, it would be one of the greatest material blessings which humanity could fall heir to. The evil habit is usually formed in youth with the idea that it looks big to be using tobacco because most other folks do. Certainly the appetite does not crave it, since it is distasteful to begin with. Besides, it is acknowledged by everybody as a **dirty, filthy habit.**

What can be the motive in beginning this evil habit which, in most instances, is injurious to health, and is disgustful to those who are not its slaves?

Think of the filth, disagreeableness, health destruction, mental stupidity, and the needless expense resulting from a lifelong use of the weed! A large majority of habitual tobacco users in the course of time regret they ever formed the habit, which has made a slave of them and has cost them many dollars which they could now put to better use.

Few people are strong enough to quit the habit, after this poisonous serpent has fastened its pangs into their system. All this could easily have been avoided in youth if they would have had enough true manhood to refuse the desire to be like others in the crowd.

There should be more warnings given to young people to avoid the snares set by advertisers of tobacco in its various forms. To the tobacco interests it is purely a matter of financial gain. The youth who is really manly will avoid these traps set to get his money and to enslave his life. Everybody will respect those who are manly enough to stand for the noble principles of a clean, temperate life. Over fifty years ago a young Irishman offered me a drink of liquor. I said, "No, I do not drink liquor." Then he offered me a cigar, and I said, "No, I do not smoke." It insulted him and he swore at me. Then he stopped, patted me on the shoulder, and said, "You are a man, sir; you are a man." He gave me credit, even after first taking it as an insult.

South English, Ia.

HOME

A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold. Yes, but home is more than that. It is the laugh of a baby, the song of mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones. Where they learn what is right, what is good, and what is kind. Where they go for comfort when they are hurt and sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings, because it is earned. Where money is not so important as loving kindness. Where even the teakettle sings from happiness. That is home—God bless it!—Madame Schumann-Heink.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Doctrinal Topics are provided for our young people with the view of giving them intelligence in the teachings of the Scriptures in all things essential to their welfare and eternal salvation. Why should not our young people be able to explain the why of all that the Church stands for? Some very intelligent young people have been made to confess that they had received very little opportunity to know the distinctive doctrines of the Church, such as the Devotional Covering, Feet Washing, various phases of the unequal yoke, etc., because they were situated so that these things were never fully explained. We owe to all our young people the privilege of having these things fully expounded from the Word and to have them study them for themselves from their Bibles. It should mean no lack of interest on the part of Y. P. B. M. leaders when doctrinal subjects are planned for in our meetings. If your meetings are so worldly that it is embarrassing to discuss the things that mark us from the world, may the Holy Spirit work among you to bring about a revival. The Committee which plans for the Topics has worked out a series of doctrinal themes that is covered in a five-year cycle. These topics will come to each one of our youth in the period of life when they are mature enough to appreciate and enter into them. When these are supplemented with the preaching from the pulpit and other Bible teachings from time to time, there should be none of our young people growing up in the congregations who do not have a working intelligence on the range of doctrine vital to a Christian life and its service.

You will note that the doctrinal topic for the month of February is **The Moral Attributes of God.** Other topics are indeed doctrinal in a very definite sense and contain some of the **distinctive doctrines** which the Mennonite Church upholds but are listed under another classification. For example there are two of such under CHRISTIAN LIFE TOPICS during February and March which are as follows: (1) **Our Separation from the World,** (2) **The Christian's Conduct in the World.** Turn to your Topic Booklet and look at the Classified List of Topics for the year 1941, and you will note the nature of doctrinal topics that are on the list for this year. Next year our complete five-year cycle will have been used, and we shall be due to cover some of the first-year themes again for the benefit of those who are growing up, as well as for the refreshing of the memory of others.

The junior topics are also being chosen with a particular thought to the wholesome development of the younger groups. The subject for February is **"What Shall I Read?"** This is a very good subject for the adult as well, and it should not be despised because it is listed as a special one for Juniors.

Program committees will do well to look into a well-balanced program. Do not list the same junior topic which overlaps a similar senior topic when both are to be in the same meeting unless you expect the treatment of them to be such as will awaken interest in both discussions. Often the same topic is given in the junior as is in the senior with a different wording, one suited to the junior viewpoint and one to the senior. The Editor has done this purposely, trusting the program committees to use their judgment concerning persons who are to serve, making assignments suited to the integrated program which they will work out, as well as making changes in the wording of the assignments which will be most helpful in forming this integration, that is, suiting the understanding and abilities of those to whom subjects are assigned. In case the junior and senior meetings are separate, these points do not necessarily have the same bearing on the program as when all meet in the same session.

The editor wishes to thank those who have so kindly responded by giving a report of your young people's meetings by filling out the report blanks sent out some time ago. He would be glad to hear yet from those who have so far not given their report. If the blank failed to reach you, ask for one from the Publishing House at Scottdale, Pa., fill it out, and send it to the Editor, J. R. Shank, Versailles, Mo. We shall appreciate your help in this since this will enable us to do better work in behalf of our young people. God bless each one engaged in this service.

THE MORAL ATTRIBUTES OF GOD.

Ps. 99; I Jno. 4:7-16; Ps. 103:8-14.

Topic for February 9

MOTTO

"The Lord is righteous in all his ways and holy in all his works."

MEDITATIONS ON THE TOPIC

I. **Moral Attributes of God** have to do more particularly with the contrast between good and evil, truth and falsehood, righteousness and unrighteousness, purity and impurity, love and hatred. God is always on the side of the good and the true and the right in the thoughts and actions of His being.

Heathen conceptions of God have recognized His power and wisdom without knowing His holiness of character, and hence have dwelt in a superstitious fear without a feeling of love and respect for His goodness and righteousness, as well as His power to judge evil according to its desert. The more we study and meditate upon the holiness of God, the greater abhorrence we shall feel for our own uncleanness in His sight, and the more we shall love Him when we remember His goodness and mercy and love in providing a righteous way, out of pure love for sinful humanity, that we might come to Him and receive pardon and a renewal of life after the moral character of God Himself.

The more fully we know God and ourselves, the greater will be our confidence that the things He does which we cannot understand are all right, and that they harmonize with the righteousness of all His ways and the holiness of all His works. We learn to wait upon God in the things which our finite minds cannot grasp, and because we are willing to submit to His wisdom and believe in His kindness and love, as we learn to know His moral attributes and experience the moving of them in our own life.

Well could the Apostle John, in the blazing light of the illuminating Spirit and the experiences with the presence of Jesus, write and say, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

II. **The Text.—Ps. 99.**—The holiness of God calls for reverential fear and praise toward Him and what He does.

I Jno. 4:7-16.—The love of God is discussed in this passage. That love may become a part of the life of the believer through the Son who is the expression of God's love to us. God's love in us is manifest in our love to one another.

Ps. 103:8-14.—The mercy of the Lord is here expressed. It abounds toward sinful humanity. It is expressed like the pity of a father toward his children.

III. **Suggestions for Junior Programs.**—The Scriptures abound in illustrations of the moral character of God. These will illustrate to the mind of juniors, as well as older ones, the ways in which God manifests His moral nature. The best way to bring out the moral attributes of God to the understanding of the boys and girls will be to use these different illustrations from the Word which show forth the different aspects of His moral nature.

As to God's holiness gather the Scriptures that speak of His holiness and show by His judgments against sin that He puts away evil because it is abhorred by His holiness, much as we should put out a fire that was consuming our dwelling or should destroy worms that were devouring our garden or beautiful flowers.

As to God's love there are many illustrations. His gift of a Redeemer is perhaps the greatest. There God's righteousness and His mercy meet. On the one hand there is righteousness that must be satisfied in the punishment of evil and that evil may be checked. On the other hand there is love and mercy that is revealed in making a sacrifice that sins may be forgiven and that the penitent soul may stand before God and rightly receive the blessings of redemption of the soul.

As to Truth and Faithfulness.—God never has failed in His promises in the past. Give illustrations. God cannot lie. What He says may be counted on whether we understand it or not; it pays to cling to what He has said as truth.

OUTLINE STUDY

I. God is Holy.
1. There is no darkness in Him.—I Jno. 1:5.
2. He hates wickedness.—Prov. 15:9; Isa. 59:1, 2.
3. He loves righteousness.—Heb. 1:9.
4. He should be approached in reverence.—Heb. 12:28.

II. God is Just and Right:
1. In punishment of sin.—Rev. 16:4-6.
2. In forgiving sins confessed.—I Jno. 1:9.
3. In keeping His promises.—Neh. 9:7, 8.
4. In rewarding righteousness.—Heb. 6:10.

III. God is Merciful and Kind.
1. Toward the evil and the good.—Matt. 5:45.

2. Toward the penitent sinner.—Isa. 55:7.
3. In bearing long with the transgressor. —II Pet. 3:9.
4. Toward His trusting children.—Ps. 32:10.

IV. God is Love.
1. He loves His Son.—Matt. 3:17.
2. He loves believers.—Jno. 16:27.
3. He loves lost souls.—Jno. 3:16; Rom. 5:8; I Jno. 4:9, 10.
4. His love is great to save.—Eph. 2:4, 5.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Holy."**
2. The Great God is Known:
   a. By His holiness.
   b. By His righteousness.
   c. By His kindness and mercy.
   d. By His love.
3. What a knowledge of God Does in Us.
   a. Shows us our uncleanness.
   b. Moves us to obey Him.
   c. Leads us to love Him.
   d. Helps us to trust Him.

For Seniors.
1. Discuss the Moral Attributes of God.

PERSONAL THOUGHT

"Mine eyes have seen the King, the Lord of Hosts." Do we have a real vision of God in the holiness of His being? What a difference in the attitude of our life in the world and before Him this will make!

SEED THOUGHTS

In taking a photograph, the part of the body which we most desire to see is not the hands or feet, but the face. So it is in our vision of God. He desires us to see not His hand and finger, denoting His power and skill, nor even His throne, as indicating His majesty. It is His holiness by which He desires to be remembered, as that is the attribute which most glorifies Him. Let us bear this in mind as we study this attribute of His divine nature. It is just this vision of God that we need today when the tendency to deny the awfulness of sin is so prevalent. Our view of the necessity of the atonement will depend very largely upon our view of the holiness of God. Light views of God and His holiness will produce light views of sin and atonement.—Evans.

When all help for man fails, then God steps in, and by His mercy, which springs from "His great love," redeems fallen man, and gives him not only pardon, but a position in His heavenly kingdom by the side of Jesus Christ. All this was "for," or perhaps better, "in order" to satisfy His great love. Love led Him to do it.—Evans.

I believe the promises of God enough to venture an eternity on them.—Watts.

Whatever may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God. Let all the rest remain a mystery so long as the mystery of the cross of Christ gives us faith for all the rest.—Chas. Kingsley.

God's mercy is a holy mercy, which knows how to pardon sin, not to protect it; it is a sanctuary for the penitent, not for the presumptuous.—Reynolds.

OUR SEPARATION FROM THE WORLD.—II Cor. 6:14-7:1; I Jno. 2:15-17.

Topic for February 16

MOTTO

"Come out from among them and be ye separate."

MEDITATIONS ON THE TOPIC

I. **The Christian's Separation from the World** is the natural outgrowth of fellowship with Christ. There can be no fellowship of characters who are opposite in their moral natures. As long as our hearts are in league with the character of the world which is dominated by Satan whose character is opposed to all that is righteous and godly and Christlike, that long we cannot possibly enjoy the fellowship of Christ and saints who are walking in fellowship with Him.

The call to come to Christ is a call to become separate from the world. We may still be in the world when the call comes. We must somehow hear the voice which comes to us with the word of warning concerning the end of a life of sin and the service of Satan. We must hear the voice that offers deliverance and peace and rest from the service and works of Satan. We must become conscious that it is a voice of love and mercy toward us, and that it is wise to accept the call.

The call to come to Christ is a call to a higher fellowship. The calling is to take hold of the means provided of God to be saved from the bonds and tyranny of the power of darkness and be translated into a kingdom that offers the soul its true freedom and eternal happiness. To fail to see this in our call is the reason for the failure of so many to make a clean clear-cut separation. They accept the call in a kind of worldly and satanic reasoning—"It will be a safe investment to be a Christian, if I don't have to give up too much of my worldly interests." They have not accepted the call at all, and are like Simon Magus—"in the gall of bitterness, and in the bond of iniquity." The only remedy is to "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven."

II. **The Text.—II Cor. 6:14-7:1.**—This passage reveals the inconsistency and folly of an unequal yoke and makes a definite call for separation.

I Jno. 2:15-17.—This reveals that there must be a different love in the heart from the love of the world and the things that are in its fellowship. It is impossible to have a divided affection between the world and Christ.

III. **Suggestions for Junior Programs.**—There needs to be a conscience built up concerning the evil and the good. The world is revealed to have an evil character. The natural tendency of the fleshly mind is to follow this evil way. The way of God is the way that men should go to be right. But there is no power to do right as long as the heart has not been purified and made right through Jesus Christ. Have the juniors take a good look at the way of Christ and the way of the world, and see the need of deliverance for themselves from the power of the evil world spirit. The Outline Suggestions will open up a field of thought for the consideration of the junior. There is often enough eloquence in condemnation of the evil and commendation of the good, but there needs to be a leading to the thought of how the power may be obtained to meet the purpose of God for pure and holy living. Let this phase of the subject be duly treated in a way that makes it convicting to the heart of the junior and that will lend him to trust fully in the Saviour as his means of grace and power.

OUTLINE STUDY

I. The Believer's Calling.
1. Into the fellowship of the Christ.—I Cor. 1:9.
   a. A fellowship of light.—I Jno. 1:3-7.
   b. A fellowship of goodness and righteousness and truth.—Eph. 5:8-11.
   c. A fellowship of noble humility and sacrifice.—Phil. 2:1-8; 3:7-14.
   d. A fellowship of purity.—I Pet. 1:14-16; I Cor. 6:9-11; II Cor. 7:1.
   e. A fellowship of love.—I Jno. 4:16-21; Jas. 3:17, 18.

II. Separated from the World.
1. From the fellowship of its god.—II Cor. 4:3, 4.
   a. Works of darkness.—Eph. 5:11-18; Col. 1:13; Rom. 13:12; I Pet. 2:9.
   b. Works of the flesh.—Gal. 5:19-21; Eph. 5:3-5.
   c. Vain lusts.—I Jno. 2:17; Jas. 4:4-10.
   d. Evil character.—II Cor. 6:14-18; Rom. 12:2; I Jno. 5:18, 19.
   e. Bitterness and strife.—Jas. 3:14-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Holiness."**
2. Keeping from the Evil World.
   a. By pure thoughts.
   b. By pure words.
   c. By pure deeds.
   d. By an unspotted life.
   e. Doing all this in the strength of Christ.
3. Spots That Make Us Unclean:
   a. Pride and vain show.
   b. Intemperance.
   c. Hatred and strife.
   d. Hypocrisy and falsehood.
   e. Idolatry.

For Seniors.
1. Manifestations of a Holy Life.
2. Manifestations of the World Spirit.

PERSONAL THOUGHT

Does Christ truly live in our hearts so that the world may no longer have dominion over us?

SEED THOUGHTS

Oh, my God! close my eyes, that I may see something higher and brighter than earth, earthworms, and earthly darkness.—Jean Paul Richter.

Worldliness consists in these three: attachment to the outward—attachment to the transitory—attachment to the unreal: in opposition to love for the inward, the eternal, the true: and one of these affections is necessarily expelled by the other.—Sel.

Conformity to the world has in all ages proved the ruin of the Church. It is utterly impossible to live in nearness to God and in friendship with the world.—Rowland Hill.

There is no surer evidence of the unconverted state than to have the things of the world uppermost in our aim, love, and estimation.—Jos. Alleine.

A Christian making money fast is just a man in a cloud of dust, it will fill his eyes if he is not careful.—C. H. Spurgeon.

We wonder why certain church members are so lax in their devotions and loose in their practices. The reason is that, while their trunks and branches are over on the **church** side of the wall, their roots run under the wall and dwell in the bad soil on the other side.—T. L. Cuyler.

Christians should live in the world but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.—D. L. Moody.

WHAT SHALL I READ? (Jr.).—Rom. 15:4; II Tim. 3:13-17; Prov. 2:1-9

Topic for February 23

MOTTO

"Apply thine heart to understanding."

MEDITATIONS ON THE TOPIC

I. **Reading for Greatest Benefit.**—This is a question worth while seeking the right answer. To answer it we need to consider the whole purpose of life and endeavor to bring all its activities and experiences to the test as to whether that particular activity or experience tends to the great ends for which we live. Then when we apply the reading test we shall have a rule by which to decide whether the kind of reading we do is for the chief end of life, to further its success, or if it is against it.

Granting that the chief end of life is to live to the glory of God and to so be with Him forever, we shall look at the way the reading which we do in books or papers affects this end. How much of the reading shall be strictly Bible or something to make the Bible better understood? How much of reading called secular will increase our usefulness in the service of God without getting our minds absorbed in secular thoughts in forgetfulness of our relation to God and to eternity? God has made us of the material earth. He has given us material things to use. He requires that we give some of our time to labor with material things, if in that labor we seek first the kingdom of God and His righteousness. Therefore we may do some reading along secular lines that will increase our knowledge and usefulness in the material labors which God has assigned us to do, if in that reading we keep our balance of motive and purpose to do all to the glory of God and not to neglect the spiritual development while working along secular lines.

It goes without saying that by our rule of life all immoral and ungodly reading should be cut off from our list of reading matter. And whatever will unfit us for the greatest usefulness and highest understanding of God's will, will not be admitted into our reading matter.

II. **The Text.—Rom. 15:4.**—God had men of God write for the comfort and hope of the reader in later times. It is well to read Bible history in the Scriptures.

II Tim. 3:13-17.—It is well to read the Holy Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus.

Prov. 2:1-9.—The wisdom of God has been written for the instruction of young and old so that they may know the way of wisdom and be an ornament of grace to the life who gives heed.

III. **Suggestions for Junior Programs.**—Have the juniors commit the whole passage of Phil. 4:8. This is found in the accompanying outline for junior suggestions as a test for our reading as well as for thinking. Reading should always be accompanied by thinking. Any reading that is not worth thinking about is not worth reading.

There is really so much fanciful reading matter in our present-day school system that a lad of thirteen years wondered, when the marvels of real fact were discussed, whether it was a reality or just another fancy. This should suggest to thoughtful educators that fanciful reading matter is an imposition upon the mind of youth. It were far better to cut out our fiction and stay by what is true than to be an instrument in the spoiling of youthful minds and hearts. Who knows how much skepticism has its roots in just such educational methods? "Is it true?" is really a good test. Apply similar consideration for the remaining tests of Phil. 4:8—pure, good, honest (good), just, lovely, good report, virtue, praise. Lead the minds of the boys and girls out to think of what these expressions mean and what it will mean if they will follow them in their reading. Scripture passages may be added to these to show the meaning God attaches to them.

OUTLINE STUDY

I. I Will Read:

1. The Holy Bible.—Ps. 1:1-3
2. Books and papers written by men of God.—Eccl. 12:10-12.
3. Studies given by faithful teachers.—Prov. 4:1-13.
4. Nature studies in the light of God.—Ps. 19:1-6; Job 38:31-41.

II. I Will Not Read:

1. Writings against God and His law.—Ps. 73:1-17.
2. Immoral stories and teachings.—II Tim. 4:3, 4; Tit. 2:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Doctrine."**
2. **Proving What I Should Read.**—Phil. 4:8.
   a. Is it true?
   b. Is it pure?
   c. Is it good?
   d. Is it right?
   e. Is it of good report?
   f. Is it of any virtue?
   g. Is there any praise?

For Seniors.

1. The Cultivation of Profitable Reading.
2. The Bible as King of Literature.

PERSONAL THOUGHT

I will read for the instruction and uplift of my mind for the glory of God and the welfare of men.

SEED THOUGHTS

We should be as careful of the books we read as of the company we keep. The dead often have more power than the living.—Tyron Edwards.

To read without reflecting is like eating without digesting.—Burke.

Few are sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very first order of books,—Why should a man, except for some special reason, read an inferior book at the very time he might be reading one of the highest order?—John Foster.

One may as well be asleep as to read for anything but to improve his mind and morals, and to regulate his conduct.—Sterne.

We should accustom the mind to keep the best company by introducing it only to the best books.—Sydney Smith.

THE CHRISTIAN'S CONDUCT IN THE WORLD.—I Pet. 2:9-25

Topic for March 2

MOTTO

"As lights in the world."

MEDITATIONS ON THE TOPIC

I. **Christians in the World** have a peculiar responsibility. They are representatives of Jesus Christ and what they do is to be done in the name of the Lord Jesus and as unto Him in service. When an ambassador is sent by the government to a foreign country he is under the observation of those in whose land he is living. His words and conduct are interpreted in the light of a sample of the country from which he comes. He is under special obligation to speak in behalf of his home country and to labor for a true representation and to conduct business and diplomacy according to the instructions of the ruler whom he represents. Just so is the conduct of the Christian in the world to be toward those who are not the children of God. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God."

We are not on a vacation in the world. We are on the business of our king. His great commission to His people is that they should go "into all the world and preach the gospel to every creature." We are like servants who have gone out to extend an invitation to men to come to the Gospel feast of our Lord. We may be scorned by some, but we can expect to be kindly received by others. We have the great joy of knowing that to those who will accept a great blessing is in store, because we have faithfully delivered to them the Lord's invitation. We have no time to waste in idleness and vain foolishness. The seriousness of the situation of souls in the world calls for the greatest earnestness and diligence and a life of faithfulness that proves us as true ambassadors for our King.

II. **The Text.—I Pet. 2:9-25.**—Here we are represented as a chosen generation, with a special office before God to the service of "shewing forth the praises" of Him who has called or chosen us. These praises are to be demonstrated before the world that through them they may be won also for Christ. A life of goodness in the world is a recommendation of our Lord who has called us.

III. **Suggestions for Junior Programs.**—With the background of the topic of February 16 before the boys and girls it will be natural by way of review to bring in the lesson of our **conduct in the world.** Separation from the evil world is a part of our conduct, while we remember that we were rescued from the evil world ourselves by a kindly One who loved us and sent one or more of His ambassadors to us. So the conduct should not be as hating the souls of men who are in the bonds of Satan, but with a kindly feeling of compassion that while we are separated from the evil we are joined to One whose business it is to call other lost ones to the way of salvation.

Impress the difference of **feeling above the world** because we are not in their evils, and the **feeling of humility** that recognizes from whence we have been saved and is ready to help others to see how a saved life brings better things into ours, which blessing can be theirs also if they receive our Saviour. Use the suggested topics for juniors as a basis for the development of these thoughts.

OUTLINE STUDY

I. Christian Conduct in the World.

1. Showing forth Christian virtues.
   a. A new life.—Eph. 4:17-24.
   b. A fruitful life.—II Pet. 1:5-8.
   c. Bearing the fruit of the Spirit.—Gal. 5:22, 23.
   d. A life of good works.—I Pet. 2:12; Matt. 5:16.
   e. Submission to rulers.—I Pet. 2:13-17; Rom. 13:1-7.
   f. Suffering in righteousness.—I Pet. 2:18-25; 4:12-19.
   g. Abstaining from fleshly lusts.—I Pet. 2:11; 4:2-5.
   h. Ready to testify.—I Pet. 3:14-16; Phil. 2:14-16.
   i. Adorning the doctrine of God.—Tit. 2:1-10.
   j. Living in the light of Christ's coming.—Tit. 2:11-15.
   k. Obeying the Great Commission.—Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Shine, Shine."**
2. The Christian in the World.
   a. Kept from the evil.
   b. Living for the Lord:
      —In our speech.
      —In our dress.

(Continued on page 64)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THINGS WHICH CAN BE SHAKEN AND THINGS WHICH CANNOT BE SHAKEN

Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.—Heb. 12:26, 27, R.V.

Recently, in London, England, when thousands of worshipers were in Westminster Chapel, in fervent prayer, while Dr. G. Campbell Morgan, well known in the United States, was preaching, the air raids of the city were at their worst. (His Friday night classes still number 3,000, when he expounds the Sabbath-school lessons.) It is said that his text was graphically realistic, "Yet **once more** will I make to **tremble** not the earth only, but also the heaven." The writer has no account of the sermon, but the text suggests that the **"Divine Mind"** purposes ultimately the removal of all things that can be shaken, all things that have been made, and that those things which cannot be shaken may remain. This text is quite consoling in these chaotic times.

Men are asking the question, "Will the present civilization survive?" The Prophet Joel, chapter 3, verse 10, spoke prophetically in a way which fits the international situation today. "Beat your plowshares into **swords,** and your pruning-hooks into **spears."** That is, take the domestic tools employed in the culture of the soil, and make them into armaments for the prosecution of war. This the nations are doing with a vengeance. Both the **better** and the **baser** nations. Civilization is beginning to shake.

Mr. H. G. Wells, the historian, not given to the study of prophetic utterances, nor biased towards the Bible, recently remarked: "Our civilization is not going to fall; it has already fallen, and it only remains for time to sweep it away." Later, "The catastrophe facing us will be **swift** and **terrible."**

One of our readers, a kind friend, wrote us a letter, in which he felt somewhat disturbed because he felt we were biased toward some nations, and antagonistic toward others. He referred to the editorial, "The High Cost of Killing." In this editorial we named the aggressors as the **chief offenders:** Japan, not China; Russia, not Finland; Italy, not Ethiopia; Germany, not Poland, Holland, Belgium, England, etc. The writer does not feel that the others will escape the judgment of time and history, and the judgments of the Almighty. They too in time will share their own punishment to the extent of their guilt in the present world chaos and turmoil. Our civilization's overthrow is but one of the many such through the course of ages. But, and if we are near to the time of the coming of the Lord, then the judgments of God will fulfill the terrific punishments foretold in the Apocalypse (Revelation) from chapters six to nineteen. The term in Hebrews 12 speaks of **"once more."** That is a final stroke. Only God knows as to whether we are near that time.

We would not condone the guilt of any nation today. They are all guilty. The nations like the United States and Canada share with Germany, England, Italy, Russia, Japan, China, and the rest, the guilt for the present world upset. Sins of **commission** and sins of **omission** lie at our doors. Lack of Christian fervor; lack of spiritual power; selfish and luxuriant living; sport and pleasure craze, greedy hoarding of money; rank immorality; indifference to human need; cool evangelistic and missionary enthusiasm.

A noted London preacher vividly expressed this mutual guilt when he wrote: "We and our sons and daughters were lying on the beaches of the British Isle, when we ought to have been at the places of worship. Now our sons are lying on the beaches, armed to hold in check an invading foe, and we in our homes are heartbroken. **Divine judgment** has caught up with our **sins."** How true! How true of the rest of the nations! Thus, when God finally strikes in judgment, unparalleled in the ages past, it is because the whole world is guilty before God. There is a remedy, there is an escape, when judgment falls. "When I see the **blood,** I will pass over you." That "Pass-over" is not a tact of history only, but is a prophetic forecast of provision in the coming day of judgment, a day which may not be far in the offing. It may come soon, sooner than we think.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE PASSING OF A FRIEND TO CHILDREN

They brought unto him also infants, that he would touch them.—Luke 18:15.

Occasionally, when ministers of the Church pass into eternal life, who have been known beyond their own community, we appreciate bringing some of the final touches of their useful lives. Consequently, we gladly present some glimpses of the life of such a layman. In the passing of **Bro. Levi Sauder,** Millersville, Pa., superintendent of the Mennonite Children's Home, the writer has lost a warm friend of some twenty-five years. His long labors with hundreds of children caused him to be fondly known as **"Papa Sauder."** He, like his Lord, touched children. By a Spirit-indwelt life, our brother made deep impressions on the youngsters under his care.

It is with pleasure that we relay, rather belatedly, some timely comments from the pages of the **"Missionary Messenger,"** published by the Lancaster Mennonite Conference:

"Levi, bring us water," said his father, for both he and his brother-in-law were out in the field, and thirsty. The water was long in coming, for they saw the lad coming up the road so slowly, throwing stones at sparrows as he sauntered along. They drank the not-so-cool water, and as the lad went away, the uncle remarked to the father, "What do you think he will amount to?" The father replied, "I don't know what he will amount to." The other evening the uncle was present as the water boy of other years expired.

When the youth had reached the age of seventeen, this uncle obtained a place for him in a country grocery store. There he learned to please the customer, while under the tutorship of a strict master. The experience "put him on his feet."

While a clerk in a store near his home, conviction seized him, and he determined, if the Lord should send him a partner, that he would go the following Sunday to the ministry at the regular service to present his name as a candidate for church membership. That week the Lord sent him a friend who likewise presented his own name, and thus began Levi Sauder's relationship with the Church.

A Christian young woman, Mollie Snyder of Roaring Spring, Pa., received the news of this decision with joy, and together they made plans for marriage, but the married life was comparatively brief. As the loved one lay dying, she said, "Promise me that you will do whatever the Lord asks you to do." The promise, so sacredly given, was kept.

Samuel Musselman, having been vitally interested in the beginnings of the Welsh Mountain Industrial Mission, wrote to Bro. Sauder at Roaring Spring, Pa., asking him to come to the Welsh Mountain as assistant superintendent to take charge of the Mission Store. This invitation was from an unexpected quarter, since previous invitations had come from Western missions, but duty toward an infant son had hindered. This invitation was about to be accepted, when a thought came to his mind, and so he accordingly wrote to Bro. Musselman saying that evidently the call had been initiated by a relative, and the Lord's leading was not sufficiently in evidence. But it was not long until Bro. Sauder had a characteristically vigorous letter from Bro. Noah Mack who said that he had thought of his nephew as being the man for the place yet had not mentioned his name, because of the relationship. The way was now open for acceptance of the call.

Many and varied were the experiences "on the mountain." A book could be written concerning those years. One incident must suffice.

There was a wedding at the Mission a few years later, and someone in New Holland asked a man of the mountain who the "best man" had been. Said this neighbor and friend, who since became a brother in the Lord, "I studied and studied, trying to think what they meant by 'best man.' Finally I said, 'I reckon Mr. Levi was the best man because he got a good wife, and a brand new buggy'." He was right on both counts, for the Lord had given him Lydia Stauffer, "an help meet for him," and the Mission Board had given the buggy.

Three years later the family went together to the Mennonite Children's Home at Millersville. The call to this service had been accepted by this consecrated couple while on their knees before the Lord. As it began, so it ended, in his case, for the final collapse occurred in the course of morning worship in the playroom, just as he was praying for the welfare of the children.

In the thirty years between these prayers lay those multitudinous activities which have endeared him to many, and in the exercise of which the name of "Papa Sauder" came to be loved by many. He had faults, but they were covered by the blood of Christ.

No candle sheds light without burning down, and the brighter the flame, and the longer it burns each day, the sooner it burns down. So it is no wonder that he said to his nurse, a Children's Home orphan of other years, "This isn't my work any more."

He survived his collapse by about ten weeks, but it was apparent that he must soon "drop this robe of flesh, and rise." At his request his sons came home, and a blessed communion serv-

ice at his bedside followed, with the entire family participating, save for one daughter-in-law who had remained at her post of duty in Florida. Shortly he lapsed into semiconsciousness, from which he rallied to say, "There must be an ascension" (pointing to himself) and to give the Scripture verses to be used as a basis for remarks by his bishop at the final services.

Looking out of the window as this is being written, we see a neighbor and friend preparing a last resting place for the recently discarded "robe of flesh." "Papa Sauder" showed the plot to the writer years ago, saying, "We have been here longer than we have been elsewhere, here was our work, and we may as well rest near the Home." So his mortal remains will be interred near the end of the row of apple trees he planted years ago, and which bear so freely now.

"After life's fitful fever he sleeps well."

But the work of the Home must go on. We must not doubt the infinity of God's resources, and His ability to see that the work is carried on, as we are obedient to His voice.

"Promise me that you will do whatever the Lord wants you to do," said the loved one, long ago. Kind reader, dare you on bended knee, make that same promise to the Lord?—S.

RARE CHRISTIAN ISRAELITE PASSES ON

Absent from the body, and . . . present with the Lord.—II Corinthians 5:8.

The passing of Joseph S. Flacks, known to hosts of Hebrew and Gentile Christians everywhere as "Daddy" Flacks, and much beloved, leaves a hard place to be filled. He departed to be with Christ, at New Cumberland, Pa., in the home of Mr. and Mrs. Paul Stouffer.

His last message to his friends, a striking postcard mailed on the day of his homegoing, reads as follows:

TRIUMPHANT THROUGH GRACE!

This is to announce: I moved out of the old mud house. II Cor. 5:1.

Arrived in Glory-land instantly, in charge of the Angelic escort, Lk. 16:22.

"Absent from the body, AT HOME with the Lord." II Cor. 5:8.

I find as foretold (Ps. 16:11), "In his presence FULLNESS of JOY . . . PLEASURES forevermore!

Will look for YOU on THE WAY UP at the redemption of the body. Rom. 8:23. Till then. LOOK UP!

J. S. (Daddy) FLACKS.

Such a testimony at the end of the road is inspiring, doubly so from the pen of a Hebrew Christian. It should stimulate more and more the evangelism of the Jew. He **will** believe. He **does** believe. The task is **ours.** During a previous illness in 1935, at St. Mary's Hospital, Rochester, Minn., before he was taken to the operating table, he sent out the following message, his testimony to the saving and keeping power of Christ:

Facing eternity, or the future, which to the world is unknown, is a serious matter. It frightens! It terrifies those who stand on the brink of the unknown world beyond man's early existence. I have seen men and women of various religious persuasions weep and wail, tear the hair from their heads, beat their heads against walls. I have seen them in lands we call civilized and in countries we consider savage. I have seen them go through awful exercises of body, agonizing in soul over loved ones snatched away by that human enemy—death. There is nothing, no one to comfort, to assure. Prophet and priest both are dumb in the face of eternity without the assurance that can come only from One who has gone through the Valley of the Shadow; from One who has tasted death and come back to life again. All attempts to comfort the bereaved are but mockery. Everyone assuming the role of comforter seems like a demon from hell trying to add to the affliction of the already tormented soul. Uncertainty as to WHITHER-BOUND is the cause of the horror of death by the one facing it and the terror that haunts loved ones and friends left behind. But to those who KNOW whither their spirits are bound, there is no fear. Loved ones remaining "sorrow not as others who have no hope." There is PERFECT PEACE to them who expect the very next breath to be the last, and BLESSED COMFORT for loved ones who must tarry a while longer before joining the HAPPY THRONG of HOME-GOERS.

The writer is at this very moment facing eternity. Fifteen hours from now I am to be on the operating table for a major operation on the spine. Whatever the cause of the trouble, it has rendered me helpless for over six months to date. Very dear friends—"beloved physicians"—who would have done everything possible to save me, were baffled and utterly helpless to meet the condition. Many advised an examination by some eminent neurologist who perhaps might find the cause of the trouble and locate the seat thereof. The UNANIMOUS counsel of all was: Mayo Brothers, Rochester, Minn., may be the most likely place where correct diagnosis might be made and if there be any help by human hands under God, that would be the place. It is in the hospital at Rochester where I am writing these lines, all ready for the operation tomorrow morning.

Thank God, there is not the slightest anxiety about the outcome. My hope is not in the "head surgeon," Dr. Adson, who is to operate. From none of the number who will assist in the case is my expectation. My hope is in the living God. My expectation is from the Lord who made the heavens and the earth. He alone is my help and my stay. The physicians, surgeons and nurses are but instruments in the hands of the "Great Physician"—Jehovah Rophi.

Should the Lord see fit to keep me in this "earthly tabernacle" He will give skill and steady hand to Dr. Adson and assistants and bring me through. If He does, I shall serve Him with greater zeal than ever. Should it please Him to call me Home via the operating table, "I shall be satisfied when I awake in His presence." I long to see the face that was marred for me. I am indeed homesick for a glimpse of my blessed Saviour. Like Abraham of old, I am seeking a "better country." I want to dwell in the City "whose builder and maker is God." I KNOW I am not going to some dreadful, unknown place, assured as I am by the Word of God. I KNOW: "if my earthly house of this tabernacle be dissolved (under the surgeon's knife or otherwise), I HAVE a building of God; an house made not with hands; eternal in the heavens." I KNOW also that the house in heaven will surpass any earthly palace, as said my Lord: "In my Father's house are many MANSIONS; I go to prepare a place for you [me], and . . . I will come again and receive you unto myself." He went before me (and FOR me) by the way of the cross—the BLOOD way, and He "tasted death" FOR ME. And now: death hath no sting for me and the grave will not be victorious over me. This I KNOW by "the Word of the Lord" as is written: "the Lord HIMSELF shall descend from heaven . . . the dead IN CHRIST shall be RAISED . . . incorruptible . . . caught up in the cloud to meet the Lord in the air, and so shall we EVER be WITH THE LORD." Wherefore, "comfort one another with these words."

"In his presence there is fullness of JOY; at his right hand, PLEASURES evermore." Therefore, "I have set the Lord always before my face, and because he IS at my right hand, I shall not be moved" whether the operation is successful (as the world considers success) or not. Whichever way that turns out will be a PERFECT success. "For me to live is Christ"—I have no other object in remaining in the body and on earth; and "to die is gain" because, if tomorrow morning I should be found to be "absent from the body" I KNOW I shall be "at HOME WITH THE LORD!" which IS far better.

I also KNOW this: "if abiding in the flesh be the fruit of my labor, I know I SHALL abide" and the knife in the hand of the surgeon cannot evict me from the earthly tabernacle. What grand and glorious comfort is ours in Christ Jesus our Lord by His Word—the Word of the "God of all comfort!" My class motto at —— Bible Institute was: "That God in all things may be glorified (by life or by death) through Jesus Christ, our Lord." That is what, by the help of God, I sought to fulfill all through the years, and that is what I want now—nothing else and nothing less.

To you, my beloved fellow members of the body of which Christ is the Head, I wish to give thanks for all your kindness showered upon me through the years of service rendered in His name. I love you all in Him, whose love is shed abroad in my heart by the Holy Spirit, as my very own children after the flesh. I love them as I never knew how to truly and fully love until I learned of His endless love for me. You were very kind in receiving me into your hearts and homes, adopting me as "Daddy," "Brother Flacks" or "Uncle Joe." You are my beloved family given to me by His grace and for my comfort. What service I have ever rendered you was only by the love of Christ constraining me, and to Him be the glory and praise. Should the pleasure of serving you further be at an end, the Lord calling me tomorrow to Himself, "I commend you to God and to the word of his grace which is able to build you up" and I shall rest persuaded, that He is able to keep whom I commit unto Him not only against the day of judgment, but also against the day of testing.

Please do not sorrow over me if you should hear of my homegoing. I will be on the lookout for you ON THE WAY UP in the cloud chariot when the Lord will come for ALL HIS OWN. May He grant you grace so to live, love and serve that none of you may have cause to be ashamed at His coming. I am thankful for His enabling me to be even with the world—"owing no man anything" and no one owing me anything. Toward the Lord, all is clear: all sins and all failures under the blood, I am as safe as the first-born of the children of Israel were in Egypt on that memorable night of judgment upon that land, sheltered by the BLOOD OF THE LAMB.

To my children and all relatives, near and distant, I wish to leave this word: should the Lord God of our father Abraham visit you in grace by some of His servants or handmaids with the offer of life eternal by the gospel, do not reject it, "Believe on the Lord Jesus Christ and ye shall be saved." "To him give all the prophets witness, that through his name, WHOSOEVER BELIEVETH IN HIM SHALL RECEIVE REMISSION OF SINS." Meet me in heaven.

To the host aware of my illness through these months who were praying specially for me: I thank you one and all and want you to turn your prayers to praise unto Him who doeth all things well. Especially do I thank my dear children in the Lord, my host and hostess in Minneapolis, who graciously adopted me as "Daddy" and took me into their home, caring for me as no parent or other loved ones could excel. The Lord bless you dear Lewis and Winnie (Derby) and reward you in eternal coin. May the joy of seeing your sons and all loved ones saved and set apart for His service be your portion.

"The grace of the Lord Jesus Christ be with your spirits. Amen." Remember, I'll be looking for you all ON THE WAY UP! It will be soon, I am sure. And we all say: "Even So: come, Lord Jesus."

Though not well for the last five years, he refused to take the advice of his friends, who urged him to take it easier, after so many years of wandering, witnessing, and working for the Lord. He kept on witnessing to the last minutes of his life. What a testimony! What a challenge!

His Hebrew fellow Christians will miss him all the more. They are fewer in number. The last five years saw the passing of

PRE CLARENCE RAMER
DUCHESS
ALTA

64

NOV-40

An Unprecedented Offer

A BRAND NEW AND TYPOGRAPHICALLY CORRECTED EDITION

MATTHEW HENRY'S COMMENTARY ON THE BIBLE

SIX LARGE FABRIKOID MOROCCO VOLUMES

FAMED FOR DURABILITY

PAY ONLY **$3.00** WITH ORDER
Balance on Your Own Terms
(Use Coupon)

No preacher or Bible student should fail to secure, during these times of trial, this marvelous set on his own terms!

OUR FOUR-PAYMENT OFFER—$3 WITH ORDER

MENN. PUB. HOUSE

Gentlemen:
Enclosed please find $3.00 as first payment on **Matthew Henry's Commentary** ($15.00). I will remit the balance as follows:
$4.00 in.....months
$4.00 in.....months
$4.00 in.....months
(Please mention time required)
Name .....
Address .....

¶ How can you go wrong in deciding that you have gone long enough without this great "Assistant," and that it will be the next purchase you are going to make?

¶ Students and preachers will tell you that you cannot equal **Matthew Henry** for its wealth of inspiration, help and interpretation, all ready to be launched from its pages.

¶ The greatest preachers of other days attributed much of their success to this remarkably illuminating work. Alert preachers and workers are turning again to it in increasing numbers. They are finding relief in its calm, helpful interpretations.

C. H. Spurgeon said: "Every minister ought to read it through at least *once*. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like swallows around an old gable."

Theodore L. Cuyler said: "To how many a hard-working minister a mine of gold! Next to wife and children his set has lain near his heart."

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

ALSO OBTAINABLE AT OUR BRANCH STORES

some of the choicest Hebrew saints. May the Gentile Christian Church do her task to fill these depleted ranks of noble soldiers. He was a man of many gifts and accomplishments, but humble and unconceited. As someone has said, "An Israelite indeed in whom there is **no guile.**"

"Sleep on beloved, sleep and take thy rest,
Lay down thy head upon the Saviour's breast.
We loved thee well, but Jesus loved thee best.
Good Night!"

—A. J. Kligerman.

"When we do anything for God, the very least thing, we never know where it will end, nor what amount of good it will do for Him."
—Taber.

WORK IN THE CITIES

Jesus used the mountain for inspiration and for prayer, but his mighty works were done in the streets of Jerusalem, on the road to Jericho. There is not much to be done on the top of a mountain. There are no souls to be saved. We have to come down, down to the earth, where there is depravity and destitution.—Dr. Albert E. Ribourg.

Life is a mirror; if you frown at it, it frowns back; if you smile it returns the greeting.—Selected.

YOUNG PEOPLE'S MEETING

(Continued from page 61)

—In our business.
—In our social conduct.
—In our home life.
—In kindness to all men.
—At church.
—At school.
—Everywhere.

For Seniors.

1. Expressions of True Christian Life.
2. The Power of Shining for Christ in the World.

PERSONAL THOUGHT

Do we occupy a place as a good light in the world? Then let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

SEED THOUGHTS

Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath.

Love not the world! Its wealth, renown,
The blood-bought soul enslaves;
Oh, strive to win a heavenly crown,
Which plumes of glory wave.

Love not the world! Its sin and strife
Exceeds the good and true;
Oh, consecrate to Christ your life!
He drained death's cup for you.

Love not the world! Pure joys above
All earthly things transcend;
In Jesus lose each idol love,
And ever upward tend.

—Gertrude A. Flory.

Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine,
Showing the right way to go;
Gladly the lost ones will see—
God's boundless love they will know.

—R. J. Craig.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.
Printed in the United States of America

JOHN L. HORST, Editor
Department Editors
S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price
$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

Christian Monitor

MARCH, 1941

The Last Supper

IN THIS ISSUE

The March Wind Speaks ..... By Prisca Delph

Let Thy Widows Trust in Me ..... By Anna W. Yoder

Out in the Open ..... By Lawrence Keister

The Broken Hope—A Sermon ..... By J. D. Graber

Preaching Christ ..... An Editorial

Seven Ordinances—II. The Communion ..... By M. J. Brunk

The Christian Life as Manifested by Searching the Scriptures ..... By Olive Yoder

J. D. Mininger, Pastor, Missionary, Evangelist, Bible Teacher, Writer ... By C. F. Derstine

Building Work in Africa ..... By C. M. Ferster

Tragedy in the Wilderness ..... By S. C. Yoder

Ideals for a Christian Home ..... By Laura Metzler

Literary Gems of the Bible—The Story of Joseph .....By John Umble

Spiritual Values of a Christian Education ..... By Ada Zimmerman

The Bobwhite or Quail ..... By Alvin M. Peterson

THE MARCH WIND SPEAKS

By Prisca Delph

THE wind whistled outside the living room window where Mary Elton sat waiting the return of her husband. Whether it was the change in the season, the budding of the trees, the return of the birds or all three, she did not know; but when the March wind blew she was conscious of her thoughts turning to the farm.

"Perhaps," she laughed nervously, "it is a bit of hayseed lodged in my hair which sprouts every spring just to remind me that I am a daughter of the soil." She shook herself. "What would John think?" Well she might be seedy and not able to shake off all the symptoms of a lowly birth, but she would not be ashamed. No one need ever know that she ever had been homesick for the farm, even for just a moment. With an I. Q. of nearly double the average she had finished college just in time to marry her dream man. So instead of launching out on a teaching career she saved her knowledge to practice on her own sons and daughters.

With an I. Q. even higher than Mary's, John also was farm born, a member of the same church and graduated from the same college. They had much in common from the time they first met. Both had the same ideals and the same interpretation of religion. Where they disagreed they agreed to disagree, and so their friendship had extended through courtship and seven happy years of married life.

Everyone called them an ideal couple—refined and intelligent, with just enough humor to make them popular. As an electrical engineer John would make a success with Mary to help him. She had done her best; had become so sophisticated that a stranger never guessed that she came from the farm or a plain church. John was so proud of her that she was thoroughly happy until she heard that wind!

They had taken an apartment in Chicago where John had been sent to work. It was no more than fair, Mary said, that she should leave her home as well as he. It would be easier to adjust themselves to their new environment. It was an ideal arrangement. There was the mission in the city if they felt the need of fellowship and refreshment from their own church.

While dining out one night they had met Luther and Ann Wenton. Both were delighted to find another farm couple of their own faith, with the proper amount of sophistication to suit each one's taste. They saw much of each other after that. From them they learned the secret of successful city life and soon were meeting their friends.

At first Mary hesitated to call John "Treck" (his title in the office). But she knew that not to would label them "woodsie," so she had acquiesced. It was easier to call the Wentons "Lil" and "Ted," while their little boy was so darling it was natural to call him "Honey." And she did not mind John calling her "Moll," his pet name for her.

Honey, they learned, was raised scientifically and if growth and beauty meant anything he surely was a credit to the method. So when John was born they began bringing him up on the same methods.

"Donnie" (Johnny sounded too much like the lowly "Johnnycake") thrived beautifully on formulas prescribed by a prominent child specialist, while his mother was kept busy reading or listening to the latest methods of child care and training.

Then they had moved into the vacant apartment next to Ted and Lil. It was a better location and larger. Of course it was more expensive, but a promotion at the office took care of the added expenses. Now the two little boys had company, while their mothers compared notes or took them on long walks through the park.

Donnie was a perfect child in behavior as well as growth. At four he was ready for kindergarten with an I. Q. of a much older child. While his parents came from pure healthy stock they seemed to think that if it had not been for science Donnie might be—well just an ordinary child.

Then the day Lil and Ted announced the birth of "Sugar" a white clad nurse at the Woman's Hospital had put a tiny baby in Mary's arms. They named him Robert Gerald and called him "Dicky." So she and Lil began all over again to mix formulas and compare notes. As so many methods had changed since Donnie was little it was necessary again to spend much of her time reading and listening to the latest methods on child care and still watch the growing child's development. She was kept so busy that John insisted on a full time maid instead of the weekly cleaning and washerwoman. Then she could devote all her time to the children and be rested enough to go for drives or calls after the boys were put to bed.

MARCH

The stormy March is come at last,
With wind and clouds, and changing skies;
I hear the rushing of the blast
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild, stormy month, in praise of thee;
Yet though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands, again
The glad and glorious sun dost bring;
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

Then sing aloud the gushing rills
In joy that they again are free,
And brightly leaping down the hills,
Renew their journey to the sea.

Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom on earth that lies,
Seems of a brighter world than ours.

—William Cullen Bryant.

John was a perfect provider, a model father, an adorable husband. Mary wondered if there ever was another such man. But then she did not come into contact with many Christian men except Ted. Since Ted and Lil did not take Honey to the Mission, John and Mary decided it was not wise to take Donnie either. And so they attended only on special invitation to programs. They invariably arrived late and left early.

Sometimes they attended a service in one of the churches near by just to ease their conscience. But finally they decided to spend their Sabbaths at home, reading and developing their musical talents. Surely God was pleased with their worship!

Mary had been to John's home only once, on their wedding trip. She could still remember the awkward feeling she had while at his home church. Of course, every one was lovely and welcomed her, but they were so old-fashioned. While John's father was the minister he seemed far below his son intellectually. She did not wonder that he never seemed to get homesick.

She knew that her husband felt the same way about her home. While her mother was a dear, she never seemed to forgive her for not marrying a farmer. As if she had married the vocation and not the man!

So it was only natural that they never went home. After the children came they had taken a cottage on the lake where she and Lil kept each other company in the daytime and John and Ted could come for a breath of air at night.

No, their children would not have any hayseed resting in their hair, or earth to cling to their feet. They would not need to struggle with any inferiority complex as their parents did.

Mary tugged at her short skirt in an effort to cover her knees. At times the newer styles did get on her nerves. But that was just because she had a different background. Trex never said anything, but she often wondered if he really liked them as well as he pretended. Then she wondered how he had made out with the lawyer. The lovely suburban home belonging to the Reginalds was reported to be for sale. They had several thousand saved for just such a purpose. They hoped it would be enough to cover the down payment. Here would be a garden and lawn for the children to play in the sunshine and she could give some of those garden teas so popular in their set. Oh, she could hardly wait for Trex!

Dicky was sleeping in his bassinet. Donnie was building the tower of Babel with the blocks Mary's mother had sent for Christmas. The dinner was waiting and Rose ready to serve it. Mary picked up a magazine to take her mind from her eagerness. It happened to be a church paper that she took. Yes, the Eltons enjoyed knowing what the church was doing and gave quite liberally to some causes through the mail.

Mary was so interested in an article telling of conditions in Germany that she did not hear her husband enter. She was not con-

(Continued on page 71)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII | SCOTTDALE, PA., MARCH, 1941 | No. 3

"LET THY WIDOWS TRUST IN ME"

By Anna W. Yoder

FOR some reason or other it seemed the odds were against Stella and Wayne Cosby. Wayne had lost his job, and then they had to move, and Stella's health was poor. It seemed to her that no one cared for them; she was sure she had no friends. Wayne did get another job, but still it was hard getting along. The baby needed many things, and then there was a new baby to get ready for, and very little to do it with. What was more, neither Wayne nor Stella enjoyed their Christian lives as much as they might have, especially Stella. She didn't enjoy going to church, for she had an uncanny feeling that the brethren and sisters just didn't care for her.

Wayne seemed perplexed about his spiritual life, but after some struggling, he finally told Stella he had peace with God and began to enjoy fellowship in the church again, while Stella stayed home and pitied herself. Listlessness and indifference seized her who had always been such a happy, carefree girl. While alone, she would shed tears by the hour.

And then came the worst blow of all.

It was a Monday morning in midsummer—pretty, clear, but hot. Wayne had gone to work several hours before, but the breakfast dishes still stood unwashed on the kitchen table. Baby Rose was fretful, and so was Stella. Suddenly Stella was conscious of the sound of a car approaching the house. It was her sister Evelyn. What might she want this morning, Monday, of all days? Stella wondered. She seemed excited as she jumped out of the car.

"Hello, Sis!" She offered a forced smile as she greeted Stella at the door. "How are you and Little Rose this morning?"

"As usual," replied the wondering Stella.

"Stella, hurry and get dressed," Evelyn blurted out; "Wayne is hurt, and he's in the hospital. I'll keep Rose for you and Mr. Miller will take you in."

"What happened now?" Stella's heart sank. Wherever would they get money to pay a hospital bill?

"All that I know is that he had an accident with the truck. Hurry! What can I do to help you?" Evelyn was impatient.

"The dishes—" Stella began.

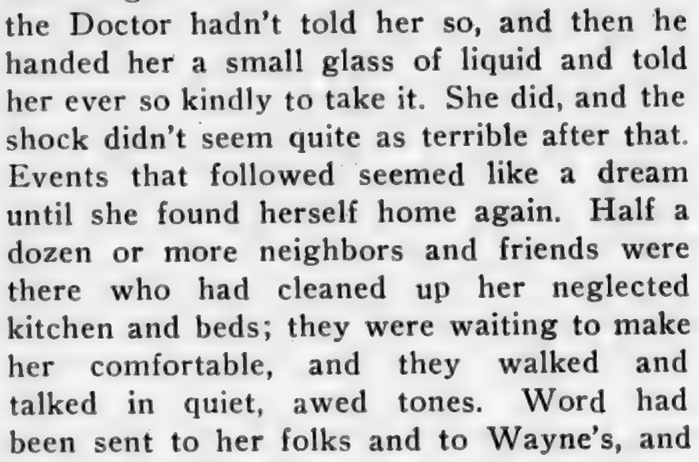
"Don't worry about them! They can stand all day, if necessary. The thing for you to do is get ready as quickly as possible and get down to that hospital."

"Is he hurt badly?" Stella wondered as she hastily changed her clothes.

"Mr. Miller didn't say how badly. Come now, let's go. Have you got your bonnet?"

In a few minutes after they started they met Miller, Wayne's employer, who took Stella to the hospital a few miles away. On the way she learned all that Mr. Miller knew. Wayne was rendered unconscious in the accident, and he was getting the best possible care in the hospital. Upon arriving, they found him still so. Stella sat by his side and waited for him to show some evidences of life. For several hours she waited, almost frantic with the thoughts that crowded into her mind. She tried to pray, but her appeal seemed empty. Oh, surely, he would not die! He dared not, now! After a while he will return to consciousness and they will soon go home. They can't afford for him to stay here very long. It costs so much. But what if he should die? She didn't dare think of it!

But Wayne did die. She hardly knew that he was gone. She wouldn't have known it if the Doctor hadn't told her so, and then he handed her a small glass of liquid and told her ever so kindly to take it. She did, and the shock didn't seem quite as terrible after that. Events that followed seemed like a dream until she found herself home again. Half a dozen or more neighbors and friends were there who had cleaned up her neglected kitchen and beds; they were waiting to make her comfortable, and they walked and talked in quiet, awed tones. Word had been sent to her folks and to Wayne's, and in an incredibly short time they were there. They stayed and planned and arranged everything, even making her a new black dress. It all seemed so unreal. Stella hardly realized what it was all about. The hours of waiting at the hospital seemed like a wild nightmare to her, and she kept thinking Wayne must come home soon; especially did she feel that way at evening when it was time for him to return from work. And then, just the evening before the funeral, they brought his body home, just at the time when she felt most that now he must return. But his coming was so unreal! The sight of the casket made her shudder, and then they took her in to see him. Only now as she gazed upon his handsome, lifeless face did the real truth of it all come to her. **Wayne was dead.** She clutched his hand, but it was cold and lifeless. There was no response to her warm embrace. Sobs shook her body. A sense of awful helplessness closed in upon her. She was alone!



"Oh, why did he have to go now?" she moaned. "I need him so! Oh! I need him so!"

But he was gone. She was alone to face life as it came. The Lord, whom she had been taught was kind and loving, had taken away from her her husband at a time when she needed a husband's love and protection most. Bitterness swelled up in her heart, but she fought against it. Her loved ones and friends stood helplessly by in the presence of awful grief.

As soon as the funeral was over her mother helped her dispose of a few of her things, and the rest they took with them to her mother's already too full home. Father was aged and ill, and Mother's burdens were heavy enough. But there seemed nothing else to do, and Mother insisted this is the way it shall be. In a few weeks the new baby arrived in the midst of grief and sorrow, but was a precious reminder of one who was no more. Stella folded her close to her heart and wept tears of mingled grief and joy upon her tiny head. She named her Miriam.

In spite of the crowded quarters the baby grew and promised to be a chubby, healthy infant; but, as Miriam grew and Rose played about, so innocently happy, Stella's heart ached unmercifully. Whatever should she do? She could not stay here and impose upon her dear parents, expecting them to keep her. Silently she bore her burden until one day, as she was sitting with her aged father, he noticed her troubled face, and coaxed her to tell him if she were needlessly worried.

"Well, Papa," she hesitated, then proceeded: "you know as well as I do that this arrangement cannot continue long. I must find something to do, or somewhere to go so that I can make a living for my family."

"Tut, tut, my girl!" he replied. "Aren't you comfortable here?"

"Yes, in a way. But how can I be comfortable when I know that you and the rest have hard enough getting along without our being here yet?"

"True, we haven't much, but you are welcome to share what we have."

"I've been thinking," Stella continued, "that if I could only have some income, it wouldn't be so bad. You know the govern-

ment offers Widows' Pension. I could apply for that and then I wouldn't need to worry about how I shall provide for my children."

Her father looked at Stella long and earnestly, then he said: "No, Stella. That belongs to the world. We are not of the world. Our trust is in God."

"But what could it hurt? Am I not as deserving as any widow could be?"

"Surely. So far as the world sees it. But are we going to look to the world to keep us?"

But Stella was not convinced. Day by day she thought more and more of the tempting offer from the world. She wanted to trust the Lord, but it was hard. It would be so much easier to apply for the pension. She was sure she would get it if she would.

Finally, when she was in town one day she went as far as to make inquiries. She was told she could get it, but she would have to reside in the county they lived in before Wayne died. Her parents lived quite a distance from there. But this gave her new food for thought.

Again she brought up the matter before her father, but again, he would not consent. Months passed by. She tried earning a little by crocheting or sewing, but the community consisted of all poor folk like themselves, and there was no sale for her products. True, her friends (she found at Wayne's death she had many of them) proved loving and helpful, but all this only added to her embarrassment. She wanted to be independent.

At length, after much pleading and arguing, she gained her father's half-hearted consent to move back, if she could find a place, and see if she could get the pension.

"But still, Stella," he had said, "it is not my will for you. I don't think you will realize a blessing in it."

"I don't see why you should think that, Papa. We paid our taxes, and surely we have a right to such benefits. If I use the money rightly, the Lord can bless." And Stella resolved to prove her point.

Before Stella Cosby found a house to move into, her father passed on to life eternal, and new adjustments had to be made. She rejoiced that before he had gone on, he had (although ever so reluctantly) assented to her plan.

In a little while she found a tiny shack in which no one was living. She bargained with the owner to give her very reasonable rent if she would make the place livable. Truly, it did present a most unhomelike appearance that day when she moved in! The back door had fallen apart and lay on a pile on the kitchen floor. The paper that had been substituted for plaster hung in shreds from the studding and rafters. Window panes were out, the roof leaked, and the yard was overgrown with weeds. But Stella resolved to make it livable, and with the ever faithful Evelyn to help her, besides a couple of neighbors, she had transformed the shack into fairly reasonable living quarters by night.

In a short time the pension was forthcoming, as well as "commodities" furnished by the county. Altogether, it was just about enough to live on. The monthly commodities consisted of flour, soup beans, corn meal, rice, and such like. A dairy furnished her with milk. Everything was all set. The government told her what she could do and what she could not do in order to continue receiving the pension. She might increase her income by working at home, but she dare not seek employment by working away from home, and so on. Little by little she added small improvements to her house, and it looked as though she had sufficient for a comfortable life.

But Stella could not shake off the conviction planted in her heart by her saintly father. Trouble was brewing in Europe, and everywhere folks were wondering how soon the United States would be involved. As she thought of the future—cold fear came to Stella's heart.

"Truly," she reasoned within herself, "I belong to the government. The government supports my children. If conditions should come here as they are in Russia or Germany, what then will my children do? I do want them to grow up for the Lord. Am I fair to them?"

But her neighbors persuaded her that she was doing the best for her children, and she would have momentary peace again. In order to satisfy the demands of her pleading Lord, Stella at length decided to tithe, but a tenth of her income was quite a hole, and it was hard to do without it.

How we can rejoice that our gracious Lord is so longsuffering toward our indifference to Him! His continual whisperings were gradually but surely influencing Stella towards

THINGS WORTH WHILE

Not what you get, but what you give;
Not what you say, but what you live;
Giving the world the love it needs;
Living a life of noble deeds.

Not whence you come, but whither bound;
Not what you have, but whether found
Strong for the right, the good, the true—
These are the things worth while to you.

—Ludwig Dale.

making Him her trust. In the little church where she had thought herself uncared for before Wayne's death, she was finding a sure anchor. Her spiritual life and appreciations were deepening, and others were awakening to it. She was given a class in Sunday school, and her opinions in spiritual matters were more sought after. Her friends became those of like character. But always, underneath it all, there was this one challenge to her soul and faith that she could not shake off. She applied truths presented in the sermons by her own pastor and other visiting ministers, to her own position, and grew more uncomfortable.

And now we see her preparing to teach a Sunday-school lesson from the wise prophet Micah. It seems the Lord is speaking to her as she goes over the words:

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Conviction seized her so strongly that Lord's Day that Stella now resolved to do something about it. But to cast away her income and trust the Lord entirely seemed like such a leap in the dark that she feared to take it. Moreover, she would not be a burden to her friends or to the church. She wanted to be independent. She was willing to work, but what could she do with two small children?

With this great burden on her heart and mind, she made her way to her pastor's home. She laid the matter out clearly before him and his wife, and begged them to tell her what to do.

"Stella," they told her, "we cannot say anything more than this: You'd better mind the Lord."

"I know. But what will people say?"

"A-plenty. But are you seeking to please man or God?"

"I want to live and do the things that will please God and will influence my children to do the same," Stella firmly replied. "But it seems so foolish, and I'm afraid my faith is not strong enough to supply all we need."

"Don't trust your faith, Stella. Trust God. He has never failed anything He ever promised, and I am sure He will not go back on you if He has been talking to you. Surely, it is a big thing to sever all trust in man and put it all in the Lord. Few Christians are ever called to such faith, but I believe He must be saving the extra-special blessings for you since He's calling you to do this," the minister's wife said, and her husband continued:

"Before you decide definitely, make it a great matter of prayer, and we will pray with you."

Stella thought when she went home that evening that she would not stop the pension until she had gotten a few more things for her home, and a new dress for herself, and some extra things for the children that they would be sure to need. But after she had prayed about it again, she resolved to take the Lord fully and at once.

Her decision soon became known to her circle of friends. Many—even though Christians of the same faith—criticized her harshly, and branded her as simply foolish. Some even suggested that she wanted the church to support her. A few, however, honored her faith and encouraged her in it. But greater than all this, was the way the Lord opened the windows of heaven and poured out blessings upon His trusting servant with her two fatherless babes. Willing to work and earn her own living, she was soon supplied with washings and other work, so that the very first month her income greatly exceeded the combined pension and grocery allotment. Stella's faith and joy increased, and the Lord's blessing knew no bounds. Her health increased so that she can now work hard and not mind it. Her influence and service grew in her church and community, until even those who scorned are constrained to marvel at her blessings in the Lord, and they even allow themselves to be used of the Lord in supply-

ing some of her needs, thus sharing the blessing.

How sweet now to turn to Micah again and read:

"Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness."

And to Jeremiah 49:11:

"Leave thy fatherless children, I will preserve them alive; **and let thy widows trust in me.**"

And deep within the soul of her, Stella can say, "Amen!"

Oyster Point, Va.

OUT IN THE OPEN

A Collection of Spiritual Gems

IV

By Lawrence Keister

My memory carries my past, and my Christian faith lays hold of my future.

As an heir of God and a joint-heir with Christ, a Christian has an inheritance no worldling can claim.

Spiritual riches outrank the wealth of this world and outlast the values men have created.

Worldly things are added in order not to be missed when taken away.

When men fight for office and honor, authority and dominion, do they forget the conquest of self, and the good fight of the faith?

Eternal life is possible for men here and now, but each one must lay hold of it or lose it.

Constituted for consideration of the past and the future, men should look forward in life and calculate its outcome.

A lie invites a reaction that must be met by another lie or by the truth.

Lying requires an expert who is shifty and plausible and able to disappear.

"Don't quote me," often means hold me accountable for what I say.

Truth is real, truth is earnest
In a crowd or all alone;
For it holds its form and color
Like a pearl or precious stone.

Life is worth living if it has Christian quality and outlook.

Old age is a sum total, a harvest of past experience, a spirit disciplined by service, and tested in the fires of persecution.

The outward man perishes, but Christians know the inward man is renewed day by day.

Let me die the death of the righteous, because it is different and because it is appointed by God.

Jesus knew the value of prayer and makes this value available for us.

Some think of God as far away, others as near at least at times, and still others as ever-present.

Christ and the Holy Spirit bring God home to our hearts.

Any person who knows Christ knows God, and any person who welcomes the Holy Spirit receives God.

"Christ in you the hope of glory," and the Spirit shall abide with you forever—that looks so good we can think of nothing better, and so a Christian can live and labor for many years and even suffer and die with perfect composure..

Faith, hope, and love abide with the Christian, keeping his spirit fresh and fruitful.

There are church members who seldom read the Bible because it calls for obedience.

There are disciples who are never present when Jesus opens the Scriptures to those who are there.

Shaping our religion to fit our conduct never satisfies the soul nor pleases God.

Evading the truth and avoiding commitment to God leaves no good basis for life and service or for suffering and death.

The Apostle John declares that no man can love the world and the Father at the same time.

There is a contradiction in the mind of every worldly Christian that puts a crimp in his character.

The double-minded man is unstable in all his ways, but the true Christian says, "This one thing I do."

Many modern "attractions" are not moral assets or religious aids.

Modern life calls for speed, speed, and still more speed; play and pleasure, day and night, till nerves are wrecked and heart is worn and weakened.

Must churches adapt themselves to the inevitable and even adopt the ways of the world?

Perhaps the rising generation imagines that the religion of Jesus is outmoded.

The Apostle John is still saying, "Love not the world, neither the things that are in the world."

No, Christ will not be swept away by a Continental Sabbath and modern marriage and legalized liquor, but many a man and woman will be.

When certain sins afflict decent people doctors become substitutes for preachers.

The Hebrew prophet said, "Thus saith the Lord," and the Christian minister speaks in the name of Jesus Christ.

Do great leaders today have some sustaining power back of them?

History arranges human heroes in order, for the inspection of succeeding generations.

Fools are still saying to themselves, "There is no God," but wise men know better and act accordingly.

God can be known but not demonstrated.

The Bible assumes the existence of God and then proceeds to show His contacts in history.

A little child accepts Father and Mother without proof other than their presence and ministry.

Men must become as little children in order to enter the kingdom of God, and then see and know for themselves.

Out in the open where the Master dwelt,
Out where in prayer He often knelt,
Wisdom is found and patience and strength,
Wisdom with breadth and depth and length.

Scottdale, Pa.

HAPPINESS

I climbed a hill for happiness—
I stood there looking down,
I found the lights I climbed to meet
Had shifted to the town.

And all the world I left below
Was gold and amethyst;
The silver quiver of a stream
Glinted the valley mist.

I started down the hill again,
And turned at last to find
The lovely lights were back upon
The crest I left behind.

Now I have found that happiness
Is not a thing of light,
It lies in comforting some heart
Weeping in the night;

It lies in clear, cold water held
Within an offered cup;
It can be found in reaching down
To help another up.

—Grace Noll Crowell.

MAKING A TRUE MAN

Here are some false statements as to what makes a man: "Clothes make the man." "Money makes the man." "Manners make the man" or "Mind makes the man." But the truth is, home makes the man. Selfmade men and women are generally poorly made unless the making starts in the home. Often those men who have accumulated large fortunes are said to be selfmade, but character and not money makes the true man and it is in the home where character is formed and nurtured.

Cultured homes made so by the exercise and influence of Christian virtues furnish a source of power not found elsewhere.

When in later life a man or woman can point back to the home of his childhood days with sweet memories of father and mother, you can depend upon it those children are going straight.

The home of culture has parents who fill the home with cheer and brightness, who are good pals with the children and their associates, who play with them, who read with them, who walk and talk with them and counsel and help them in every perplexity and need.—D. Carl Yoder.

"Self-complacency is the index of spiritual blindness."

CHRISTIAN MONITOR PULPIT

THE BROKEN HOPE

By J. D. Graber

TEXT: We trusted that it had been he which should have redeemed Israel.—Luke 24:21a.

On the Saturday between the Crucifixion and the Resurrection the disciples of Jesus were in despair. Their state of mind is best reflected by the two who walked to Emmaus and were sad. Their hope was all in the past tense and in the past conditional mood. There was no present hope and none for the future. Discouragement hung about their necks like a heavy anchor chain. They were unhappy, fearful, and ineffective.

In these times of war and calamity, when the foundations of everything we have cherished are threatened, many are tempted to lose hope. The situation of many is that they merely hang on to their faith with a dogged determination. No, they will not deny their Lord, but they have long ago lost from their Christian experience the buoyancy of hope.

Faith and Hope Contrasted

Hope is more than faith; it is faith plus expectancy. Faith may be coldly intellectual and matter-of-fact, but hope is always charged with emotion. Faith is solid; hope is buoyant. Faith is the foundation, deep and strong; hope is the wings on which we soar. Faith is the coal, and hope the fire that burns, resulting in a dynamic that drives us forward. Many Christian people have lost their wings. They may be able to "run and not be weary," to "walk and not faint," but they have lost their capacity to "mount up with wings as eagles." But it is all so unnecessary. The disciples had lost hope after the Crucifixion, but they would not have needed to. Had they only believed more, had they only known and understood the facts, they might have been rejoicing. So it is with us. We lose hope, but we need not. We simply forget and do not take the trouble to find out what the facts are. We allow the disappointments and failure of the present to obscure our vision until we sink into despair.

I shall speak of three things in which many people of our churches have needlessly lost hope. Many have begun to doubt, in the first place, the

Ultimate Triumph of Christ's Kingdom

This is not necessarily a millennium question. It is really a question of whether God is still on His throne. The book of Revelation was written to dispel this doubt. The church was undergoing persecution. The beast of Rome was abroad among them, was seeking to scatter and annihilate the flock. From within the church was distressed by error and false doctrine. Many must have begun to lose hope and to feel that God had forsaken them and that within a short time faith would vanish from the earth. The book of Revelation called them back to repentance and to their first love, but went on to show that God was still on the throne. Babylon, the wicked world power, would be overthrown, Satan would be bound, Christ would return to conquer. There would be a new heaven and a new earth. The final act would be a triumphant symphony of hallelujahs around the throne of God by a multitude of the redeemed which no man could number. If you find the paralysis of despair creeping up upon you read again this wonderful vision of the final victory of Christ's kingdom. It will give you a renewed hope.

Do We Face Reality?

But our fact-mongers are ever with us. "You must face reality," they say. "You cannot escape facts. Look at the terrible condition of the church, her sin and apostasy. Look at the frightening world situation. Truly a man dare not hope in the face of these facts." But, we ask, are these all the facts? Have not the materialism and the secularism of our day blinded your eyes? No, friends, you have seen but half the facts. You have looked only on the earth. Why not look higher? Are spiritual truths any less real than material ones? Are the love, mercy, and power of God any less real than the hate, selfishness, and beastliness of man? Has Christ been defeated? Has Satan triumphed? Shame, I say, on those Christians in whose vision spiritual facts have grown dim and who lose hope because of the impacts of a sinful world.

Everyone will admit that the church situation is bad and that the world is crumbling about us, but why must we look only at the lower half of the picture? Let us lift up our heads, for our salvation draweth nigh. Let us look into the smiling, confident face of Christ and take new hope. There is an almost perfect parable of this situation in the incident of Peter walking on the water. The disciples in the sinking boat, shrieking in terror because they thought (mistakenly) that they saw a ghost, had certainly reached the lowest ebb of despair. What a change came over them when they again got hold of Jesus! Peter was so completely revived that at the bidding of Christ he walked out on the waves. But here he committed the usual folly. He took his eyes off Jesus and began to study the "facts" round about him. The waves were rolling in on him like mountains. Furthermore, a man cannot walk on water; it is impossible, irrational—and "he began to sink," the Word says. But before he had gone down completely he retreated from his materialism and with confident faith looked again toward his Master for help. Jesus was near by, as He always is when we call upon Him, took Peter by the hand and helped him back to solid footing. Friends, let us take our eyes off the waves and the tempest that threatens to swallow us, and let us keep them fixed on Jesus. We shall then be able to walk on water, mount up with wings as eagles, and do many other things that a blind and faithless world calls irrational, but which are ever possible to us if we will only believe.

Again, in the second place, there are many in our day who have lost faith in

The Glorious Return of Our Lord

When I read the New Testament and begin to take note of the almost innumerable passages that hold forth this hope I am simply amazed at the place the doctrine of Christ's second coming held in the early church. They called it their "glorious hope." They were intoxicated with the sure knowledge that their Saviour would one day return in glory and that when He should come they would reign in glory with Him. Why should they care whether their property was confiscated, their citizenship denied, or their churches burned to the ground? After all, what difference did it make if they were tortured or even thrown to the wild beasts? Some day they would see the Lord face to face.

But the hope of many in our day has grown cold. They know not the exhilarating joy that comes from a living hope in the Lord's personal return. There may be those who have never taken the doctrine of the second coming into their stock of usable Christian beliefs. They have never seen the place it holds in the New Testament and what it meant to the apostolic church. There are no doubt others who have gradually allowed their hope in the second coming to die by neglect. They have attempted to live a Christian life without it, and it is no wonder that in calamitous days as these their hope has no anchor. There may be those who have been overtaken by a rationalization such as Peter speaks of; everything has continued the same since the fathers fell asleep. If Christ has not come for 2000 years, what evidence have we that He will come at all? We can only suggest the answer of Peter when he says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. . . . But the day of the Lord **will come** as a thief in the night."

It is imperative that every believer in Christ catch again the vision of His glorious return. For then he will feel with the apostle of old and with the believers who read his message, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we **know** that when he shall appear, we shall be like him; for we shall see him as he is." Can you imagine that anyone who really believes this could lose hope? Or turn to I Thess. 4 and let the surges of

hope and joy roll over you as you read: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Friends, if we lose this hope we have lost the mainspring of transfigured and victorious living.

Again, in the third place many in our churches have lost hope in

The Possibility of a Deeper Experience

Our Christian life goes on at a low level. Yes, we have tried at various times to find better things spiritually, but we have failed as often as we have tried. The "strange warming" we once knew passed as suddenly as it came. Our situation is that of the poet who wrote the lines, "Prone to wander, Lord, I feel it." And the tragedy lies in the fact that we have lost hope that anything better is possible. There was a time when we **expected** to find new and exciting things in the Bible, but now when we take down the holy book we are sure that we will read only the same things we have so often gone over; there are no surprises left. In spiritual experience there was a time when we were conscious of growth. We felt our faith growing stronger; our love waxed warmer; our consecration reached out for new things to place upon the altar; we expected definite answers to prayer and got them. But today we say, "Where is the blessedness I knew, when first I saw the Lord?" We have lost faith that new and better things are possible, and so we drudge along—pull ourselves, as it were, through sand with no buoyancy, no expectancy, no hope!

We must break the vicious circle, for our expectant faith is but the measure of blessing we can receive. We receive not because we do not hope, and we lose hope because we receive not. Friends, God desires to fill your lives with good things. He desires to "renew your days as of old." He desires to change you "into the same image from glory to glory." If you will only believe and hope! Take God at His Word. Come to Him anew as a child and begin again to ask in faith, to expect, and you shall receive. He is faithful that promised.

There are two Old Testament incidents that are parables of this fact that our expectant faith is the measure of our blessing. The first is found in II Kings, the 4th chapter. The widow was instructed to borrow empty vessels from her neighbors and to borrow not a few. It was a severe test. She had not been told for what the vessels were required. After she had gathered them the Prophet said, "Shut the door upon thee and upon thy sons, and . . . pour out into all those vessels." She did as she was told, the sons bringing one empty vessel after another. When the last was full, she said, "Bring me yet a vessel." But there were no more, and here we read the significant statement that "the oil stayed." Every empty vessel of her expectant faith was filled but not a drop more! My friend, what is the size of your vessel of faith and hope? Is it but a small cup or is it a vast reservoir? It makes no difference, for God will fill it with the oil of His Spirit, but He can fill only what you bring in expectant faith.

The other incident is in the first chapter of Judges. Caleb gave his daughter Achsah to be the wife of Othniel in fulfillment of a promise. On the wedding day Caleb gave her a field for a gift, but she was not satisfied. She said, "Give me also springs of water." And Caleb gave her "the upper springs and the nether springs." This story is rich in symbolism, but simply understood, the southland may represent our bare gift of salvation. Christ has bestowed it upon us as a free gift and it is indeed ours. No one can take it away from us. But it is a barren southland. It lacks the joy and fruitfulness that springs of water could bring to it, and, like the farmers during years of drought, we keep plowing and seeding the dry fields in the vain hope that some day, we know not when, the miracle of rain may take place and produce a harvest. But why toil hopelessly in the dry field? Achsah asked in expectant faith for springs, and her father was pleased to grant her both the upper and the nether springs, a gift that turned her barren ground into green pastures and verdant meadows. Will not our Father give us springs of water if we ask Him, believing we shall receive? Will He not give us of the water of life freely so that we shall never thirst, that water which shall become in us a fountain springing up into eternal life? Let us ask God in expectant hope for water so that the barren field of our Christian experience may become again a fruitful vineyard bringing ever renewed joy to us and to our Lord who loved us and gave Himself for us.

Dhamtari C. P., India.

THE MARCH WIND SPEAKS

(Continued from page 66)

scious of his presence until she heard him ask for the paper.

Ever since he was able to walk Donnie had enjoyed doing that favor for his "Daddy." But tonight instead of his cheerful "OK, Daddy" he merely smiled, "Oh, yeah," and deliberately placed the block he held on the top of the tower.

Mary looked up in surprise, but if she was surprised at the child she was shocked at her husband's reaction. They had never punished Donnie on first offense, believing that an explanation of what was expected of him and appealing to his reason were better. It had always worked, and no second offense made punishment necessary. Ignoring this practice and her presence, Treck punished the child and sent him weeping and hungry to bed.

Great sobs coming from the nursery caused Mary to clench her fists in order to maintain her self-control. When Treck had been seated with the paper on his lap she could keep quiet no longer. "I'm sure that the boy meant no offense. He must have been imitating something he had seen."

"Then it is our duty to take him where he will not see that sort of thing."

"But, Trex, we cannot keep him from contacting some unpleasant talk. If we teach him—"

"That is all very good, but haven't we been teaching and must we have unpleasant things forced upon us and our children? Now on the farm—"

It was the first reference he had ever made of the farm in that tone. Was he homesick too, or did the wind speak to him?

"And have them grow into country hicks?" She reminded him of his favorite title for country boys.

"Rather country hicks than city bums," he retorted.

"Did you read this?" Mary, changing her tone, decided it was time to change the subject. She handed him the magazine and pointed to the paragraph she had just read.

He shrugged his shoulders as he handed it back.

"Just imagine," she was saying, ignoring the shrug, "Christians fighting when the Bible plainly says, 'Thou shalt not kill.'"

"The Bible says plenty that we Americans do not do."

"But if it came to giving your life for your faith, I know you would be faithful."

He shook his head. "Why should I give my life for something I am ashamed to live?"

"But, John," she pleaded, forgetting to call him Treck, "y-you do live your religion."

"I wish I did," he said, rising and pacing the floor until the prespiration stood on his forehead.

Outside the wind whistled until it seemed to fairly scream, "Gooo Back! OOOH! GOOO B A C K!" And they both seemed to catch something of its message.

"What shall we do?" Mary sobbed. "C-could we go back?"

"Back to the farm you mean?" He stood in front of her.

"If you want to I would be willing to do anything to have the boys grow into pure, healthy men. I could never forgive myself if they learned to smoke and drink. I feel they would have a better chance to avoid the wrong and do the right on the farm. Something seems to be calling me to go back."

"I could easily modernize the farm back home. Why the money for the new car would pay for a new tractor. Wouldn't the folks be surprised if I wrote that I had a buyer for the farm." It was a different John planning.

"Mary," he said hoarsely, dropping on the floor beside her, "let's do it! Let's go back to the farm and also to God! We have drifted away from it here, although it was our own fault."

As Mary knelt beside him she was sure that the wind no longer screamed but murmured, "Now you'll be happy."

She would no longer need to long for the flowers and the rolling hills, for she would be with them. She could almost smell the fresh-turned earth and new-mown hay. But best of all, was the peace which filled the void in her heart as she got right with God.

The look on John's face as they rose told its own story, while the March wind seemed to murmur a soft benediction as it passed the living room window.

Editorials

Jottings

"Whiter than Snow." As we write this the ground is covered with a blanket of snow. Few natural scenes can match the beauty of a winter scene when the earth and bush and tree are covered with fluffy whiteness, and nothing in nature can equal snow as a symbol of purity. No wonder the sweet singer of Israel used this figure in his penitential psalm when he said, "Wash me, and I shall be whiter than snow." May the winter's snow cause each one of us to re-echo that prayer so that we may be clean and pure in the sight of God.

* * *

The New Year is advancing rapidly. Almost one sixth of it is gone, and soon we will enter the month of March, which carries with it the connotation of storm and change. But we cannot help but welcome this month, because it is the harbinger of spring. We gladly endure its storms and cold and sudden changes, because we know that before it has finished its course gentle spring will be with us, at least according to the calendar. In spite of some of its unpleasant features, March inspires us with a hope of better things for the future. Even so it is in this life. Storms may beset and clouds overshadow, but with the hope of a brighter world in our hearts. we gladly endure the toil and pain in the anticipation of better things to come.

* * *

Still the war in Europe rages on, constantly extending its ravages to new nations and areas. More and more it threatens to become a second World War in reality as well as in name. Step by step our own country seems to be drawing nearer to participation in the conflict. Powerful voices are being raised against the seeming war measures that are being proposed, but nearly every one takes it for granted that their protests will be unavailing. As the war hysteria spreads we who are opposed to war need to keep up our testimony for peace. It is easy to talk about peace when it is a popular subject, but our witness against this monster evil must be continued at all times. May we spread the Gospel of peace by faithful words and consistent life in spite of opposition and hostile public opinion. Instead of helping to destroy lives let us labor to save life and do good to all mankind, irrespective of race and nation.

* * *

Going Home.—Just yesterday we attended the funeral of a neighbor who had reached the ripe age of eighty-eight years less one day. Not long ago we were present when a dear relative, past eighty years, was taken to her last resting place on earth. And so we see that one by one the older folks are going on to that long home, of which Solomon speaks. As the older ones pass on there must be younger people to fill the ranks that have been thus depleted. And we are glad that the Lord is constantly raising up new recruits to take the place of His loyal soldiers who have answered the last summons. One of the characteristics of the church for which we are glad is its perpetuity. The Lord's work must and will go on. No matter how dark the world may be, nor how fierce the onslaughts of Satan, nor how deep the apostasy of the last time, He will not leave Himself without witness. There will always be a faithful remnant watching and waiting for His coming. Let us make our "calling and election sure" so that we may be in that number of the saints that march home to be with the Lord.

Preaching Christ

One of the last messages of Jesus to His disciples was this Great Commission: "Go ye into all the world, and preach the gospel to every creature." They were not unmindful of this command, and soon after Pentecost we find them faithfully preaching the Word. There are two senses in which Christian people are preachers. We find them stated in Acts 8:4, 5. In the first verse we find that the believers who were scattered abroad "went every where preaching the word." This refers to the testimony which the refugee disciples gave to the people whom they met as they went from place to place. It would seem as if it had been largely a personal witness in the homes of the people that took them in or with people that they met on the way. It seems clear that this was not a public form of preaching. In this sense every believer is a preacher and has responsibilities in bringing the Gospel of Christ to those whom they meet in their daily life and activities. "Ye shall be witnesses unto me," applies to every believer.

In the second verse quoted above we find these words: "And Philip went down to the city of Samaria, and preached Christ unto them." Here the reference is undoubtedly to public preaching by a representative of the church, who in this case was a deacon. We need public preachers to take the lead in bringing the message of Christ to a needy and sinful world. And all through the ages the church has provided ordained men to lead out in this great work of evangelizing the world. It is interesting to trace through the Acts and the Epistles just how the church leaders of that day preached Christ to the people. They are helpful examples to all of us, both ministers and Christian workers of all kinds, as to how Christ may be preached effectively.

We find certain strains of thought running through all the recorded sermons of the leaders of the early church, as well as in their personal dealings with people who needed salvation. Of course they varied their messages according to the kind of audience they addressed. To the Jews they quoted liberally from the prophecies of the Old Testament, with which those to whom they spoke were familiar. When speaking to Gentiles they used a different approach, often referring to God as the Creator of all things. But they never deviated from the one grand theme of preaching Christ, crucified, risen, ascended, and coming again as the Judge of all people. Only in the case of Stephen's sermon before the Grecian synagogue in Jerusalem (Acts 7) was there no reference made to the resurrection, evidently because the speaker was taken out and stoned before he reached that point in his address. It will be a helpful exercise for all of us to go through the Book of Acts and note the sermons of Peter, Stephen, Philip, and Paul. If we learn how they preached Christ we will have a clue as to how the Gospel should be preached today, for people have the same soul needs now as they had then. The approach may need to be varied, but always we must bring the message of salvation through faith in the crucified, resurrected, ascended, exalted, and returning Lord.

There is much talk at times of the outmoded Gospel, of the need of a new message to suit the needs of the modern world. But all such messages, whether the social gospel, or some other gospel than the Gospel of Christ, are doomed to fail to meet the need of a sinful world. There is only one remedy for sin—the atoning blood of our Lord Jesus Christ; there is only one guarantee of a future life, the fact that the crucified Lord arose and ascended to heaven at the right hand of God; there is only one hope of a blessed reunion of all the saints, both living and dead, the second coming of Christ. These fundamental truths were the outstanding themes of the preaching of Christ in the times of the early church. They must still be the keynotes in our preaching today. Let us then be faithful in preaching Christ, no matter what our calling in the church, for we are all commanded to be witnesses, knowing that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

A Glimpse at Recent Church Statistics

The Mennonite Yearbook and Directory, just off the press, and reviewed elsewhere in this issue, contains much statistical and reference matter that will be of value to every one interested in the work and progress of the Mennonite Church. We shall cite a few that will be of general interest. The total membership of this body, sometimes referred to as the Old Mennonite Church, now stands at 58,758, an increase of 1,144 members which represents a two per cent gain over last year. The membership in the United States is 51,304, a gain of less than a thousand. These gains are nothing to cause great elation, and all of us will no doubt concede that they should be much larger. At the same time it is gratifying to know that in the face of a decline of interest in the work of churches in general, we are a growing body. Growth indicates life and health, but in the church only if it is spiritual as well as numerical. Statistics are indications of trends, but they can never measure the growth of the souls of men. The Lord alone keeps such records, and we trust that we need not be ashamed of what He has recorded about us as individuals and as a church during the past year.

The statistics for the Sunday school are also interesting. The report as given in the Year Book shows a total enrollment of 75,256 pupils and teachers, a gain of a little over a thousand over the previous year. The number of officers now stands at 2180, and the teachers at 6235, making a combined army of Sunday-school workers of 8415. The total mission offerings are given as $64,408.99, and the offerings for supplies at $31,851.52, a combined total of gifts from our Sunday schools of $96,260.51. It is at least of passing interest to know that nearly $100,000.00 go through our Sunday-school treasuries each year. All of this is in a total of 606 schools, 447 of which meet every Sunday in the year. Much other valuable information can be gotten by a detailed study of the table of Sunday-school statistics from which these figures are taken.

The summer Bible school report is also quite interesting and enlightening. 214 schools are reported, with an enrollment of 26,635. This movement, begun in a small way 19 years ago, has now reached an enrollment a trifle over a third of the total Sunday-school enrollment. The expenses are quite modest, averaging about 24 cents per pupil per term. In six years' time the number of schools has more than doubled itself. 2086 teachers engaged in service in the summer Bible schools held during 1940. This newer teaching agency of the church is indeed filling a large place in teaching the Word of God to the youth of the church and many who are from non-Mennonite homes.

A few facts about our missions may also be worth noting. There are 55 city and rural missions listed in the Year Book. This does not take in many of the mission Sunday schools, which in the Sunday-school report, are given as 122. The three foreign missions now have a combined membership of 2130, or about 3½ per cent of the total membership of the church.

We might go on and call attention to other facts and figures, but we trust we have given enough to cause you to get a copy of the Year Book and to study the progress and work of the Mennonite Church for yourself; and then to resolve by the help of God that you will do all you can to further the work, and the cause of the Lord which it represents.

To Our Readers

We are calling attention to a few things in this issue that we feel deserve some special mention. The story by Sister Anna W. Yoder, entitled "Let Thy Widows Trust in Me," is not fictitious, but is an account of a real life experience. It is refreshing to note that in these times when there is a prevailing sentiment that it is all right to take everything that one can get from the government or otherwise, there are still people who believe in the old-fashioned philosophy of life that we should earn our living, if possible, and then trust the Lord to bless our efforts. II Thes. 3:12. We suggest that you do not fail to read the monthly installments on the Seven Ordinances of the Church. There are those who say the church has but two ordinances, but we want to show the Scripture teaching on five additional ones that many churches do not recognize. We are indebted to our World News Editor, Bro. Derstine, for the deserved tribute to our departed missionary brother, J. D. Mininger. Be sure to read his interesting article. Note also the beginning installment of a new series of articles on "Literary Gems of the Bible," by John Umble, long-time professor of English literature at Goshen College. You will enjoy his evaluation of the story of Joseph, as well as his discussions of literary gems that are yet to come. Next month, the Lord willing, we expect to begin a series on a "Trip to South America," by S. C. Yoder, who visited our neighboring continent to the south last summer in the interests of the mission and relief work of the Mennonite Board of Missions and Charities. Be sure to read "Tragedy in the Wilderness" from his pen in this issue.

We close this talk to our readers by thanking all of you again for your fine support of our work on the Monitor. We have now reached the high peak in our circulation of over 6300 copies, which is a larger subscription list by 500 than any point reached before the years 1940 and 1941. We have enjoyed a net gain of over 300 subscribers during the past 3 months alone. We welcome these new readers into our Monitor family and trust that the printed messages which we bring to our constituency from month to month may be the means of building up spiritual lives and of helping others better to serve the Lord in the church and her institutions and agencies. Remember the work in your prayers.

Christian Life

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

II. The Communion

By M. J. Brunk

The Communion, or Lord's Supper, is one of the great sacraments of the Christian Church. We are glad for this helpful discussion of its import and significance.

The Authority for Its Observance

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28).

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many" (Mark 14:22-24).

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20).

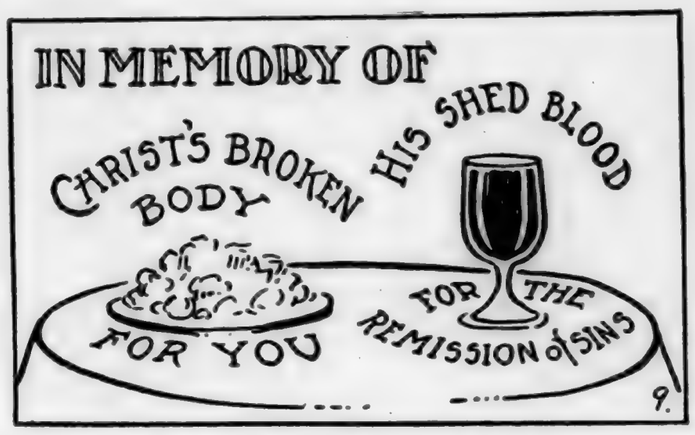
"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (I Cor. 11:23-25).

The above scriptures directly refer to the Lord's supper or the communion. The authority for the observance of the communion, therefore, rests directly upon scripture, and particularly upon the teaching of our Lord who instituted it. The disciples were commanded to teach all nations to observe all things whatsoever Christ had commanded them. Matt. 28:19, 20. That our Lord intended the communion as a divine institution to be observed continually is clear from the express statements of scripture, "This do in remembrance of me," and "Ye do shew the Lord's death till he come." We are therefore under obligation to observe it until His second advent. There is continual need of a proclamation of Christ's expiatory death in the ears of men. The benefits of His death to His people, necessarily assumes that the memorial of that death should be observed as long as Christ is absent, in body, from His Church.

The Elements Used

The scriptures state that Jesus took bread and blessed it, and brake it, and gave it to the disciples. "For as oft as ye eat this bread." . . . "Whosoever shall eat this bread.". . . "He also took the cup and gave thanks, and gave it to them saying, Drink ye all of it." "For as often as ye . . . drink this cup." Bread and wine are the elements used in the observance of the communion, because these are the simple corporeal materials employed as symbols of the body and blood of Christ. Our Lord expressly stated, "This is my body." The Apostle Paul (I Cor. 10:16) said, "The bread which we break, is it not the communion of the body of Christ?" The bread is a symbol, not merely of Christ's body, but of His body broken for us. The breaking of the bread is therefore an essential part of the service. The Apostle Paul further stated, "For we being many are one bread, and one body: for we are all partakers of that one bread." The bread, being composed of many grains and many particles of flour, is a fitting symbol of the unity of believers.

Our Lord said in reference to the cup, "This cup is the new testament in my blood, which is shed for you." And, "My blood . . . which is shed for the remission of sins." The wine is therefore a symbol of the blood of Christ. As the fruit of the vine was crushed in order to obtain the wine, so the blood was a result of the breaking of His body. There is also the element of unity in the wine which is made from many grapes and has a unity in the cup.



BY CHRIST REDEEMED

By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord,
Until He come.

His body broken in our stead
Is shown in this memorial bread;
And so our feeble love is fed,
Until He come.

His fearful drops of agony,
His life blood shed for us we see:
The wine shall tell the mystery,
Until He come.

And thus that dark betrayal night,
With the last advent we unite—
The shame, the glory, by this rite,
Until He come.

Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word,
The Lord shall come.

Oh, blessed hope! with this elate,
Let not our hearts be desolate,
But strong in faith, in patience wait,
Until He come!

—George L. Rawson.

The Design or Purpose

The communion is a memorial of the death of Christ, and of His atoning sacrifice. The importance of those events which procured our salvation makes it imperative that they should be held in perpetual remembrance. Our Lord accompanied the institution of the communion with the command, "This do in remembrance of me." And the apostle stated, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." It is human nature to forget. As a constant means of directing our memory back to Calvary our Lord instituted the communion.

In addition to calling to remembrance the suffering and death of our Lord the communion bears testimony to the world of the expiatory death of Christ. Every communion service is a reminder and a call to the unsaved to avail themselves of the benefits of Christ's death.

The communion also expresses fellowship of the believer with Christ. In it we avail ourselves of and share in the sufferings of Christ. In I Cor. 10:16 we read, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Our Lord said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). In the communion the believer in partaking of the bread and the wine partakes of those symbols which represent the body and blood of Christ. The communion therefore expresses the union of Christ and the believer. Christ and true believers are one, so that Christ lives in them. Gal. 2:20. He dwells in them, His life is their life, and because He lives, true believers shall live also. John 14:19.

In being thus united with Christ, believers become one body, in a mystical sense. The communion is therefore a bond of union of believers. "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). As the bread is composed of many grains and particles of flour, kneaded together and baked into one loaf, "so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). The Holy Spirit in His body, the Church, and in each believer, constitutes them one. They have one principle of life. We are the body of Christ and members in particular. I Cor. 12:27. God's people are so bound together that if one member suffer, all the members suffer; and if one member be honored all the members rejoice. I Cor. 12:26.

The Giving of Thanks

The giving of thanks is so closely connected with the communion as to form an important part of the service. In giving thanks for the bread and wine we recognize

God as the giver of material blessings and thank Him for the same. But much more do we thank God for the gift of His Son, whose death we commemorate. We thank the Son that He was willing to come to earth, to suffer, and to die as a sin-offering in our behalf. It was the great love of God that sent the Son. It was the love of the Son for men that made Him willing to die that men might be saved. Indeed we should give thanks for the expiatory death of Christ.

The giving of thanks prepares our hearts for the solemn observance of the communion. It also affords the opportunity of asking God to prepare us for the solemn occasion, that we may observe it properly.

Qualifications for Observance

The communion is for believers only. Those who come to the table of the Lord thereby profess their faith in Christ and His atoning work. The apostle informs us of the impossibility of partaking of the cup of the Lord, and the cup of devils: and of the Lord's table, and of the table of devils. I Cor. 10:21. In I Corinthians 5 Paul urges the church to exercise discipline that unworthy members be excluded from the communion. He says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (verse 7). It is therefore the duty of the overseers of the church to warn all who come to the communion, and to exclude those who act unworthily of their Christian profession.

But the best of God's servants are not able to judge the heart. The apostle directs a warning to individual members. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:27, 28). Notice here the responsibility for self-examination. In verse 29 the apostle warns, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." In order to observe the communion properly we must recognize the holiness of God's Son. We must believe the record which God has given of His Son. We must believe that Christ died for our sins. We must have faith in Christ and in the communion which He instituted, and which we observe. "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:8).

Harrisonburg, Va.

THE CHRISTIAN LIFE AS MANIFESTED BY SEARCHING THE SCRIPTURES

By Olive Yoder

The writings of the Old and New Testament are called the Scriptures, the Bible, or the Book. They contain the whole will of God necessary to be known for our salvation. They contain that wisdom which is far above all the wisdom of the world. They were inspired by the Holy Ghost. They were penned by the most excellent of men for wisdom and holiness. They are most perfect, pure, deep, and immutable and contain all things necessary for faith and practice. No other writings or scriptures bring such glory to God, or have such an efficacy in converting a soul, for the Bible is the inspired Word of God. Locke said of the Bible, "It is one of the greatest blessings bestowed by God on the children of men. It has God for its author, salvation for its end, and truth without any mixture, for its matter. It is all pure, all sincere; nothing too much, and nothing wanting." Scholars may quote Plato in their studies, but the heart of millions will quote the Bible at their daily toil, and draw strength from its inspiration, as the meadows draw it from the brook.

Today the Bible is a very common book to us. There is scarcely a household without a Bible, and in our homes, every member of the family owns his own copy. We know that it is the sacred Word—that it was given to us by God, and yet do we really deem it such? Do we ever stop to consider that the Bible was not always as we have it today—was not always in its present form, that once it was not a common book, easily accessible by all? A brief résumé of the history of the Bible might lead us to a greater appreciation for it.

A beginning of the collection of the Scriptures was made by Moses, when he commanded the Books of the Law to be placed beside the Ark of the Covenant. Joshua and Samuel followed his example. In the course of time the prophetical histories and prophecies were added. Hezekiah appointed a commission whose task was to collect the Psalms of David and Asaph, and the Proverbs of Solomon. The formal conclusion of the Old Testament is not known, but it may be assumed that Ezra, the scribe, was the last to undertake the collection of additional scriptures. Historical evidence would indicate that it was concluded about 300 B.C.

But, you may ask, how was it decided which of all the religious writings of that time were scripture, and belonged in the canon of the Bible, and which did not? This was indeed a tremendous task and took a great deal of thought and consideration. The Jews finally decided that a book belonged to the canon:

1. If it conformed to the law of Moses.
2. If it was written before the reign of Artaxerxes, 424 B.C.
3. If it was written in the Hebrew language.

The canonicity of a New Testament book was decided as to whether:

1. It was in harmony with the teachings of Christ and His apostles.
2. Christ was the center of the book.
3. It was written during the apostolic period and was of apostolic origin.
4. It had the almost general approval of the early church.

The first copies or manuscripts were written on papyrus with a metal pencil. Both Old and New Testament manuscripts did not possess any titles, chapters, or verses, and were originally written in uncials or capital letters, without any division of words and accentuation. Hence the work of copying manuscripts was a very difficult one. Every word and letter had to be counted so as to ascertain whether there had been any changes made on the original. And yet with all the precautions, and rigid rules there was still the possibility of errors creeping into a text. The invention of printing was a wonderful help in making new manuscripts.

Thus our Bible was preserved, but its content could be conveyed to those who spoke different tongues, only by means of translation. In the year 600, the Bible was found in 8 languages; in 1500 in about 24; in 1600 in 30; and today in approximately 400, with portions of it in over 1000. There is hardly a language existing today in which at least portions of the Scriptures could not be read. Detailed accounts of the translations, the toils, sacrifices, and dangers involved read like a fascinating romance.

When we consider the many different men who had a part in putting our Bible into its present form, the perils of the hundreds of years through which it has been preserved to us, the Bible becomes more sacred to us, and our eagerness is increased to study the Bible thoroughly.

We are commanded to study the Bible: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15), and "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

John Quincy Adams, our sixth president, said: "I speak as a man of the world to men of the world; and I say to you, Search the Scriptures. The Bible is the book of all others to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted, unless by some overruling necessity." Jefferson said, "I have always said, I will always say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." Hamilton said, "The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there."

But how study the Bible effectively? A loving trust in the Author of the Bible is the best preparation for a wise and profitable study of the Bible itself. A man may read the figures on the dial, but he cannot tell how the day goes unless the sun is shining on it; so we may read the Bible over, but we cannot learn its purpose till the Spirit of God shine upon it and into our hearts.

There are different methods which we may

(Continued on page 95)

MISSIONS

J. D. MININGER, PASTOR, MISSIONARY, EVANGELIST, BIBLE TEACHER, AND WRITER

By C. F. Derstine

Bro. Mininger is gone, but his memory will be fresh in many minds for a long time to come. We can no longer enjoy his sermons and articles and friendly contacts, but his influence lingers with us. We are glad for this intimate write-up of his life by one of our associate editors.

In the early days of the "New Year," 1941, the telegram informing of the sudden death of our brother, intimate friend, and cousin, "J. D.", by which letters he was affectionately known, produced in us a profound silence, and left us with an aching void. Words are inadequate to tell the deep respect and love with which we esteemed him.

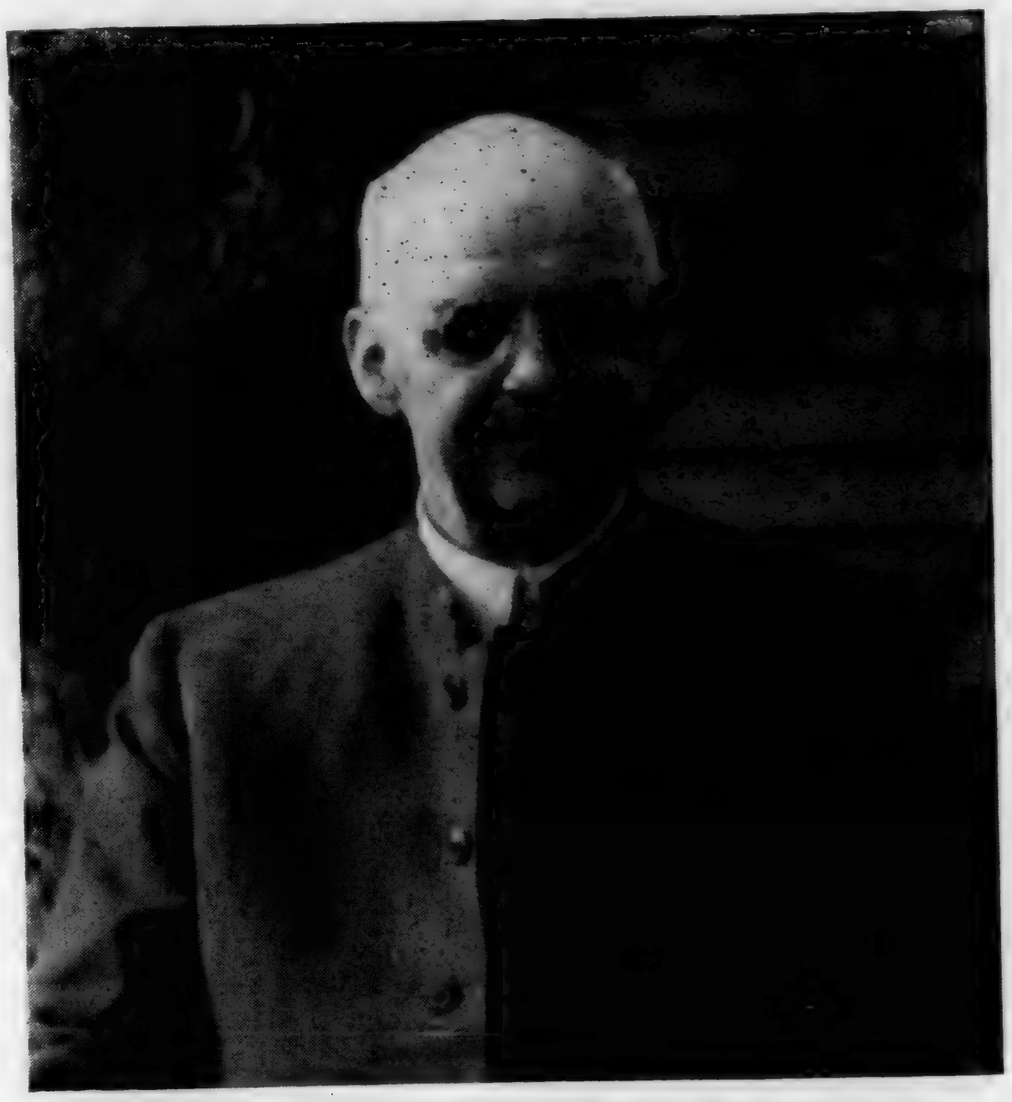
As he was seated at the family table, Friday evening, Jan. 3, first came a severe heart attack, then the hospital, then in twelve hours the presence of the Lord. It was probably the way he would have preferred to go and for which he undoubtedly was ready. He had probably been doing, like an aged sister when informed of the seriousness of her condition, who said, "Don't be afraid to tell me about my condition. I know I am seriously ill. That does not bother me. For years I have been living with **this time** in view."

His last day was engaged in his usual round of ministry—telling of the grace of God to sinners, and ministering to the poor and the unfortunate. Part of the day was spent in study, and among his papers was found the outline for the Sunday morning service. His sermon theme was very suggestive, **"Beginning the Year with God."** This he did in a very real sense.

One among those close up in the family circle wrote, "Had father known on Friday morning that it was his last day, I believe he would have done no differently than he did." Such is the best kind of preparation for the coming of the Lord, or for the homegoing of the Christian to be with the Lord.

The official church organ, the "Gospel Herald," contains the notes concerning his birth, life, death, and burial. Consequently, we pass over much of these details, except that the funeral was conducted in accordance with the life and spirit of our brother in Christ. The songs were suggestive of the deep spiritual life of our late brother: "Sitting at the Feet of Jesus," "The Lily of the Valley," "Jesus, Rose of Sharon," "The Unclouded Day," "The Eastern Gate," "Marvelous Grace," and "One Sweetly Solemn Thought." They were among his choice selections.

The object of this article is not to record the passing, but rather the service rendered during a useful lifetime. We want to write some of those things into the literature of the times, so that if the Lord tarry, others will learn to know and appreciate him whom we have loved so greatly.



J. D. Mininger, Superintendent of the Kansas City Mission, who passed into the presence of the Lord Jan. 3, 1941

I. As a Person

To really know Bro. Mininger was to love him. He sought to live what he preached in the pulpit. His inner life was rich and fragrant, made so by his moment by moment fellowship with Christ. Christ's indwelling to him was a reality. He was good-natured, even to his enemies, of whom he had few. He had a fund of quiet good humor which he exhibited at its best among his friends. His religion was not of the theoretical kind, but it was constant, earnest, and sincere. His love for, and interest in, his family was one of the finest traits of his life.

Perhaps, one should not say of him, nor any man, what the explorer Henry M. Stanley said of the missionary David Livingstone: "God grant if you ever travel to Africa, you will have as noble and true a man for your companion as David Livingstone. For four months and four days I lived with him in the same house, or the same boat, or in the same tent, and I never found any fault in the man. My days have been spent in Elysian fields; otherwise why should I so keenly regret the near approach of the parting hour? Have I not been battered by successive fevers, prostrate with agony day after day, lately have I not raved and stormed in madness? With Livingstone I never had a cause for resentment, but each day's life with him added to my admiration for him." This indeed has been my experience; the hours and days spent together have been quite a few through the years. Our boyhood homes were just across the street from each other. Our friendship has extended through the years. His companionship will indeed be greatly missed.

II. As a Worker

"J. D." worked on the farm and at other vocations in life, with only moderate results; he only became successful when he found his real place in life, and that place was well filled. The discouragements, which the writer knows real well, were many, and the incline steep, but he made the grade. Through his labors of many kinds, he was well known, a church-wide figure. From his early days he was industrious; this same spirit characterized his life until the last hour.

His work was manifold. He was known as a missionary, pastor, writer, evangelist, Bible teacher, and a member of important committees in work of church-wide moment. One of the perils of persons who have ability and who hold responsible positions is indolence. Intellectual vigor, quick-wittedness, readiness of speech, and other powers may easily be snares. He often toiled long hours, reading, outlining sermons, and making painstaking revisions.

At reading, writing, dictating, and preaching he toiled many hours, and this in spite of physical infirmities the last years. His filing system is an example to other workers and ministers. He made good use of the abilities of his workers in filing the best material, and putting it away in good form.

III. As a Benefactor

He was not only a "well-wisher," but a **"well-doer."** His pity was practical, and far-reaching. He never said, "Be fed," or, "Be warmed." When the means were within reach he helped others. He was a genuine friend to the poor and the unfortunate.

He was deeply interested in the orphan child, and was one of the prime founders of the Orphans' Home, Kansas City, which has ministered needed help to many. This interest continued until the close of his life.

His generosity reminds one of what a biographer wrote of Charles H. Spurgeon, London, England, who also was known as a benefactor. "He was so generous to beggars that he was known among them as "Soft

Tommy." When he was told this, he replied that he would rather be remembered as "Soft Tommy" than as "Hard Jack." The time, interest, and labor expended on others would have enriched his own treasury quite a bit. He was truly laying up treasures in heaven. He often spoke of that "bank," where neither "moth nor rust doth corrupt, and where thieves do not break through and steal."

The range of his letter writing none but the Lord know, but it was large, including letters of friendship, of personal greetings on holiday seasons, of encouragement, of suggestion on occasion, and of information. Letters which contained business considerations were filled with spiritual nuggets, inspiration, and challenges.

IV. As a Promoter of Education

Few, perhaps, think of "J. D." in the role of an educator, yet such he was. In his early days attendance at school was not compulsory; elementary education was not a state charge. Educational pursuits were expensive. The only degree he ever attained, if the writer is correct, was a conferred, "B. A." that is, he was **"born again."** And, from that hour he began to draw from the vast storehouse of "wisdom from above." God gave him liberally, and he was not puffed up by it.

He was interested in higher education in our church colleges. His labors at Hesston College are widely known. He frequently spoke at other schools, such as Goshen College, and Eastern Mennonite School. His family was given the benefits of college training. He himself was a member of the Educational Board of the Mennonite Church at the time of his death.

His educational interests took on many forms. First, he was a pioneer of week-day Bible schools in connection with the public schools. The one at Kansas City is outstanding and very successfully conducted, thanks to his supervision and the excellent work of a consecrated staff of teachers.

The Kansas City Mission is well known for its distribution of wholesome Christian literature among people, near and far. This work has been continued for many years, and is still flourishing.

V. As an Author

We have just referred to "J. D." as an author, and while many people know of his sermons, few know how much he wrote. The output does not leave us gasping, but for as busy man as he was it is impressive. He did his share in the enrichment of the whole Mennonite Church, in the refreshment of saints.

He is known as the compiler of choice selections of Scripture which were published as **"Victory Verses."** His writings on **"The Victory Life"** were large, and largely used, both through church periodicals and tracts.

His chief contribution and the book by which he will be remembered, was his best piece of work, a mission study text, which was well received and has been widely used—**"Exalting Christ in the City."** That book will be a lasting memorial.

Through his writings he made known to thousands, **"The Man Who Reads With His Tongue,"** William McPherson. They were warm friends, and brethren in Christ. He never tired of telling how this man, whose eyes are out and whose both arms are off, so loves the Word of God, that he has trained himself to feel the raise of the letters on paper, and who reads the Word of God with his tongue. His lips were not sensitive enough for the "Moon" raised type, so he tried the tongue. No one can measure the joy that was his as quickly he learned to discern the differing shapes of all letters, with the various added signs, and then ran his tongue along the lines as they registered the wonderful Word of life on mind and heart. Instead of being gloomy and morose, the Lord has gilded his life with His presence. In all this our brother greatly rejoiced.

VI. As a Minister of the Word

This was his chief business. Everything else was secondary. This he enjoyed doing. It was his chief delight. Preaching Christ, and His saving Gospel was to him a constant thrill. He went into the pulpit like an ambassador, with a message to deliver, from high heaven.

To him the "name of Jesus was so sweet," and he loved "its music to repeat." He truly magnified the Lord. To preach Christ was the zenith of his ministry. Whatever mistakes he made as a Christian, or as a minister, he never made the mistake of obscuring Christ. Men in hearing him preach never needed to say, "Sir, we would see Jesus."

It is rather striking that two missionary friends of his and mine informed him as a young man, while living and working in Philadelphia, that he had better go back to the country, that God had not called him to any special service. They suggested that he ponder the story of a certain youth who said he had a vision, and saw three letters in the skies, standing in bold relief **"G. P. C."** This he interpreted to mean, "Go preach Christ." Later, he was informed that it meant, "Go plow corn." He did not allow this thrust to sour him, or challenge his interest in Christian work. Happily, those workers, now gone to heaven, graciously took back what they had said earlier, and recognized the call of God to the young man, and gave him their prayers, interest, and financial support. It was his and the writer's privilege to receive, on the same evening, beautiful leather club bags. In his was a note recalling what they said earlier, and a substantial gift besides.

Quoting the editor of the Monitor, J. L. Horst: "He was a preacher of considerable ability and knew how to preach to touch the hearts of men when he proclaimed the Gospel. He was a personal worker who knew how to reach people and to deal with their problems. His services as an evangelist were in demand throughout the whole church. He was positive in his stand for Christ, and one always knew where to find him on the issues that faced the church."

At the close of his life, and the close of this article, an interesting sidelight might not be amiss. Bro. Mininger had deep convictions, and quite early confessed Christ, requesting baptism and membership in the Church. This was quite contrary to the usual practice of the times. At that time no young boys and girls were received into the fellowship of the church in his home community.

After some reluctant consideration, he was instructed, baptized, and given the right hand of fellowship. After baptism, the aged bishop, not too well convinced of the rightness of baptizing one so young, said, "Von des Buvle yetz yust aushalt" (If this boy only holds out faithfully). Sometimes, when he and the writer were together, discussing the yesterdays of life, he referred to this doubtful reception, and would rather strikingly remark, "Ya, des Buvle het net aushalte kenna, aver der Herr hot ihm fiel geholfa." Translating this graphic Pennsylvania Dutch language, "Yes, this youngster could not hold out faithfully to the end, but the Lord greatly assisted him." What a testimony to the divine faithfulness! The writer will always be profoundly grateful for what the Lord did for, and in, and through his brother-in-Christ beloved, J. D. M. "Thou shalt be missed because thy seat will be empty." Farewell, not good-by, until we meet in the morning, when the shadows shall all have flown away, and we shall meet inside the gates, before the throne, to praise the God of all grace, who saved us, redeemed us, kept us, satisfied us, and glorified us together with Christ.

The family and the church at large will miss him. The Wesleys—John and Charles—made a marvelous contribution to the cause of Christ, to the Church of God, and the nation of England. Their bodies were interred with the great in Westminster Abbey. The tablet to the Wesleys contains these inscriptions:

"The best of all is, God is with us."
"I look upon the world as my parish."
"God buries His workmen, but carries on His work."

Like the Wesleys, "J. D." will be missed, but our faithful God will see to it that some one **carry on** the work he has laid down.

Kitchener, Ont.

THE HUMAN TOUCH

A visitor to a glass manufactory saw a man molding clay into the great pots which were to be used for shaping the glass. Noticing that all the molding was done by hand, he said to the workman, "Why do you not use a tool in shaping the clay?" The workman replied, "There is no tool that can do this work. We have tried different ones, but somehow it needs human touch."

There is much of the Lord's work that likewise "needs human touch." The Divine Hand would have been too glorious, too dazzling, too bright, if it had reached out of Heaven to help, to lift and save, to wipe away tears, to heal heart wounds, to be laid in benediction on the children's heads; and therefore God took a human form, that with a human hand He might touch the sinful and the sorrowing. And now that Christ has gone away again into Heaven, He does not reach out of the skies that glorified hand to do His work of love in this world, but He uses our common hands—yours and mine—sending us to do in His Name the gentle things He would have done for His "little ones."—Publisher Unknown.

BUILDING WORK IN AFRICA
II

By C. M. Ferster

This is an interesting sequel to an article on the same subject published some time ago. Bro. and Sister Ferster are now on their way to America for a furlough from their strenuous service on the African field.

In this article we shall begin with the building work as it relates itself with our Mission buildings. We missionaries are much more careful than the natives when it comes to selecting a location. In fact, the first step taken when a certain field or district is under consideration for occupancy is to bring it before the Lord that we may ascertain His will in the matter. Secondly, we carefully study the population and what mission societies may have already opened work among these people. Next in order may be a contact with the proper government officials; then a visit is made to the district at which time the native chief is contacted and his permission sought. Then steps are taken to find a suitable location, and in so doing a few points are kept in mind: first, that we be centrally located in regards to the population of the desired district; second, that the location be on an elevation rather than along the shores of the Lake, or along the banks of a river, since the mosquitoes are usually more abundant at such locations, hence malaria fever; third, that the location be within easy reach of a highway.

The Dr. Mack House under Construction at Nyabasi

Now as the location is chosen a drawing of the plot of ground needs to be made, showing the exact location and the approximate size thereof. This is presented to the government authorities for their approval. Then a cash deposit is made, which is intended to pay the surveyor and the other necessary government fees. These plots of ground are not purchased from the government but are given to the Mission as leaseholds. Thus far each plot has been granted a lease for 99 years.

We are now ready to have some house plans drawn. As folks have likes and dislikes in this respect, it is usually left to the party who will first occupy the house to draw the plans, with the understanding that such plans be submitted to the entire mission group for criticism, which sometimes results in a request for revision or a new set of plans. Then comes the placement of buildings on the compound, which again is not a one-man job, as on all our compounds we plan to have at least two dwelling houses, a garage and workshop, a church, a school, besides medical buildings in places where doctors are stationed. This work needs careful consideration.

Now as we get ready to occupy a plot in order to establish a mission station we naturally think of building materials and usually one of the first items on the list is corrugated metal roofing. This is used in a number of ways before it is placed on the roof. In many cases it was used to build our temporary living quarters until such time when more permanent housing is ready. It is also used to cover mud bricks in case of rain. The day of moving to a location is usually a busy one, as the plots of ground are usually quite in the rough, sometimes well set with thorn trees and other bushes, or with tall grass. As a rule the day is far spent when we arrive on a new location with equipment and supplies. This is sometimes due to long distance traveling; then again it takes quite some time to get the necessary supplies and equipment packed and loaded, which often makes it late when the trip is begun. After the temporary living quarters are constructed there is usually an ample supply of natives on hand asking for work, and as their names are duly registered on the labor record they are told to be present each morning at 7:00 at which time the roll will be called, followed by a devotional period. All those who are late for roll call shall be forgiven if they are late only twice in the entire month, but in case any one is late three times during that month it is understood that he brings either a five gallon tin of water or a load of wood on his head as his fine. This plan seems to work satisfactorily.

The men are now put to work. Some start making mud bricks; others carry stones to the location of the first house, while still others begin digging trenches for the foundation walls. The brick molders are required to mold from 150 to 220 bricks in a day depending on their experience and material. The men who carry stones are required to carry a cubic yard for a day's work here at Nyabasi, where the stones are only about 100 to 150 yards away. And those who carry water for the brick making are required to carry 45 gallons per day, the distance being about one half mile. The wages for the unskilled workmen (at the present rate of exchange) are a bit less than six cents per day (U. S. money.)

The mason work on the stone foundation walls is now begun (and here you will readily understand why it is not practical to have basements under our houses). There needs to be a stone foundation wall under every partition, as the partitions between the rooms are made of sun-dried bricks, and with few exceptions these walls are the same thickness as the outside walls, hence the weight of the bricks in a house, 35 by 35 feet, is about 100 tons. As the stone foundation walls are completed the native workmen are then instructed to fill up every room with stones or ground to the level of the top of the stone walls. As this is done the cement forms are put up around the outside wall only, and then there is usually about one week of real hard work on the program, that is, to lay the four-inch concrete floor for the entire house. Each day's work is covered with sand the following morning, and water is being sprinkled on the sand to keep the cement from drying too rapidly. In a few days the cement is firm enough to allow us to walk on it; then the door frames need to be set and fastened.

Now we are ready to begin laying bricks. This needs close supervision, although we have a number of natives who are able to do this work quite well, but the missionary needs to build up the corners and keep the lines to their proper places. As we reach the top of the fifth or sixth layer of bricks, which may be about thirty inches above the floor level, the window frames need to be set and fastened, which work is usually not entrusted to natives. The brick walls are built to the height of about nine feet. Next in order, the wall plates are put on. The outside pieces serve as rafter plates, while those on the top of the partition walls are also used as nailers to which the ceiling supports are fastened. These plates are fastened to the wall by irons or very heavy wire, which is built into the walls.

We are now ready for the roof structure, which is usually constructed of sawed lumber of 2x4, 2x3 and 2x6. The roof nailers are 1x4 or 2x2, and as all of our dwelling houses have corrugated metal roofing the roof nailers need not be close together. The putting on of a metal roof under a tropical sun is a warm job, to say the least, and the writer has experienced unpleasant sunburn while engaged in this work. This is also a place where sun glasses are appreciated. The inside plaster work may now be started. This work is all done by trained natives. The formula varies quite a bit, but commonly it is a mixture of about three to four parts of sand to one part of ground taken from a large ant hill. This, plastered on the inside walls, usually gets nice and smooth and reasonably firm, although

The Same House Ready for the Outside Plaster

it would not be advisable to hang wall paper on these walls.

There is not so much inside carpenter work to the finishing of our houses, other than doors, windows, celotex ceilings, and cupboards. There are facing boards put around the window frames, but no washboards put against the walls next to the floor. In order to protect the plaster next to the floor from being ruined during the scrubbing of the floors there is a strip 4 to 6 inches wide next to the floor, where hot palm oil is applied.

The same plaster formula is used on the outside of the house, and all of the outside is plastered smoothly. Then as soon as the plaster is dry enough a native paints the outside of the house with hot palm oil to waterproof the walls. This palm oil is shipped into these parts from the Belgian Congo and costs about $3.00 per five-gallon tin, and one such tin covers about 500 square feet. After this palm oil is properly dried on the walls, which may take nearly a month, the house is whitewashed. This is also done by natives. And it has proved to be profitable to mix about one pound of glue to about ten gallons of whitewash. This keeps it from rubbing or washing off so freely. The porches are screened with a fine mesh screening, so as to keep most of the mosquitoes on the outside during the rainy season. During the dry season there are very few mosquitoes, and a number of our missionaries sleep without nets. We must not forget to mention spouting for the purpose of leading the rain water from the eaves of the roof to the tanks or cisterns, as this is the preferred drinking water.

It may also be interesting to you to know that nearly all of our houses are finished with practically knotless cedar lumber. This includes the door frames, doors, window frames, sash, etc. We do not paint the inside woodwork; instead we use linseed oil, which makes this red cedar look quite pretty. It might seem as if we were using costly material, but the cedar is purchased direct from the saw mills in Kenya, and is about as cheap as any lumber we have used thus far. We also have used this cedar to make furniture, and it serves the purpose quite well, although there is another variety of wood called "maninga," which is preferred for chairs and all furniture which needs to bear strain, as it does not break nor split as easily as cedar. This "maninga" is a product of the southern part of Tanganyika and resembles the American walnut, but it is more costly than cedar.

Musoma, T. T., East Africa.

TRAGEDY IN THE WILDERNESS

The Last Trek of a Mennonite Refugee

By S. C. Yoder

Bro. Siemens traveled far in his flight from a land where God is disowned and atheism is actively promoted, but he has now taken his last great journey to a country where "the wicked cease from troubling: and . . . the weary are at rest."

In the Relief Notes of the January 30, 1941, issue of the Gospel Herald, one finds these tragic words, "Your representative Siemens has died." Brother Jakob Siemens was the South American member of the Corporacion Paraguay and represented the interests of the Mennonite Central Committee in its dealings with the refugee settlers in the Chaco.

Late in the evening of August 3, 1940, the writer of this article accompanied by Nelson Litwiller of Bragado, Argentina, arrived at Philadelphia, the central village and capital of Colonia Fernheim, where we were ushered into the clean, restful, white-walled rooms of Brother Siemens' home. He was one of the many refugees who sought to find a haven of peace in the wilds of Paraguay where he would not be disturbed by marauding bands of Soviets who terrorized villages, plundered people of their possessions, and tried to force them to give up what was of higher value than all earthly things—their faith and their culture.

Twenty-five years ago Brother Siemens, together with the rest of the Fernheim settlers, lived in Russia whither their ancestors migrated one hundred and fifty years ago to seek the liberty of faith and worship which their conscience always demanded. Here, in the Mennonite settlements of Southern Russia as well as those of Siberia, they prospered and became the leading producers of grain and livestock in all that vast empire. Some internationally known varieties of staple grains were developed by them, as was also a distinctive breed of dual-purpose cattle which became famous all over Russia as "The Mennonite Red Cow." Their banking institutions, charitable homes, schools, and industries were among the best in the country.

Then came the World War, during which the armies of the Czar were defeated on every battle front. With the close of the year 1916 disaster stared the nation in the face on every side. Finally came the eventful night of March 16, 1917, when the Czar of all the Russias abdicated. Then the monarchy fell and the dynasty of the Romanovs came to an end. No one could foresee the mighty upheaval that was about to take place. Changes were in the offing which were to uproot whole groups of people and to carry them afar to strange lands.

During the weeks and months of wrangling and lawlessness following the Czar's abdication, when broken Russia was groping its way to a new order of life, the Mennonites continued hopefully at their tasks, confidently believing that out of the existing chaos and turmoil there would rise some form of government that would make possible their continued existence in the land of their adoption.

In this they were doomed to disappointment. In this crisis the royalty faltered while other contending rivals struggled for authority. As a result the government finally landed in the hands of the Bolsheviks, with Lenin at its head. Then followed one blow upon another. The dissolution of the Mennonite religion and culture, the famine, persecutions, confiscations of property, banishment, imprisonment, and murder followed, as well as all the horrors that flow in the wake of a revolution when a civilization that grew out of Christian ideals and culture falls before one that disowns God, banishes Christ, and denies the soul the right to seek its peace at the fountains of divine grace.

It was during and following those terrible years that Mennonites, as well as all other Christians, experienced and witnessed tragedies and atrocities that no language can describe. As a result, the one great desire of their soul was to get out of the country into a land of peace. During these years some twenty-five thousand migrated to Canada. Then the doors of this haven closed. Canada would admit no more, and Russia allowed none to leave. Then came Lenin's death and Stalin's accession, the inauguration of the "five-year plan," the destruction of churches, and a tremendous movement to wipe out every thought of God from the minds of the people.

It was in the midst of these most trying years that fifteen thousand stormed the gates of Moscow demanding permission to leave the country. Three thousand were allowed to enter Germany, the rest were sent home across the bleak, wintry steppes, in box cars, trucks, or trains. Many of them perished on the way. Others escaped under the cover of the friendly night into strange countries which bordered their homeland from whence they made their way to various parts of the world where they are beginning life anew.

The leader of one of these latter groups was Jakob Wilhelm Siemens, whose death was so recently recorded in the relief notes of the Mennonite Central Committee. One dark night in midwinter of 1931, two whole villages of Siberian Mennonites escaped in sleds across the frozen waters of the great Amur River and landed in China. Just a few months ago while in his home, Siemens related this experience to me and described the anxiety that held them tense as their throbbing hearts kept time with the pounding hoofs of the horses that carried them to what they hoped would be a place of safety.

But their troubles were not at an end. In China they fell into the hands of the police, and they were imprisoned until they could secure permits to remain in the country. Then followed a most heart-rending journey to Harbin, Manchuria, during which "birth and death, hunger and freezing, murder and plunder" were their daily lot. As one listens to their experience he wonders that any of them are alive or sane.

At Harbin they were received by their friends—a group of fellow refugees from Russia. But their stay here was temporary. China was having trouble with Japan. It did not wish to incur the displeasure of her neighbor to the north by becoming a harbor for her dissatisfied citizens who were crowding across the border to get away from Soviet rule. Hence great pressure was brought to bear upon them to leave the country. For a time it appeared that they must return to Russia and to death, when suddenly the way opened for them to join

(Continued on page 89)

Our Home Circle

IDEALS FOR A CHRISTIAN HOME

By Laura Metzler

Home Is the Oldest Visible Institution

God instituted the home after the creation of man, male and female. His creation of man was in His own image, after His own likeness. God blessed them, male and female, and said unto them, "Be fruitful and multiply and replenish the earth." Thus husband, wife, and children constitute the home.

The pleasantest, sweetest, and happiest place on earth to each of us is home. A Christian home is one where Christ dwells with husband, wife, and children. Christ is the Head of the home and every one is submissive to Him in all things. What a pleasant place of abode when Christ is our Leader, and Counsellor, and we can go to Him with all our problems of home life!

The First Aim

The first aim of the home should be to have Christ as the Head. Every husband in starting a home should make the wise choice like Joshua, "As for me and my house we will serve the Lord." All homes where this decision is made are really Christian homes, and the blessings of God rest upon them. "When homes are ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element." "The true Christian home is God's flower garden in which the soil is enriched with love, the seed sown with carefulness, the plants watered daily with kindness, causing the buds to come forth at the proper time opening into beautiful, fragrant blossoms which enrich and beautify both earth and heaven."

The Greatest Ideal Is Love

True love must reign in a Christian home. Not the cold, shallow, so-called love of the world. Such a love cannot stand through all the sorrows, cares and trials that are sure to come sometime in every home. If we want to keep our homes true, pure, Christian homes, they must be founded and built upon that love which is eternal, which is from beginning to end, the Love of God. Love is the power that moves the universe. Love is the element that makes an ideal Christian home.

First and greatest is the love of each member for his Heavenly Father. Nothing should be greater than the love we have for God, our Creator. The second in greatness is that pure, sacred, self-sacrificing love that exists between husband and wife. Next is that sweet understanding love between parents and children of the home. With such love existing in the home we have a picture of real beauty, for love is beautiful, and only with such a love existing can the real beauty of the home life be seen.

Prayer and the Study of God's Word

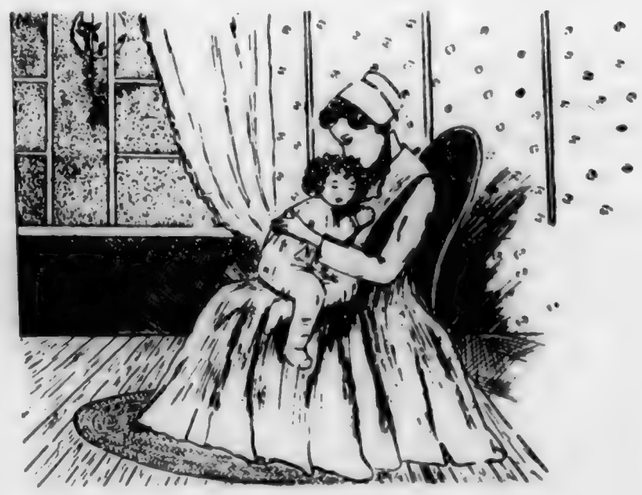
Prayer and the study of the Word are very important in making an ideal Christian home, for that is the avenue through which we learn to know God and His will concerning our lives. In the home, daily family worship will, for a season, crowd out the natural and domestic duties and help each member to feel the nearness and greatness of God and His love. Father, mother, and children gathered together in Bible study and prayer is a picture that will ever be painted on the minds of the children that go out from that home.

The prayers of the husband for the wife, and the wife for the husband, parents for children, and children for parents, will never be forgotten, but will be such an inspiration that it will do much toward building noble Christian characters. Children will leave the shelter of such a home and enter life with strength and courage and make for themselves Christian homes. Why? Because the prayers of father and mother have ascended to the throne, and God will hear and answer.

How can prayer be neglected in a Christian home? Parents of our land, let us not neglect our family prayers and our individual prayer life, for we cannot have a true Christian home without prayer. It cannot stand in these dark, perilous days when Satan is busy trying to lead the boys and girls to destruction. God has commanded us to bring up our children in the nurture and admonition of the Lord, and prayer is one of the needful things in obeying this command. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Comparatively few parents realize the relationship that exists between parents and children and the great responsibility that rests upon us as parents. The greatest mission of homes is to instruct and train our children for usefulness in life, in serving their blessed Master in the community, in society, in the home, and in the Church.

The Church is depending upon the future generation, upon our boys and our girls, to earnestly contend for the faith which was once delivered unto the saints. If we expect our children to stand for God and be used in His service, in making up for the future Church, it is very essential that we teach them by precept and example, fully consecrating them to God and His service, trusting Him to lead and guide them, and to hold them within the hollow of His hand, protecting them from Satan's snares.



Children when instructed by Christian parents should be obedient. "Children, obey your parents in the Lord: for this is right" (Eph. 6:1). Obedience, truthfulness, and sincerity should be taught in the home, that the children may develop strong, noble characters. As parents, we should diligently seek to have in our homes true peace, which will help to calm minds and hearts when little storms arise and threaten to destroy the bliss of the home. "Peace is a precious jewel, more precious than rubies. It does not dwell in the haunts of sin and vice, in the domiciles of strife, but in the purified heart and consecrated soul, in homes where Christ has been enthroned as Head."

Hospitality

True Christian hospitality will help to make our homes beautiful to others. But this is found to be lacking in many of our homes today. Perhaps many blessings have been missed because we nave neglected the opportunity of sharing the enjoyments of our home life with others. We need to show hospitality as Abraham of old did, to the strangers. Christ said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Cheerfulness and contentment must reign also in a happy home. If the art of cheerfulness is cultivated by each member of the home, happiness and cheer will continually radiate from our homes.

Proper literature, too, in our homes will be a great factor in making our homes ideal. It is the duty of all Christian parents to carefully guard their children from reading improper literature. Only books, papers, and magazines which instill pure, noble, strengthening thoughts in the minds of our children should be allowed in the home.

Parents, upon our shoulders rests a greater responsibility than many of us realize. Let us awaken to our opportunities and seek God's divine guidance continually as we strive by His help to make our homes ideal Christian homes

"Make a home; beautify and adorn it; cultivate all heavenly charms within it; sing sweet songs of love in it; bear your portion of toil, and pain, and sorrow in it; learn daily lessons of strength and patience there; shine like a star on the face of the darkest night over it, and tenderly rear the children the Lord shall give you in it. High on a pinnacle above all earthly grandeur, all gaudy glitter, all fancied ambitions, set the home interests. Feed the mind in it; feed the soul in it; strengthen the love, and charity, and truth, and all holy and good things within its sacred walls."

Accident, Maryland.

There are those who minimize the ministry of the Word on the mission field and magnify the example of life, but God has ordained that men should be saved by the hearing of the Word. —Harold S. Laird.

PARENTAL CONFIDENCE

How cheerful, carefree, and tireless were the days when mother would sing the songs that thrilled her soul, and father would come in from the field, making glad melody that echoed from woodland to vale. These were days when, "Glory!" "Thank God!" were not eliminated from the Christian code of living.

I am truly thankful these were days when the "rush hours" were not so arranged that they conflicted with the family devotion, morning and evening, for it was here I learned to reverence the God of my father and mother and learned how I, too, might approach Him.

In these moments of my childlike simplicity, I learned to talk to God concerning the things uppermost in my heart, for I had heard father and mother ask for them, and why should not I? It was during this period of my life that my confidence in God was established; though I thought and spoke as a child, my happiness was complete.

The years passed and with them I came under the influence of men who had little or no regard for the God to whom I prayed; and while I took on more or less of the influence which I was under, never did I get from under the influence of that Spirit that overshadowed the family altar.

Much is said of the folly and conduct of the boys and girls, young men and women of today in the public press, as well as in private conversation. Much of the press news is propaganda, and private conversation and hearsay seldom lose volume and color as they are passed on until public opinion is revolting toward the youth of today who have been left to search out their own way.

How shall they know when they are approaching the snares and pitfalls that are being laid? How shall they know the grade of society, to which they should seek admission? Are we satisfied to leave it to the judgment of our boys and girls? Have we taught them how to approach the Lord who will guide them and give them protection, peace, and happiness?

I believe there are just as many young people who have a desire to be good and do good as ever in the world's history, and they are looking for someone to guide them.

Father, you have talked to your son about the commercial enterprises of the day, the social conditions of the community, and the political situation of the state and nation, and this is as it should be, for he looks for your advice, but he is looking to you for more. Have you talked with him about his soul? Have you pointed out Jesus Christ, as his Saviour?

Mother, have you brought your daughter under the divine influence of the Saviour? You have talked to her about her education, her social standing, and public appearance. What about her soul?

Father, Mother, Son, and Daughter, let us kneel for once at least, around the family altar, and ask God to encourage our hearts, and guide our words, that we may approach the presence of our Heavenly Father and petition Him for help so that we may guide, and guard, the precious ones that He has entrusted to our care, and that they may breathe a "God Bless You," rather than to rise up against us and condemn us for our indifference to their souls' eternal welfare.—H. W. Miller.

WORSHIP IN THE HOME

By Rufus P. Bucher

Worship in the home is as old as the patriarchs. As Abraham journeyed from place to place he always pitched there not only his tent, but built an altar—a meeting place between him and God. His journey through life can be traced by the altars he built.

Lot, Abraham's nephew, pitched his tent toward Sodom. He was so much concerned about making money that he had no time to build an altar. As a result he had all kinds of financial and family troubles.

The teaching of God's Word to the children is very essential. God commanded the children of Israel to teach His Word to their offspring (Deut. 6:7). It was under such teaching that Timothy was raised. He was taught the Scriptures from childhood and came to have the unfeigned faith which dwelt first in his mother and grandmother (II Tim. 1:5).

In family worship the entire family should participate. When you have a family meal the entire family takes part, not just father; so family worship should include all.

In the days of the patriarchs the father took the lead in worship. But in many homes today, the father is not a Christian, perhaps so disinterested that others are obliged to take the lead. But in the beginning it was not so.

The old time family altars erected by our forefathers should be revived. When Moses came down from the mountain after meeting God face to face, he knew not that his face shone (Ex. 34:29), but the people knew; so if we begin and close the day with God, folks will know that we have been with the Father and Jesus.

The question is often asked: How conduct family worship? God's Word should be read daily in the presence of the entire family and some comments made on the same. Some have found it very instructive to read the daily home readings based on the coming Sunday-school lessons; short prayers can be offered by all present; all can join in praying the Lord's Prayer; the singing of hymns is very appropriate.

The statement is often made that we do not have time for family worship. But we have as much time as our forefathers had; all we need to do is redeem the time, for the days are evil (Eph. 5:16). Take time to be holy; gather the family together away from every cumbering care and be alone with God.

Had we more worship in the home, worship in the house of God would be more effective and revered. Getting the most out of public worship depends largely upon the condition of the heart and the spirit we are in before we leave our homes.

Family worship will make the home ties stronger, the atmosphere sweeter, and our love to God firmer. Children brought up under such influences seldom wander from God. God help us to revive the old time custom and erect the family altar.—The Gospel Messenger.

COME SHARE THE ROAD WITH ME

Come, share the road with me, my own,
Through good and evil weather;
Two better speed than one alone,
So let us go together.

Come, share the road with me, my own,
I'll share your joys and sorrows,
And hand in hand we'll seek the throne
And God's great glad tomorrow.

Come, share the road with me, my own,
And when the black clouds gather,
I'll share thy load with thee, my son,
And we'll press on together.

And as we go we'll share also
With all who travel on it,
For all who share the road with me
Must share with all upon it.

"So make we all one company,
Love's golden cord our tether,
And come what may, we'll climb the way
Together, aye, together."

—Selected.

I WAS A MILLIONAIRE

Yes, I was a millionaire. My income was up in the thousands of dollars every week and I didn't have to work for it. I built an extra-fine home. It was furnished with the finest of furnishings. I gave thousands of dollars to my friends and the needy. I had hosts of friends. I was everyone's friend. When was this: Oh, back in the dreams of childhood.

From that particular dream I have received a higher valuation of my fellow men than I perhaps, would otherwise have received. It has caused me to help my fellow men whene'er I can. Of course, I am not a millionaire in the monetary sense of the word, but I am a millionaire in friends, some I know and some I do not. Money is not necessary to gain friendship. Just be friendly yourself and you'll be surprised at the host of men and women who call you "friend."

So many childhood philosophies are substantial foundations for our future lives if we but knew it. Some of them we ought to retain to a large extent. However, the most of us allow a more mature and materialistic philosophy to undermine the pure, sweet, spiritual ideal that lay behind our childhood dream. The early dreams are the result of a longing, a representation of the sort of person we want to be when we are older. They represent the amount of success we would like to have. And success, the most of it, rests upon our friendships, and our willingness to co-operate with others.

I want to be successful in life and I add millions daily in friendship. To gain friends we must go the second mile to help some one; we must be ready to cheer the heart of one who is sick or despondent; we must always smile a greeting. A cheery disposition, a friendly smile, and a kindly word do much to increase friends. Both business and social life depend on friendliness.

A smile here, a friend here, will sometime —somewhere—gain a smile, gain a friend, in One who said, "Love one another."—Walter G. Peck.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXI. The Mediatorial Work of Christ—Hebrews 8:1-13

By the Bible Study Editor

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."

The entire eighth chapter of Hebrews deals with the heavenly aspect of the ministry of Christ. The ministry of Christ as the earthly minister of the sacrifice for sin has been completed. We cannot stress too strongly the fact that the whole of the earthly service of Christ is finished. His own testimony on the cross was this, "It is finished." He bowed His head and died. It was the final act of the atonement, and in the virtue of that sacrifice, every sin is atoned for, and every sinning soul finds in that work of Christ the means of forgiveness and peace with God.

There is no more shedding of blood in the work of redemption. The shedding of blood was required by God before there could be remission of sin. But since that precious blood has been shed as an offering unto God for sin, there remains no more shedding of blood. Christ was once offered for sin. He is not now offered for any sin, neither for any sinner. Every sin that is now committed has had its offering for forgiveness in the blood that was shed. Every sinner who comes to God for peace and life comes under the provisions of grace made for him in the blood that was shed for sin and for reconciliation unto God.

When will the believers rest their hopes on a finished work of grace through the blood of Christ that was shed? When will the ministers of the Word of God cease teaching the flowing blood of Christ, as so often depicted in the bleeding side of Jesus or in the bleeding heart of Christ? When will the Church place her trust in the shed blood (past tense), instead of trusting in the merits of the cup of the sacrament, in which is a material substance that is called the blood of Christ, or which symbolizes the living blood of the Saviour in heaven?

It may bear repeating, in this connection, what was previously stated, that if Christ's side is still bleeding, or if His blood is still flowing for the sins of the world, then is our salvation not completed. "Without the shedding of blood there is no remission." One should understand that the shedding of blood implies its pouring out unto death. The term is so used both in the Old and New Testaments. Jesus used the term when speaking of the judgment of Israel for their wrong attitude toward the prophets, and toward Himself. "That upon you may come all the righteous blood **shed** upon the earth, from the blood of righteous Abel unto the blood of Zacharias," etc. (Matt. 23:35). Then He tells of His own blood being shed. Matt. 26:28: "This is my blood of the new testament, which is **shed** for many for the remission of sins." The blood of Jesus was shed, or poured out, unto death. His hands and feet bled from the nails that were driven through them. His brow was pierced with the thorns of His crown. When His side was pierced with a spear that made a wound into which Thomas could have thrust his hand, blood and water flowed out.

The body of Jesus was laid in the sepulcher of Joseph of Arimathaea. The body of Jesus was resurrected on the third day after His death, but it was not a bleeding body which came forth from the grave. It was not a bleeding wound into which Thomas was invited to thrust his hand. It was not a bleeding body which ascended into heaven. How then could that glorified body continue to flow streams of blood for the present purification of the sins of men? Heb. 1:3: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The purging of our sins was accomplished by the shedding of His blood, and after that shedding of blood, He sat down on the right hand of God. Christ's ascension was accomplished after the shedding of His blood, and was not an ascension for the purpose of continuing to shed blood for sins. May God give to us, who are depending on the atoning work of Christ, that grace to understand, that faith to believe that one important phase of our redemption has been accomplished, finished by the shedding of the blood of Christ once for all.

At the Right Hand of God

The place which Christ now occupies is at the right hand of the Majesty on High. The expression used is one signifying the greatest honor that God could bestow upon any being. It is the sole honor which God can give to only One. It was the place of the Son in the beginning and it is the place which the Father reserved for the Son when He should have accomplished His work of redemption for men on the earth. "I have glorified it [thy name], and **will glorify it again**" (Jno. 12:28). Jesus knew that He came from God and went to God. Jno. 13. There was no hesitancy on His part ever to speak of His Sonship with the Father. It was the highest consolation He could give to His disciples to tell them that He would return to the Father and would prepare a place for them. Jno. 14:1. It was His home; it was to His Father that He would return. "I ascend unto . . . my God, and your God" (Jno. 20: 17).

See also Jno. 13:1; 17:12. The confident words of the Lord when He prayed unto the Father are such that no other could have spoken. "And now come I unto thee." Heaven was not a strange place to Him. The Father was no indefinite person in His appreciation. What definitions men have given to the "Majesty on High!" What indefinite ideas we have of Him whom Jesus called Father!

It is somewhat disconcerting to men that Jesus at no time described God, and at no time did He tell much of the nature and glory of His Father's house, and heaven as He knew it. In the very simplest forms He spoke of God, His Father, and of heaven as the place of the abode of angels and the place of the Father's house to which He would soon return. "I go unto the Father." Jno. 16:16, 17, 28. Again, it was not a hard matter for Jesus to give a description of the Father when Philip said, "Shew us the Father." Jesus replied, "He that hath seen me hath seen the Father." The simplicity of His references to God and the confidence of His relationship to the Father were in themselves evidence of the facts which He declared. It required more than the claims of Jesus to establish the fact of His ascension unto the Father. The disciples seemed confident of His earthly career and kingdom unto the time of His crucifixion. His resurrection was to them an unreckoned incident. Only after they had seen and heard Him could they appreciate His own declaration that He would rise on the third day. Even then there seemed to be no conception that He would ascend from them into heaven. The little incident of His taking them with Him as far as Bethany and there calmly telling them of their responsibility as His witnesses seemed not to move their hearts to expect the same thing that occurred to Elijah in the presence of Elisha. But what they saw was even more wonderful. "He lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" (Luke 24: 50-53).

What the disciples saw they believed and testified. What was told them by the Lord

on frequent occasions was now to them a reality. The simple declarations concerning the Father and heaven could not be understood and believed. Yet the Lord left them not without further witness of His ascension, for an angel appeared to declare, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Nor did the Lord permit the beloved witnesses whom He had left upon the earth remain without further testimony to His ascension to be with the Father in heaven. He had promised them the Comforter who would abide with them and tell them concerning Himself and guide them into all truth and show them things to come. He had instructed them to tarry at Jerusalem until the enduement with power should come to them. On the Day of Pentecost this promise was fulfilled. To the disciples, it meant more than the receiving of the power of testimony and the ability to speak in various languages. It meant to the disciples that Jesus had returned to the presence of the Father and that both the Father and the Son had fulfilled what Jesus had promised them. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth" (Jno. 14:16, 17). Jesus had also told them, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (Jno. 15:26). "Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you" (jno. 14:19, 20). It was the day of the coming of the Holy Spirit which convinced the disciples of the arrival of their Lord in the presence of the Father, and the fact that He had power with the Father to fulfill all that He had promised to them. It was this great assurance that the Lord was not only present in the glory of heaven but that He was also present with them in the person of the Holy Spirit that gave them the conviction of the resurrection and ascension of Christ and that Christ was the Lord and Saviour of all men. This was the power of their testimony. It was this clear and convincing truth that caused the Jews to cry out, "Men and brethren, what shall we do?" They had been convinced also that Jesus, who had been among them on the earth and who had been crucified by them, was now risen from the dead and was ascended to the right hand of God.

Beyond the Veil

Beyond the clouds the disciples could not see. But had there been no clouds there was a limit to the vision of the disciples even upward. But the limits of man's vision would have been met at the border between the things that are material and the spiritual. It is worthy of remark that there is no record of the speculations of the disciples as to the manner of Christ's ascension, and no accounts of further gazings of those men of God toward the spot where Jesus ascended. Nor was there any noteworthy consideration of those men as to when the Lord would return. It was to them a satisfying fact that Jesus had returned to the Father, and that He would come again.

Beyond the veil there is much to believe and much to contemplate because of what has been told us by revelation. Faith enters the realm of the spiritual and is satisfied. When the flesh approaches the presence of God and stands in the presence of those mysteries, it is wont to inquire the more and is not satisfied with what it cannot experience in fleshly emotions. Thus the veil of the tabernacle was closed against all that was not separated unto the mission of the service of the most holy sanctuary. Only the high priest could enter there. Only Jesus could enter into the presence of God and into heaven because for that purpose God had sent Him forth and called Him home when His mission of earthly service was finished and His ministry in heaven was required. "I go to prepare a place for you."

Within the veil there was the glory of the light which dwelt above the ark of the covenant and the mercy seat of gold. Before that mercy seat must stand the high priest, Aaron, to appeal with blood for the remitting of the sins of himself and the people. Aaron was not instructed to speak in that holy presence. He heard no voice from the glory as he stood to sprinkle the blood before the mercy seat and upon it. The message of Aaron and of the people was in the blood that was brought in before God. It spoke a language which God understood and which God in His righteousness and mercy acknowledged. "It is the blood that maketh atonement for the soul." It was necessary that Aaron should burn the incense in the censer of the Most Holy place and that it should be filled with smoke before he could enter to offer the atonement blood. But it was not so with the Lord. "In his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (I Tim. 6:15, 16). This was the particular rite and privilege of the Son of God, when He entered into the presence of the glory of heaven and the glory of God, and sat down at His right hand. That glory was His native element, and the honors were not new to Him. They were all His by right and He is the glory of heaven.

Maketh Intercession

The work of Christ is mediatorial. He stands between God and man. He is the only Mediator. The term is in the singular form because it is scriptural and of divine revelation. This should be understood by all men. The term is not a theological invention, nor is there any ecclesiastical power or authority that can change its purpose. God intends that there shall be but one mediator, and that is Christ, the son of promise to Abraham. Gal. 3:16-20. Jesus Christ stands alone in the presence of God to make intercession for all who come to God by Him. There are those who attribute to themselves or to others the honor of vicar of Jesus Christ. If there be such, then there is more than one mediator between God and man. If there are those who make intercession unto Christ for another, there is one that stands between the man and Christ, and hence, there are two who stand between the man and his God. The vicar of Christ makes void the sole mediatorship of Christ. The vicarage of men is unscriptural and denies the power of Christ to fulfill His own function of mediatorship for all men. The fiction that Mary is the intercessor between man and Christ also denies the intercessory power of Christ on behalf of those who come to Him and trust in Him. Because Christ lives forever, He is able to meet all the needs of mankind under all circumstances and in all ages. He saves to the uttermost all those who come to God by Him. In this definite statement in the book to the Hebrews there is an all-inclusive claim of intercessory power which belongs to Christ and which cannot be delegated to any other individual either on earth or in heaven. Christ is the sole Mediator for us with God. There is one Mediator.

Our Advocate

The Epistle of John deals with the question of the assurance of the believer, "By this ye know." Assurance is not possible without knowledge of the things upon which our faith rests. John's Gospel was written to give us the assurance of the sonship of Jesus Christ, and to prove His divine power and His authority as the Saviour in whom we believe.

His Epistle was written with the intent that we may know the certainty of our faith and of our life in Christ. The joy of the believer is only full when his assurance is attained. His assurance is not attained without his having evidence of his relationship with God and Christ and also of the presence of God in his life which results in a proper Christian experience.

The first evidence which satisfies the soul is that we believe in realities concerning God and Christ. We believe in a Saviour who was seen, heard, and handled, and our faith in Him establishes our fellowship with the Godhead.

Another evidence of our life in Christ is that of the forgiveness of our sins. The life that is free from sin is one that walks in the light. A life that walks in the light is one that has been cleansed from all sin by the blood of Jesus Christ. The cleansing from sin by the blood of Christ includes the known and confessed sins and those which one may not know, and by reason of not having knowledge of them the individual may be inclined to say that he has no sin. I Jno. 1:7-10. Such is the efficacy of the atoning blood of Christ that it frees one from all sin and gives one absolute peace with God. We may have the assurance of the forgiveness of our sins.

Another very important element in Christian experience is that of maintaining assurance in the face of many trials and failures in attaining to a holy life or walk. "If any man sin"; this statement does not apply to the sinner, for John says, "We have an advocate." If John includes himself as among those who have the Advocate, he also includes other believers,—those who have problems involving sin. These sins are not the

(Continued on page 86)

Educational

LITERARY GEMS OF THE BIBLE

I. The Story of Joseph

By John Umble

This is the first of a series of articles which we feel our readers will enjoy very much. Do not fail to read this first installment, and then watch for those that will follow from month to month, the Lord willing. The author, because of his experience as a professor of English literature, is well qualified to write on this subject.

Introduction

At the beginning of this series of little literary excursions, it seems appropriate to set down a few principles because "literary study" of the Bible has been discredited in recent years. Let us set down as the first principle: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And these are the major purposes of the Holy Scriptures. The Old Testament is concerned with the creation and fall of man and the promise of the Redeemer. The New Testament tells how He came and how He performed His redemptive task; it instructs believers how they should behave themselves until His return. This is the message of the Bible. This is its theme. This is the key that unlocks its truths. The tracing of the scarlet line that leads to and beyond the atoning sacrifice on Calvary should be the major concern of every Bible student.

Most of the Old Testament characters can be classified with relation to their attitude toward the promise of the Redeemer. Abel passed the test; Cain failed. Jacob passed; Esau failed. David passed; Saul failed.

The second principle has to do with the manner in which the message was recorded. Divine, as the Book indisputably is, it nevertheless was written by the hands of men. Some of these men, so far as their contemporaries were able to judge, were rather ordinary men. Some seem to have recorded contemporary events very much as a newspaper columnist does today. Others, again, recorded visions which they only imperfectly understood. But the Holy Spirit saw to it that every writer touched on Calvary and that his "witness was true."

Sometimes the omissions in the Bible story excite wonder. What Bible student has not marvelled that the Biblical narrative fails to record the story of the military successes of Moses in expanding the southern boundaries of Egypt, as recorded by Josephus? Either the writer of the life of Moses exercised great restraint, or he had a remarkably clear vision of the nature of his task, or the Holy Spirit gave him a mind-set that made everything seem unimportant unless it had to do with delivering the chosen race from the bondage of Egypt.

The third principle, important in a study of the literary qualities of the Bible, is that, although the major emphasis of the Holy Scriptures is on a clear, ample presentation of the plan of salvation, this does not mean that it is thrown together without any regard for the standards of good writing. On the other hand, considered solely as a piece of writing, many parts of the Bible stand unsurpassed among the great literary works of the world. Some of the earth's greatest students and scholars have marveled at its beauty and its power as literature. Many of them, unfortunately, were so charmed by its literary quality that they missed its meaning to the soul. Others, like Milton, when he began **Paradise Lost,** have knelt in humble prayer to implore the Writer of the Book for intellectual and spiritual illumination before attempting to write about the Divine Plan of the Ages.

Let us begin this series of literary studies in the same spirit of humility and reverential fear. Let us remember that the first privilege of the Bible student is to understand, accept, and live its message. Then, as nearly as possible, let us reconstruct by the aid of our God-given faculty of imagination the life and times of the men who wrote the books of the Bible. And let us study the literary method of the writers, let us observe the literary fashions of their day, the literary devices which they used to make their work clear, potent, and vital.

The purpose of this series of articles will not have been fulfilled unless many of the readers will reread the Scripture portions on which they are based. After you have finished this article on the story of Joseph by all means turn to Genesis and let the beauty of this narrative mean more to you than it ever has before.

The Story of Joseph

Let us begin this series with the discussion of a bit of history or what one might call in literature, historical narrative—the history of Joseph found in Genesis 37-50. The story begins with Jacob's affection for Joseph, the first-born son of his favorite wife, Rachel. Jacob's fondness for Joseph aroused the enmity and envy of his brethren. They were jealous also of him because of his superior natural talents. When he dreamed a dream indicating that he might some time be their superior, they hated him with a terrible bitterness. On one occasion when his father sent Joseph to see where his brethren were herding their sheep, they decided to kill him. Reuben prevailed on them to place him into a pit, intending later to release him. But while Reuben was absent from the company, they sold him to Ishmaelite traders for twenty pieces of silver. Afterward they dipped his coat into the blood of a kid which they had killed and took it to his father, asking him whether it was Joseph's coat. Jacob's sorrow knew no bounds, and he said that he would mourn for him the remainder of his days.

Joseph was taken to Egypt and sold to one of the chief officers of Pharaoh. Here he proved himself so efficient that he soon became the head of Potiphar's household. He was good looking, honest, capable, and God-fearing. Everything that he did prospered so that Potiphar became a very wealthy man. He turned over all of his business to Joseph, even to the extent of not knowing anything about his affairs except the meals that were placed on his table. Potiphar's wife fell in love with Joseph, and when he rejected her advances, she accused him of mistreating her and persuaded Potiphar to throw him into prison.

He remained there for some time and soon became the favorite trusty of the keeper of the prison. On one occasion, he interpreted the dreams of two of his fellow prisoners. He predicted that one of them would be executed and the other advanced in Pharaoh's household. But the fortunate one forgot Joseph after his release from prison until on one occasion, the whole household of Pharaoh was troubled by two dreams which Pharaoh had. When they called Joseph to interpret the dreams he predicted that there would be seven years of plenty and seven years of famine. Pharaoh was so struck by the interpretation, by the personal appearance of Joseph, and by the young man's wisdom that he decided to make him overseer of Egypt's "ever-normal granary." At the end of the seven years of plenty, Joseph had gathered tremendous stores of good in Egypt so that when the seven years of famine began, people from all the eastern nations came to buy their food in Egypt.

The famine extended also to Canaan. Jacob sent his sons to Egypt to buy food. Joseph recognized his brethren, but he did not immediately make himself known to them because he wished to learn whether they had experienced a change of heart and whether they treated their father kindly. Before he permitted them to return to their own land, he imprisoned Simeon so as to make sure that the brothers would return a second time. He told them that he would sell them no more grain unless they returned with his youngest brother, Benjamin.

When the supply of grain which they had bought was exhausted, Jacob wished them to return to Egypt for another supply; but they refused to go unless he would send Benjamin with them. When they returned to Egypt with Benjamin, Joseph released Simeon, but he managed to have Benjamin arrested for what seemed to be the theft of a silver cup. When Joseph saw that his brethren were really concerned about the arrest, largely for the effect that it would have on their father, he burst into tears, made himself known to them, and made a great feast for them. He sent them back to Canaan with wagons to bring Jacob and his entire household to Egypt. He gave them some of the best land and when Jacob died, Joseph and all his brethren went to Canaan to bury him near

the grave of Rachel. The funeral was the most elaborate of any described in the Old Testament. After the burial of Jacob, the entire company returned to Egypt. At Joseph's death, he gave instructions that his body should be embalmed and that, when the children of Israel finally returned to their country, they should take his coffin with them and bury him in Canaan.

This story, as told in the Bible, has outstanding literary merit. In the first place, the story proceeds without interruption, except for two minor episodes which are not a necessary part of the narrative. Chapter 38 is such an episode which detracts from the literary value of the story. It is a digression entirely unrelated to the Joseph story. The only other interruption of the narrative is in chapter 46, beginning at verse 8, where the names of all the children of Jacob are recorded. A narrative should proceed as this one does from beginning to end with all the incidents related to the main narrative.

The narrative has other qualities of high literary value. One of these is the utter absence of a straining for effect. A less skillful writer might dwell on the sorrow of Jacob at much greater length—might show, for instance, how it interfered with his meals or his rest. He would spoil the fine effect by trying to wring the last possible tear from the reader. Such obvious attempts to gain the sympathy of the reader are lacking in this story. The pathos is natural and is simply told. Examples of this are found in Chapter 37, beginning with the twenty-ninth verse. The narrative (verse 34) simply says "And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days . . . and he said, For I will go down to Sheol for my son mourning. And his father wept for him" (Revised Version). The other instance is Jacob's grief at the supposed loss of Simeon when his sons returned from their first journey to Egypt. He simply says: "Me have you bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." And when they said that they could get no corn unless they took their brother with them, he said, "My son shall not go down with you; for his brother is dead, and he only is left. If harm befall him in the way in which ye go, then will ye bring down my gray hairs with sorrow to Sheol" (Gen. 42: 38, R. V.).

Another example of the superiority of this story over a merely cheap tale, is the simple and complete but restrained account of the incident that led to the imprisonment of Joseph. The author does not dwell on the unpleasant details of this story as a less skillful writer might have done in presenting a more detailed description of the character of Potiphar's wife. The tendency in modern writing is to attempt to "entertain" the reader with the sordid details of such an encounter.

Another element of literary superiority in this story is the manner in which the theme is presented. The Biblical writer does not mention the theme of the story, but it is brought out clearly, yet quite incidentally in Joseph's words to his brethren, "And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . and God sent me before you to preserve you a remnant in the earth, and to save your lives by a great deliverance" (Gen. 45:5-7, R. V.). This and the magnificent example of the character of Joseph himself seem to be two of the outstanding reasons for presenting this story in such detail, but the writer never once refers to either of these ideas. He simply allows the story itself to emphasize the moral. There seems to be one other reason for presenting this story, and that is to show how God cares for His people, but this idea, also, is not presented by the writer himself, but emerges in the story and makes its way into the mind of the reader entirely from the story itself and not from editorial comment by the narrator. One other great fact stands out, but this also is told in the story itself without comment by the author. That is what one might call the prophetic faith of Joseph. He believes so strongly in the destiny of his people and in God's care for them in preserving them and helping them to fulfill their mission that he gives instructions that his body is to be embalmed and his coffin carried with them when they return to Canaan.

Briefly, then, the literary qualities of this narrative are evident in its simplicity, its straightforwardness, its almost entire lack of digression, the absence of unnecessary or unwholesome details, and in the skill and objectivity with which the theme is presented. It should be possible for the earnest Bible student to appreciate these literary qualities of this portion of Scripture. Such appreciation should not detract one whit from his enjoyment and appreciation of this piece of writing as an inspired message from the hand of the Spirit-filled and Spirit-directed writer whose main purpose was to show God at work in raising and preserving a nation to be called His own.

Goshen, Ind.

SPIRITUAL VALUES OF A CHRISTIAN EDUCATION

By Ada M. Zimmerman

Education is right if it is Christian. In the average American mind the term education applies to the training of individuals from the age of six to the presentation of a diploma or the granting of a degree. Rightly called, this is the training period. Education begins at birth and continues as long as man continues to grow, no matter if that growth be in body, in mind, or in spirit. Whether that education will be Christian depends, first, upon the guardians of youth; and, second, upon whether youth will have it so.

It is the business of the Christian school to salvage youth from the undertow of modern educational philosophy and religious thought. The Christian school cannot keep the modern educational waves from breaking on the shores of progress, nor does she want to deny youth the right to launch out into the deep, but she can stand as a lifeguard to warn, to rescue, and to guide.

In education there is no true advance without the spiritual advance of the soul. Can any institution advance which has no model higher than itself to copy after? Christian education is unique, for herein lies its first true worth. Spiritual values are derived from a fountain-head that knows no depletion. Youth today, as it has in the past, is asking questions about the origin and end of the universe, the nature of God, and the truth about immortality. Secular education since the beginning of time has found no adequate answer to youth's questions. Mennonite youth today is asking the same questions. Christian education finds the answers in the Holy Scriptures. The Bible is the only secret to spiritual understanding. Those who submit to the training hand of the Christian school find not only an inheritance in a greater understanding of the Scriptures, but also a legacy in the truth of His Word manifest in flesh and blood.

Christian education seeks to give to youth a Christian philosophy of life. There are those who say that they have no philosophy. But man lives his philosophy even though he may not be able to state it. History reveals to us that our seventeenth centry forefathers struggled to keep their schools and homes Christian. Since then education has seen many fitful changes, until materialism has not only taken possession of the school, but also of the church. Several years ago in a so-called Christian school the Professor of Literature said to her class, "To me God is like a great circle. Man dwells within that circle. The magnitude of God, or the size of the circle is determined by the size of man's concepts of God. God is what man makes Him." For a moment there was a strange silence, then a student broke it with the startling question, "Professor, do you think America is turning pagan?" Sensing the rebuke she said half-regretfully, "Yes, I think it is!" There is no doubt in the minds of some leading educators today that great educational institutions are attempting to guide us to find the way of life by the path of pagan philosophy. To the school of the church has been given a precious charge. In her hands lies the task of helping youth to interpret everyday experiences in terms of Christian life and doctrine. Such interpretation is a possible only by those whose life is given over to sacred devotion and prayer.

Christian education helps youth to trust in God and to wait for the leading of the Holy Spirit in carrying out life plans. Guidance experts report that there are vast areas in the realm of guidance still unexplored. They say we cannot advise youth with efficiency until we know whether an individual's interests or abilities in a given field will assure success in that field. Christian guidance is far in advance of scientific experimentation. Truly the results of educational discovery are of great value to us, but if scientific experimentation were to predict all the unknown of man's future, then faith would lose its potency. If a life is to be Spirit led its activity must be preceded by a constant faith. There are no risks in the life of faith. Our uncertainties are

God's certainties. No life has more security than the life that trusts in the Holy Spirit for guidance.

Without knowledge there is no conviction. If men shall be moved to a conviction of sin they must have a knowledge of God and His law. If youth is to have a conviction to serve he must have a knowledge of the areas of life that need his service. Christian education nurtures convictions by providing avenues of service in training, by revealing open doors, by finding new areas for Christian conquest. In the materialistic system of education, youth is taught to serve for the glorification of self and the common good of all his fellow men. Sanctified service is rendered for the glory of God and the winning of men for Christ. The type of service sought by the Christian youth is that expressed by the Apostle Paul when he said, "But what things were gain to me, those I counted loss for Christ." This is the service that counts not only for the present, but will reach into eternity. It is the type of service that does not make fishers among men, but fishers of men.

Lastly, Christian education leads youth to the path that leads to greater spiritual heights. If the church school ceases to do this she forfeits her right to exist. If students pass through a period of Christian training without transformed lives, who is to blame? Is it the student? Is it the teacher, or, perhaps both? Perhaps we have not learned to trust God as we might, to pray as we might, to overcome as we might, to grow as we might, to serve as we might, or to live as we might. When students return to their homes their spiritual development will be measured in terms of Christian conduct and service. As Christian teachers and students we have felt the challenge the world has put before us because they expected us to be different. To prove the spiritual values of our training we need to meet this challenge in the light of the Scriptures.

Harrisonburg, Va.

THE BOBWHITE OR QUAIL

By Alvin M. Peterson

"Bobwhite; Bobwhite!" that is the song of the bobwhite or quail, and a more charming song is hard to imagine. The notes are uttered in such clear, sweet, loud tones that one has little trouble hearing them, though the songster is a quarter of a mile off. The song of the bobwhite is to be heard during the spring and summer mainly, at a time when the flocks are broken up and the birds are to be found in pairs and busy with household cares. Some claim that the bobwhite says, "More-wet, more-wet," when singing, and that the song signifies the coming of a storm. However, this bird sings freely on fair days as well as when a storm is approaching. It is not a weather prophet, however, though "more-wet" is a good interpretation of the notes, fully as good as "Bobwhite, Bobwhite." Not all the bobwhites to be heard singing on a given day in a given region sing alike. Some say, "Bob-bob-white" instead of "Bobwhite."

Bobwhite, in many ways, are like domestic hens or chickens, and, when one sees a covey during the autumn, winter, or spring, he is tempted to call them wild chickens, for like small wild chickens they are in many ways. The birds are to be found on the ground, as a rule. They take to their wings only when frightened. They walk or run, often the latter, with their heads held high and their tails nearly touching the ground. The short steps they take get them over the ground with amazing speed because of the swiftness with which they move their feet.

If possible, they travel so that they are protected from the eyes of enemies by trees, bushes, and other things. They walk slowly, and seem at their ease when near bushes and trees, but are on their guard and hurry for the shelter of the next tree, corn shock, or bush when out in the open. When they reach the shelter of some suitable object, likely as not, they cuddle down on the sunny side and remain there for a time, enjoying a rest and a sun bath before resuming their wanderings.

Though bobwhites are only ten inches in length they appear much larger because of their chubby build. The birds are nearly as broad as they are long, at least when the feathers are fluffed out as they frequently are in winter. Bobwhites are soberly dressed in gray and brown, but have patches of white or buff on their throats, and lines of the same color above the eyes. The males wear the white adornments and the female the buff ones. The gray and brown plumage is of great help to them in avoiding their many enemies, since their colors blend well with their surroundings.

Bobwhites resemble both the grouse and meadowlark in many ways. They nest on the ground in the weeds and grass, building a globular cradle of grass, weeds, and other materials to be found near at hand. Often the tall trees in which the nest is built is bent or arched over it, giving it a roof, as it were, to turn off the rain, and a circular hole in one side serves as an entrance. The eggs are pure white, pointed at one end, but globular at the other, and generally are so carefully arranged with the pointed ends down that they look like perfect spheres.

Each mother bird lays from ten to eighteen or more eggs, and they are large for the size of the bird, this being true of all birds with precocious young,—that is, youngsters that are able to run around almost as soon as they are out of the shell. Shortly after the little ones are hatched, the mother leads them off into the grass, much like a domesticated hen, and from then on wanders near and far with them, hunting insects and seeds, and covering them with her feathers at night and during inclement weather. Get near a mother and her young, and she will warn them of your presence, causing them to scurry in all directions and to seek refuge beneath the nearest objects,—leaves, weeds, grass, and other things. There they sit as still as only frightened baby bobwhites know how to sit. Even when stepped on they do not move or cry out.

Mister Bobwhite

The bobwhite lives principally on insects and weed seeds. Few birds eat the potato beetle, but this bird includes these pests in its bill of fare, thereby earning our lasting gratitude. It has been learned through stomach examinations that about fifty per cent of its food consists of weed seeds. It also eats some waste grain, and in winter it sometimes feeds on acorns.

The family groups, or coveys, do not break up when the youngsters are full grown, but live together until the following spring. All autumn and winter long these coveys are to be seen roaming about the countryside. No doubt the parents remain at the head, leading their youngsters from one foraging place to another, warning them of danger, and rounding up and urging along the stragglers. When the birds become separated, they are to be heard calling to one another, saying, "Hee-eer, hee-eer;" and when wandering from place to place, one takes the lead and the rest follow on behind. On they go from one corn shock to the next, and from tree to tree, first running, then walking, now alert, again just the reverse and sitting in a group on the sunny side of a tree, bush, or corn shock. At night, the birds roost on the ground, preferably beneath a bush or brush pile, sitting in a circle and facing the darkness about them. —Christian Youth.

BIBLE STUDY

(Continued from page 83)

intentional ones; since he says, the "little children" are not expected to sin. But if they sin, "We have an advocate." The advocacy of Jesus Christ is the believer's assurance of a continued holy life, cleansed by the same blood that cleanses from all sin. The ground of Christ's advocacy for the believer lies in the fact of His shed blood for the forgiveness of all past sins, all known and confessed sins, sins unrecognized, and the sins which are met in the normal experience of one who is among the "little children" of Christ and have fellowship with John, the believers, the Fatner, and the Son Jesus Christ.

(To be continued)

John the Baptist said, "I must decrease." He decreased and decreased and decreased until he was nothing but a voice, bringing men to God in repentance; only a voice, but the voice was the voice of the Holy Spirit.—Andrew Gih.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRIST REJECTED.—Luke 20:9-21:33

Lesson for March 9, 1941

Golden Text.—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. —Matt. 5:11.

Luke 20:9-18. At first thought one would think that this parable is an exaggeration, that such a thing could not happen. But crimes just as black are happening in everyday life, and in the life of the spirit this crime is common to men and nations. The nation of Israel, chosen of God to take care of His vineyard, was, at the time when the Master spake this parable, reaching the culmination of generations of backsliding and rebellion in the greatest crime of all, the rejection and crucifixion of the Son. At the present time many peoples who had been classed as Christians have reached or are speedily approaching that stage of apostasy wherein this parable is being fulfilled in their national existence. And as the crucifixion of the Christ by the body of the Jewish nation was the last drop necessary to fill the cup of iniquity of that people so that the judgments of doom befell her, even so it seems that the cup of iniquity of many nations is being filled to overflowing. When that moment arrives, doom arrives with it.

God is longsuffering and kind. He will not send judgment until all the offers of mercy and grace are rejected. There always comes a time when having rejected God's offers of reconciliation once too often, no further offers will be made. His Spirit will not always strive with man.

God is love. Some argue that because God is love that He could not punish the wicked with endless misery in the flames of hell. They say that a human father would not be guilty of such cruelty to his offspring regardless of the provocation. Judge in yourselves. If you had folks living on your estate that would treat your servants the way these men treated the servants of the Lord, and finally would treat your only son the way these treated the Son of God, would you be so much better dispositioned than God that you would still treat them as your dear children? You know you would not. God's love far transcends any love that men may have, but even with Him there comes a time when His love has to give place to His wrath. God is equal in all His attributes.

But the love of God to Israel is proved in this that though Israel rejected and crucified the Lord, yet even after that, the Lord through His messengers pleaded with them to come to repentance, upon which He would freely forgive their trespasses for another forty years. It was only then that judgment finally and irrevocably fell. God loves His enemies; we often hate our friends.

The great sin of Christendom as of ancient Judaism is that of trying to build up the temple of God with our own materials and meanwhile rejecting the Chief Cornerstone. Such conduct is the result of our vanity and caters to our vanity. But that material and symbolic temple was razed to the ground that not one stone was left upon another. Even so will the temple that Christianity is rearing in its own pride and self-glorification be cast down. Only what's done for Jesus through the power and spirit of Jesus will endure.

He who falls upon that Stone will be broken; he will become penitent and brokenhearted, and the Lord will heal him. But upon the impenitent the Stone will fall and crush them to powder so that their place shall be known no more for the wind shall carry them away. Dan. 2:35.

Verses 19-26. In Revelation, chapters 12-19, we have the history of the course of evil in the world in its antagonism to that which is good, and we find no trace of repentance there in spite of all warnings and judgments. In these verses we find the same state of mind; no repentance but a state of murderous hate against Him who was the epitome of all good. Hate is never so deadly as when it clothes itself in flatteries.

Verses 27-44. Talking about political issues does not make me a politician, nor does talking about religious issues make me a saint. Frequently many words hide a vacuum.

Verses 45-47. Beware of those whose religion is one of "dress parade," but beware more that your own religion may not degenerate to that variety. Such people all know much better than they do, consequently they merit and will receive much severer judgment.

THE LORD'S SUPPER.—Luke 22:1-38

Lesson for March 16, 1941

Golden Text.—As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—I Cor. 11:26.

Verses 1, 2. The spirit that is in man is infectious, and the temper of mind and heart of the leader soon becomes the spirit of his followers. If the religious leaders are bent on murder, it does not take long until the rabble will cry "Crucify him." But what was true when Christ was in the flesh is still true in our day. If the religious leaders can sink so low (and they do), then do not be surprised at anything the political leaders may do. The conduct of governments is the reflex of the religious life of its citizenry.

Verses 3-6. When I am bent on doing some devilry, the devil will always use every available means at his disposal to make it possible for me to do it; but if I plan to do something for the glory of God, God will join His powers to mine to enable me to do that. To which (Christ or Satan) will I be yoked? And who shall enter and abide in my life as the source of its spiritual life and power? The good who would do good need not make their plans behind closed doors. The wicked live in darkness, and make and execute their plans under the cover of the night. We are not of the night.

Verses 7-13. There is always need of preparation for every work that has to be done. That preparation must needs be both physical and spiritual. There was a preparation of the Paschal lamb before it was offered, and there was a preparation on the part of those that partook so that they might be partakers of its benefits. To prepare under the direction of the Lord is the only profitable preparation. If you do not understand the why, obey Him nevertheless.

Verses 14-18. At this Passover Feast we have both the type and the antitype. Before Christ would fulfill the type, He desired greatly to partake of it. All the bloody sacrifices of the Old Testament period, and especially the Passover, were fulfilled in the antitype, our Lord. The type itself would have had no value to the souls and lives of men if the shadow had not given way to the reality. To accomplish that needful thing which had been foreshadowed in type for centuries, was the supreme desire of our Saviour. With its fulfillment came life to man. The things which were spoken of Him were fulfilled, and the things foreshadowed of Him were accomplished.

The lamb and the cup of verses 14-18 were elements of the Passover Supper. After its fulfillment it was no longer to be eaten. The Jews continued to observe this for some years, but with the siege and destruction of Jerusalem, the sacrifices ceased and the Passover of today is but a poor imitation of the Passover instituted in Egypt.

With the crucifixion of our Lord, the Passover type was fulfilled in the kingdom of God, verse 16. With the resurrection, the kingdom of God came, verses 18-20. That which was observed as a memorial of deliverance in Egypt from death and slavery was now abolished, and that which symbolized deliverance from spiritual death and slavery was now to be observed until He comes as a memorial of His death for us. The Passover

lamb died that others might live. But it was only of avail to those who in faith sprinkled the lintels and doorposts of their homes with its blood. They ate the lamb and received strength to begin the journey from Egypt (the land of slavery) towards Canaan (the land of promise and freedom).

Our blessed Lord died for others. All those that are sprinkled by His blood shall live. The death messenger shall pass them by, and those who partake of Him to completeness shall be complete. Col. 2:10.

Two things are necessary to the sustenance of physical life; food and drink. In the spiritual life, His flesh becomes my necessary food and His blood my necessary drink. These rites are to be repeated again and again. Even so I must continue in the faith, grounded and settled, and never move away from it.

Verses 21-23. You become like that of which you partake. Judas Iscariot was in the company of the Twelve but was partaking of the world. As the carnal man was fed, he spiritual man starved. To become twice dead is a terrible state.

Verses 24-30. When the aged become in disposition as babes, and when the chief become in service as servants then are they fit citizens of the kingdom of heaven.

Verses 31-38. God in the dispersion of the Jews sifted them as wheat is sifted and not one grain was lost. Through trials and tribulations He sifts the individual saint. He thereby gets rid of the chaff and preserves the grain.

JESUS CONDEMNED AND CRUCIFIED.—Luke 22:39-23:56

Lesson for March 23, 1941

Golden Text.—What shall I do then with Jesus which is called Christ?—Matt. 27:22.

Chapter 22:39-46. The big mistake the disciples made while Jesus was agonizing in prayer in the garden was that they slept. Had they prayed it would have been better for them in the hour of temptation and would have greatly encouraged the Lord. United prayer is powerful prayer.

Verses 47-49. The less men pray the more inclined they are to resort to carnal means in times of emergency. Judas had ceased being a praying man a long time before he could stoop to the nefarious role of this night. And the rest showed that they were still minded after the flesh in their request to be allowed to use the sword in self-defense.

Verses 50, 51. Peter did not ask for permission to defend his Lord; he just did it. The Lord is often obliged to heal the wounds that zealous followers make in their unwisdom.

Verses 52, 53. There is a time for men to do evil as well as for men to do well. God permits both. The first He overrules to His glory, and the second He blesses to the good of mankind.

Verses 54-62. All action has a rebound. Peter had tried carnally to defend his Master; he soon in the same spirit denies Him. If you and I could see the look of Jesus as He yearns upon us and as He beholds our conduct, we, too, would join in the weeping of Peter. In spite of all our failures, we have an Intercessor in the Friend that sticketh closer than a brother.

Verses 63-71. Envy is cruel and knows no mercy. Nothing that Jesus could humanly have done would have stayed the hearts and hands of those envious persons who were bent on destroying Him. But many waters cannot quench love. In spite of what they were and did, Jesus loved them still.

Chapter 23:1-7. Envy itself is sufficient reason to kill a man. An envious man needs no other reason to stain his hands with another's blood. The unbiased can see no evil while the envious can see no good. The slanderer (Greek **Diabolus**) is so low morally that he can sink no lower. The poison in his tongue is not produced from what he sees but from what he feels. The evil in his own heart he attributes to others.

Verse 8. The best answer to calumny, no matter how vehement, is silence. Herod and his retinue mocked and set at naught our blessed Lord. The disciple is not above his master. Do not grieve if the world sets thee at naught. What the world values you, should matter little, but what the Father values you, should spell everything for you.

Verses 12-15. Roman justice was proud of its impartiality. Neither Pilate nor Herod found any fault in the Lord. That, too, has been the verdict of the centuries.

Verse 16. But justice is seldom impartial. Mass sentiment overrules kings and courts. If you can create enough sentiment against a man, you can have him condemned though he be absolutely innocent. The Jewish hierarchy were efficient propagandists. Their first success in breaking down the impartial justice of the Roman court was when Pilate was willing to scourge an innocent man to satisfy the multitude. If he was innocent, he did not deserve the scourging; if guilty, he deserved worse.

Verses 17-19. When you reject the best, you choose the worst. The Jews are not alone in making such irrational choices. The Jews chose the one who took life in preference to the One who gives life. So does every one who rejects Christ. They that hate Him love death.

Verses 20-25. Mass sentiment prevailed over justice, and Pilate pronounced the sentence of death upon one whom he knew was blameless. Pilate's handwashing did not absolve him from his guilt. The Jews made their choice and got the murderer. If there is regret in hell, it will find no greater occasion than in this that in this life the individual rejected the Saviour and desired the murderer.

Verse 26. In today's daily paper (Feb. 5) I saw that the English have captured Cyrene in Libya. This was the home of Simon. He had probably come to Jerusalem for the Passover. This was a compulsory crossbearing, but later he and his sons became willing crossbearers for Jesus.

Verses 27-31; Zech. 12:10-14. The evil men of a group may be bad but no national group is wholly bad. They who weep over wrong will not need to weep for sin.

CHRIST'S COMMISSION.—Luke 24:36-53

Lesson for March 30, 1941

Golden Text.—Behold, I send the promise of my Father upon you.—Luke 24:49.

Verse 36. They who talk lovingly of Jesus will find Him near. The one of the Twelve to whom the Master first appeared was the one who had so miserably denied Him. He first appeared unto Simon. Now Simon is with the eleven and has possibly recounted to the rest the events of that meeting. Or were they too sacred? And as they talk, two others appear and tell them of the things that they had experienced. And now another appears to that assembly and greets them with the words that He had taught them to use as a salutation whenever they met. It was the Lord Himself. When the messenger of peace enters into the home of a son of peace, the God of peace will meet with them.

Verse 37. Are there spirits, or as we would say, ghosts? I have never seen any, but because I am so blind to spiritual realities that I have never seen any doesn't say that there aren't any. There is a spirit-world and that spirit-world is just as real as the physical. The only things we know for a surety about it are the things revealed in God's Word. During the centuries men have claimed occasional glimpses of the citizens of that world. Some no doubt were real; others were but creations of an excited imagination.

But the risen Lord was more than a spirit. The body that had been buried in Joseph's tomb stood before that assembly. The marks that had been made upon it from the scourgings and crucifixion were plainly visible. The Lord had risen, now to die no more. There were many infallible proofs to His resurrection. Some of those proofs were given at this time.

Verses 33-43. The fear of the spiritual is upon all men. That fear is cast out only at the end of life's journey. When our hearts are filled with perfect love to our Redeemer, we can go with boldness to meet Him at the judgment. Is it possible to believe and yet not believe for joy? The disciples were in that state. Out of the depths of unspeakable despair following the crucifixion of our Lord, the disciples are called to rise to the unspeakable joy of realizing His resurrection. Such a change takes time. We have the analogy in the despairing sinner suddenly feeling the burden of sin rolling away and the peace of God taking its place. The joy has come, but the wonder of it all awes the newly born saint.

Verses 44, 45. The Master had frequently told the disciples that He would die and on the third day rise again. Why then did they not understand? There are many things in the Bible that you have read that are not clear to you, and there are no doubt Scriptures that you think you understand that will have an entirely different meaning when the Lord opens your understanding. The disciples were like you are. They were slow of understanding. Often their hearts were hardened and their eyes were holden that they could not perceive and receive the heavenly truth.

The Old Testament is a revelation of Jesus

Christ. For centuries devout Jews had searched the Scriptures, and about all they could see was a Messiah who was to be a national deliverer and an earthly monarch. The prophecies that spake of the spiritual truths about the Messiah were hidden to their too carnal minds. These are the things that can only be spiritually discerned. And God through the Spirit must open up our understanding.

Verse 46. The world's troubles are not solved by educators, economists, and statesmen. They have tried and failed for six millenniums. An all-conquering Son of David to sit upon an earthly throne was what Israel wanted, but an all-conquering Saviour from sin was what Israel and the world needed. To become such to the world of men the Saviour had to die and rise again.

Verses 47, 48. The disciples were given the noblest work that God can give to men,—to preach repentance and remission of sins through Jesus Christ to the world. This was their blessed privilege and their duty and is now ours.

Verse 49. The power of the economist is in money; that of the statesman in the sword; that of the educator in knowledge; but that of the messenger of the Gospel in the Spirit with which God endues His servants for the work to which He calls them. Greater power than that has never been delegated to man. By it His servants are invincible.

Verses 50-53. The resurrection precedes the ascension. Through Christ both have become the hope of the Christian. Blessed by such a Saviour and buoyed by such a hope, the saint cannot help but praise God continually.

CHRIST PROMISES POWER.—Luke 24:48, 49; Acts, Chapter 1

Lesson for April 6, 1941

Golden Text.—But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Acts 1:1. The former treatise is the Gospel of Luke, but who is Theophilus? The name means a "Lover of God." It may mean you. But he is addressed in the Gospel as "most excellent," a term of address used when speaking of men in high estate. Could that mean you? Man can reach no higher station than that of being a citizen in the kingdom of God; so it might mean you. At least the messages of the Acts are to you and for you.

Verse 2. The Gospel according to Luke gives a sketch of the things which Jesus did up to the time of the ascension. During the forty days previous, He had spoken to them of matters pertaining to the kingdom of God, and had given them commandments to be carried out after His departure.

Verses 4, 5. God's biddings are enablings. With God (you yoked with God) all things are possible. The trouble with many people is that they are so anxious to get the work done that they will not wait to be yoked and hitched to the load. Off they go, like a wild horse that spurns the harness, and then they wonder why they do not get more work accomplished. God's command is to stand still until He says "go." When that command comes to you, He has already equipped you.

Moses isn't the only one who wanted to do the work before the Lord had prepared him. Wait on the Lord. But what do I need yet? Like Moses I might be learned in all the wisdom and knowledge of the times, and I might be a man mighty in word and deed. Surely I will need no more. Why, I need the one thing needful! I need to be yoked with my Lord, and empowered and led by His Spirit.

Verse 6. Believers are always interested in two things: the earthly and the heavenly. The earthly usually has a much larger place in the thought life than the heavenly and the spiritual. Today some church people seem to be interested more in the establishment of a Messianic kingdom whose capital would be Jerusalem in Palestine, than in the salvation of souls by the blood of Christ. I have actually heard teachers who seemed to be interested more in righteousness to be established by His judgments than in righteousness given by His grace.

Verse 7. Of all useless religious speculations, the most senseless waste of time is in calculating the time of the Lord's return. Yet people have thus wasted their time and also misled gullible followers all through the centuries. But then when nobody is looking, He will come. II Peter 3:4, 10.

Verse 8. The purpose of witnessing is to convince, and the work of the Spirit is to convict. The world does not need to be told that they are sinners. Man knows that. It may be profitable to him to teach him the terrible sinfulness of sin. But what the world needs to know is the marvelous story of the love of God that made possible salvation from sin in practice and penalty.

Verses 9-11. Heaven is a real place. The Master ascended thither from the summit of Mt. Olivet. He will come again from thence to receive those who are His faithful children upon earth and take them home to the mansions which He is now preparing.

Verses 12-14. We crave wealth and honor and give ourselves unremittingly to the task of gaining them, but the apostles gave themselves without ceasing to the gaining of the greatest blessing that God can give to man: His presence and power in the life through the Holy Spirit. Christ in you, the hope of glory; Christ in you, the mighty power of God that enables me to do His blessed will until He calls me home. Through the channel of prayer, the power of God passes from Him to man.

TRAGEDY IN THE WILDERNESS

(Continued from page 89)

their brethren in Paraguay and Brazil, and a great load was lifted from the hearts of their anxious brethren throughout the world when a cablegram announced that they were on the way to safety.

Then began the long, long journey of thousands of miles from Harbin, Manchuria, to Marseilles, France, and from Le Havre to Buenos Aires, Argentina, and from there thirteen hundred fifty miles up the Parana, Paraguay river to Puerto Casado, where they left the boat to travel inland one hundred sixty miles to their home in Colonia Fernheim.[1]

Their journey was an eventful one. They were refugees with no money, no passports, no evidence of citizenship, no home and but few friends. When word of their plans circulated among the passengers of the ship on which they were to sail, there was serious objection to the embarkation of so large a number of "outcast" people. But their faith, their courage, and their Christian spirit saw them through. Before they reached their destination, their choral organizations had sung their way into the hearts of the passengers who gathered on the decks above to listen to their nightly songs of faith and confidence which came from hearts that were mellowed by sorrow.

Now they live in the Chaco where no white men have lived before. In these few years thrifty villages have sprung up in the wilderness. Philadelphia, the central village, is the seat of the government of the colony and with its industries, saw mill, cotton gin, cheese factory, refrigeration plant, it is taking on the appearance of a town. Here also is the hospital, the high school, and the normal school. Every one of the seventeen villages has its faithful ministers, its church and Sunday school, which is diligently attended by old and young. Every village also has its day school and as far as possible, education is universal. They have homes, indeed, though they are simple. Groves of banana and citrus trees grow where but a few years ago there was only the wildness of the great forest. Acres of cotton and other plants fill the clearings, and the villages team with life and activity.

But the colony bears the marks and scars of the struggle. During the first year an epidemic of typhus broke out and before medical aid could bring it under control, ninety-two died. Today they speak of this period as "Das Grosze Sterben," and they are still struggling with the care of broken families and orphans.

And now death stalks the colony again and the message says, "Your representative Siemens has died." His house stands in a banana grove on one of the streets of Philadelphia a block or so from the center of the village. He was my host during my visit to the colony last August. His cozy mud house furnished with beautiful, simple, homemade furniture, was my home during that time. An earlier letter from a friend of the colony stated that Siemens was in the hospital seriously ill but that he was under the efficient care of Nurse Suse Isaak. One of his last requests when I left him on that August Sunday morning in front of his home, was for a doctor. "Do not neglect this," he pleaded. Now he is dead and is buried in the growing cemetery at the edge of the woods. The colony still has no medical service except such as it can get from distant army doctors or perhaps from the Hutterites who have but recently migrated to that section, but who thus far have not selected their location, and his plea is still unanswered.

---

1. See the Book entitled FOR CONSCIENCE SAKE, by S. C. Yoder.

Goshen, Ind.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Worship in the Young People's Bible Meeting.—We invite our workers to read and reread the introduction of the Topics Booklet that you may fix in your mind some of the aims in the preparation of the topics and may be better able to fulfill them in the year's course. One of the thoughts to be developed during the year's study is **worship.** It is not our purpose to have simply a head knowledge of the subject but to develop in each of our young people a worshipful heart. Before the subject of worship is taken up for study, we would like to encourage our leaders to plan earnestly each meeting with the purpose of making it worshipful as well as instructive. Worship when you sing. Worship when you pray. Worship when some one is delivering thoughts on the topics. It will not be out of order when some very practical and helpful thought is given to follow in a special petition for grace to carry out such in the life of those present. Convictions for the truth are deepened if we take time to pray to God concerning them. Let the topics be interspersed with suitable songs, and let the leader impress the meaning and have the audience sing and express what the message of the song intends to express.

There will be a special advantage to hold the audience in a worshipful spirit if the opening service and thought can be made to express a worshipful spirit, and all hearts can be drawn together in adoration and praise and earnest prayer. Better have a shorter program of teaching if by getting all in a worshipful frame, you can more deeply impress the truths that are given by calling out the hearts of all in a deeper devotion to the truth because of reverence for God.

The topics for the month are distributed among Doctrinal, Christian Life, and Missionary themes. The junior topic is a Christian Life topic also, on meeting God in prayer. In this topic the spirit of worship as suggested above can be given special encouragement among both older and younger ones. Give special attention to all the topics in their relation to others in the series and others under the same classification. Keep the aims of the year's topics clearly before both the program committee and the leaders of the meetings. Sometimes it is helpful to gather leader and committee and individuals on the program together in a special service of prayer before the meeting that the full purpose of the meeting may be better realized. The more earnest consideration you give to the service of each meeting and to the general purpose of all the meetings the richer will be your experience and the more fruitful will be the results. May God have His way with you in all your thoughts and plans for the month and for the months that follow.

WHY CHRIST DIED.—Isa. 53:4-12

Topic for March 9

MOTTO

"Christ died for our sins according to the scriptures."

MEDITATIONS ON THE TOPIC

I. **Why Did Christ Die?**—He loved the souls of men, would be an answer that would cover the whole field. He was a Good Shepherd who laid down His life for the sheep. He came to seek and to save that which was lost because He loved the lost. His love prompted Him to do the utmost in their behalf that was possible to be done. God the Father gave His Son to us because He loved us.

But man's case was a desperate one which required a special sacrifice that he might be redeemed. That sacrifice took the aspect which we will note in the Outline Study Scriptures. He gave His life "a ransom for many." He is the propitiation for our sins." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "We were reconciled to God by the death of his Son." He bore our sins in our place and suffered their penalty so that we might be delivered from the wrath that would fall upon us because of them. Satan had deceived the human family and held sway over them by sin and consequent death. Christ's death broke down the hold of condemnation which the devil had brought upon man's soul and brought man into possession of God's gift of life. Man through this is delivered from the power of darkness and translated into the kingdom of God's dear Son. In this new realm, Satan has no more dominion over us, and we may by continued faithfulness keep ourselves in the favor and fellowship of God. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

II. **The Text.—Isa. 53.**—This is a prophetic picture of the suffering One who bore our sins for us and received the stripes which were our due that we might be justified before God.

III. **Suggestions for Junior Programs.**—It will be helpful to use the Scripture in bringing out the purpose of the death of Jesus. Some of these Scriptures are suggested in the Outline Study and some of them in the Assignment for juniors in connection with the outline there. It will be a very helpful task to let the boys and girls bring Scripture passages which they have found about the reasons for Jesus' death and add them to those which you may select.

In order to impress the reason for His death more vividly it will be well to take the terms, Ransom, Propitiation, Reconciliation, Substitute, and clarify them by natural and scriptural illustrations so that the purpose of the death of Jesus may stand out clearly before the boys and girls.

One phase of the assignments is our attitude toward the Saviour who has died. This will bring us either directly into the blessings for us in His death or deprive us of these blessings according as we accept or refuse to accept Jesus as our Saviour.

OUTLINE STUDY

I. He Died as a Ransom.
1. The redemption price paid.—I Pet. 1: 18, 19.
2. The life given.—Matt. 20:28.
3. Given for all.—I Tim. 2:6.
4. Redeeming us from the curse of the law.—Gal. 3:13.

II. His Death a Propitiation.
1. Set forth by God.—Rom. 3:25.
2. For the sins of saints and of all.—I Jno. 2:2.
3. Satisfying God's righteousness in justifying.—Rom. 3:26.
4. To wash us from our sins.—I Jno. 1:7; Rev. 1:5; 7:14; Acts 3:19.

III. His Death Reconciles Men to God.
1. God wrought it in Christ.—II Cor. 5:18-21.
2. Both Jew and Gentile.—Eph. 2:16.
3. Enemies of God reconciled.—Rom. 5: 10.

IV. He Died as Our Substitute.
1. Made to be sin for us.—Isa. 53:6; II Cor. 5:21.
2. Bearing our sins for us.—I Pet. 2:24.
3. The just for the unjust.—I Pet. 3:18.

V. To Destroy Satan's Power.
1. Forgiveness of sin.—Col. 1:13, 14.
2. To make Satan's works of none effect. —I Jno. 3:8.
3. To make victory possible.—Rev. 12:10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Blood."**
2. **Why Jesus died.**
   a. Taking our place (I Pet. 2:24).
   b. To forgive our sins (Eph. 1:7).
   c. To save us from hell (Rom. 5:9).
   d. To make us God's children (Jno. 1: 12).
   e. To make our hope of heaven sure (Acts 26:18).
3. **What Shall We Do with Jesus?**
   a. Receive Him.
   b. Obey Him.
   c. Love Him.

For Seniors.
1. The Purpose of Christ's Death.
2. Who Enjoys the Benefits of Christ's Death?
3. The Importance of Christ's Death.

PERSONAL THOUGHT

"Precious blood of Christ" says Peter in referring to the price of our redemption. May God help us to understand the preciousness of that blood because of the character of the One who shed it in our behalf, as well as the great results it accomplishes in those who receive Him.

SEED THOUGHTS

Rest, weary soul!
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not to do thyself what Christ has done,
Claim the free gift, and make the joy thine own;
No more by pangs of guilt and fear distressed,
Rest, sweetly rest.—Jane Borthwick.

Nothing like one honest look, one honest thought of Christ upon His cross, that tells us how much He has been through, how much He has endured, how much He conquered, how much God loved us, who spared not His only begotten Son, but freely gave Him for us. **Dare we doubt** such a God? Dare we murmur against such a God?—Charles Kingsley.

The death of the Son of God is a single and most perfect sacrifice and satisfaction for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world.—Sel.

Oh! the love that drew salvation's plan,
Oh, the grace that brought it down to man,
Oh, the mighty gulf that God did span
At Calvary.

Mercy there was great and grace was free,
Pardon there was multiplied to me,
There my burdened soul found liberty,
At Calvary.—Wm. R. Newell.

CHRISTIAN STABILITY.—Dan. 3:13-27; Phil. 1:27

Topic for March 16

MOTTO

"Stand fast in the faith."

MEDITATIONS ON THE TOPIC

I. **Christian Stability.**—The rock is a symbol of stability. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever" (Ps. 125:1). The tossing waves are a symbol of instability. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (Jas. 1:6). It has been illustrated in the man who stood upon the rock in a storm. "I trembled, but the rock didn't." The life that is established upon the rock of faith in God and His plan of salvation is secure. The flesh may tremble because of the outward conditions and storms of evildoers. But if we have our feet upon the rock we need never fear that the rock will give way.

When some one trusts in any earthly and perishing thing of time and sense, he will find that his trust will fail, and he will be like the man who built his house upon the sand. The Prophet Isaiah has written, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). The child may not be very stable because of its inexperience. It may be "tossed to and fro and carried about with every wind of doctrine, by the sleight of men" (Eph. 4:14). Such need to be tenderly cared for and nourished in the Church until they have been strengthened in the faith and knowledge of God so that this does not happen to them any more. God has provided these stabilizing influences by giving special gifts to men whose service to the body of Christ is directed by the Spirit as a stabilizing strengthening influence so that all may "grow up into him in all things." Those who yield themselves to the Lord and His plan will find themselves becoming stable.

II. **The Text.—Dan. 3:13-27.**—This passage gives an illustration of men who stood firmly for what they knew was pleasing to God. Popular favors and the practice of the majority did not move them from their purpose.

Phil. 1:27.—A life that is continued in as becoming the Gospel of Christ will manifest a steadfast spirit under all circumstances and conditions.

III. **Suggestions for Junior Programs.**—It will be best to use Bible characters of stability to impress the subject of Christian stability upon the boys and girls. Along with the characters taken from the Scripture the stories of some of the martyrs will serve to make the subject both interesting and practical. It is possible to find illustrations from our own time of people who have stood the test under trying circumstances.

Not all the stability is manifest in times of persecution involving the suffering of the body. There may be just as much need of grace to bear ridicule or go against the popular trend of life and thought as to bear suffering and even death for Christ's sake. "What will the fellows say?" is often too much taken to heart rather than "What will Jesus think of me?"

The phase of the subject, How we may become more stable, should not be overlooked. Let the suggestions of II under the Outline Study be absorbed and made plain to the juniors.

OUTLINE STUDY

I. **Characteristics of Stability.**
1. Unmoved from a purpose.—I Cor. 15:58
2. Maintaining one spirit.—Phil. 1:27.
3. Keeping faith in God.—I Pet. 5:9; Col. 1:23.
4. Enduring through trial.—Mk. 13:13.
5. Enduring temptation.—Jas. 1:12.
6. Patience in suffering.—Heb. 12:1.
7. Patience in well doing.—Gal. 6:9; Rom. 2:7.

II. **How to Become Stable:**
1. By the help of God.—II Thes. 3:3; Ps. 55:22.
2. By letting God.—I Pet. 5:10; Ps. 16:8; Ps. 24:1.
3. By consideration.—Heb. 12:3; Jno. 15:20.
4. By purifying the heart.—Jas. 4:8; I Jno. 3:3; Jas. 1:6-8.
5. By prayer.—Ps. 17:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Hold Fast," "Stand Fast."**
2. Examples of Christian Stability.
   a. Caleb.—Num. 14:24.
   b. Joshua.—Josh. 24:15.
   c. Shadrach, etc.—Dan. 3:18.
   d. Daniel.—Dan. 6:10.
   e. Christians.—Acts 2:42; Rev. 12:11.
3. How May We Become More Stable?

For Seniors.
1. What Is Christian Stability?
2. How We Become Stable.

PERSONAL THOUGHT

Is my heart fixed upon the ways of the Lord? Do I follow the things provided by the Lord to make my life dependable at all times?

SEED THOUGHTS

A man cannot be grounded in the Christian life unless he is rooted therein. The fence post is grounded, the tree is rooted and grounded both.—Sel.

Strong in the Lord

"Be ye strong in the Lord and the power of his might,"
Firmly standing for the truth of His Word:
He shall lead you safely through the thickest of the fight,
You shall conquer in the name of the Lord.

"Be ye strong in the Lord and the power of his might,"
Never turning from the face of the foe:
He will surely by you stand, as you battle for the right,
In the power of His might onward go.

"Be ye strong in the Lord and the power of his might,"
For His promises shall never, never fail;
By thy right hand He'll hold thee while battling for the right,
Trusting Him thou shalt forevermore prevail.—El Nathan.

MEETING GOD IN PRAYER (Jr.),—Dan. 6:10-23; Ps. 51:1-19

Topic for March 23

MOTTO

"Draw nigh to God, and he will draw nigh to you."

MEDITATIONS ON THE TOPIC

I. **Meeting with God** does not mean that God is not always near to His people, since He is present everywhere and never leaves nor forsakes His own. But man meets with God and draws near to God when he specially is in direct communion in worship and prayer as **his mind and heart are** particularl occupied in thoughts of Him and in prayer to Him.

We meet God in prayer when we come before Him to talk with Him and to wait upon Him for the manifestation of His Spirit in our hearts, in response to our words and thoughts toward Him. In prayer, we may bow our bodies, thus expressing our feeling of humility. We may not bow our bodies at all, though our spirit is bowed in humble devotion as we are lying upon our beds or sitting in our seats or walking about doing our daily duties or amidst a throng of people. Silent words may go before Him in our thoughts. Even wordless prayers go out to Him in the Spirit who dwells in us and moves our hearts "with groanings which cannot be uttered," but which God knows, because He understands the mind of the Spirit who makes intercession for us according to the will of God.

Those who meet God in prayer must come in the right way. There is but one way of approach for worship or petition. It is by way of the merits of the sacrificial "sweet savour" of Jesus Christ. With this sweet-smelling **sacrifice we can** approach God in prayer if we come "near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." God knows the heart. If there is any rebellion against His word and will, any unwillingness to give all glory to His Son, our prayers are unacceptable and the blessing cannot follow.

II. **The Text.—Dan. 6:10-23.**—This gives an account of Daniel's regular devotion to God three times a day, though he knew that a law had been made to restrict his regular prayers. God blessed him by taking care of him in the hour when the laws of the land were applied to his case and delivered him from the danger which his enemies expected to inflict upon him.

III. **Suggestions for Junior Programs.**—This lesson chosen with special reference to the junior should be treated by using the Scripture passages found in the outline freely, to bring out the different phases of the Junior assignments.

The thought of God being a friend should make prayer a delight. But we need to realize that sin mars our friendship with God and that there must be a conscientious confession of sin and a coming to God in faith through Jesus if we would come to God with a pure heart. But if we remember that God so loved the world that He gave His Son to make a way for us to come to Him it would be all the more shameful for us if we fail to come to Him now since He has made the sacrifice to pave the way. How very presumptuous it would be to come in self-justification of our sin when there is a way God has accepted in Jesus Christ. No wonder that there are many prayers never heard of God when people choose their own way.

Having our hearts cleansed by the blood of Jesus we should often meet with God. It is well to have regular times to pray. But there is nothing to hinder us from meeting God at any time and anywhere when we keep our **hearts right before Him.** And if at any hour we find ourselves stepping out of the Lord's ways, we need all the more to

come to Him with repentance and confession that we may be restored to His loving favor and may meet Him as friend with friend.

OUTLINE STUDY

I. Coming Near to God.

1. To worship and pray.—Ps. 73:28; Heb. 10:22.
2. Moses talking to God with unveiled face.—Ex. 34:29-35; Ex. 20:21.
3. We may come boldly to the throne of grace.—Heb. 4:16.
4. His presence is in Spirit.—Jno. 4:23, 24; Phil. 3:3; II Cor. 3:18.
5. We cannot see Him with the eye.—I Tim. 1:17; Heb. 11:27.
6. But He is very near to hear and help.—Ps. 46:1; Ps. 145:18.

II. Preparation for Meeting God in Prayer.

1. Through Jesus the great High Priest.—Heb. 10:19-22.
2. With humility.—Jas. 4:6-10.
3. In obedience.—I Jno. 3:22.
4. In submission to His will.—I Jno. 5:14, 15; Matt. 26:42.
5. With holy hands.—I Tim. 2:8.
6. In faith.—Jas. 1:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Pray."**
2. Meeting the Invisible God in Prayer.
   a. Seeing Him by faith.—Heb. 11:6.
   b. Worshiping Him in spirit.
   c. Talking to Him as a Divine Friend.
   d. Prepared by cleansing from sin.
   e. In the name of Jesus.
   f. With great reverence and godly fear.
   g. In obedience of heart.

For Seniors.

1. The Spiritual Touch of God.
2. Conditions for Acceptable Approach.
3. Prayer that Moves God in Our Behalf.

PERSONAL THOUGHT

"If our heart condemn us not, then have we confidence toward God."

SEED THOUGHTS

Men ought always to pray and not to faint.—Lk. 18:1.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.—Sel.

Don't have your concert first and then tune your instrument afterward. Begin the day with the Word of God and prayer and get first of all into harmony with Him.—Sel.

A prayerless life is a powerless life.—Sel.

When thou saidst, Seek ye my face; my heart said unto thee, thy face Lord will I seek.—Ps. 27:8.

Prayer is the key of the day and lock of the night.—Lord Berkeley.

Prayer commands the Spirit. It makes hearing devout, and leads to obeying. It makes preaching fervent and spiritual. It multiplies and sanctifies giving. It prompts service, and then it makes all work itself a prayer. It anoints witness with unction, and makes the life radiant with a heavenly light. When there is right praying, all else comes right.—A. T. Pierson.

LAYING FOUNDATIONS FOR THE CHRISTIAN HOME.—Tit. 2:1-15

Topic for March 30

MOTTO

"Blessed is every one that feareth the Lord."

MEDITATIONS ON THE TOPIC

I. **Foundations for Christian Home Building.**—The foundations for the building of the Christian home are the same foundations required for successful Christian living in the world. Young people do not need to wait till they have homes of their own before they begin to lay foundations for home building. In fact the more quickly they have developed the qualities that make for a Christian home the brighter their present parental home or their future home will become.

There can be no Christian home without Christ. Christ cannot have a place in the home unless the inmates of the home admit Him to their hearts. A Christian wife is a blessing. But she is very much handicapped to do much for her family unless she has a Christian husband. The children can greatly add to the power of the Christian home if they will heed the instruction of Christian parents and accept Christ at the age of accountability.

The art of living together is based upon the unselfish love that emanates alone from Christ. Some people are devoted to one another in their marriage life and unselfishly serve one another. But unless that love has a still higher allegiance to Christ, the outcome of it will lead only to disaster. No earthly end alone is great enough to lift the home to a plane of safety that will safeguard the coming generation, or will bless the community in which it is located. The many essential virtues for homemaking may be practiced in part by non-Christians and bring many good things into their lives, but without the grace of God they cannot enjoy them, in the sense of the true Christian, and their radiance dies with the perishing of the world and their departure from this life.

II. **The Text.—Tit. 2:1-15.**—This passage is a gem on the teaching for the building of a Christian home. It shows the different elements and the different ages and conditions of persons who meet in a Christian way the issues of home life.

III. **Suggestions for Junior Programs.**—Boys and girls, as well as men and women, will find a responsive chord in their hearts to the true Christian qualities of a Christian home. Endeavor to lead them to understand the applications of the virtues in daily life in the home in the midst of its cares, its joys, its sorrows, labors, and duties.

Show how love works. How it makes people kind to one another—toward father and mother, brother and sister, neighbor and friend. Show the need of patience and unselfishness in dealing with little ones, aged ones, weak ones, perhaps those who are not so kind and so helpful. And so through the various virtues let the experiences of home life illustrate their value. Let the Scripture help you to illuminate these various qualities and to show their value in the home.

In making assignments it will be helpful to get some good selection to read and have a clear reader read it before the meeting. Others may be able to write something helpful. Still others may be able to tell how some of the virtues are needed and work for good in the home. The reading of the Scriptures on some of the points may be sufficient if the time is limited by the discussion of other points.

OUTLINE STUDY

I. Foundation Principles for Home Life.

1. Godliness.—I Cor. 10:31; I Pet. 1:15.
2. Co-operative qualities:
   a. Love.—Eph. 5:1, 2; I Thess. 5:15.
   b. Unselfishness.—Phil. 2:3, 4.
   c. Kindness.—Eph. 4:32.
   d. Humility.—Eph. 4:1-3.
   e. Patience.—Jas. 1:4.
   f. Honesty.—Rom. 12:9; I Thess. 2:3-5.
   g. Helpfulness.—Gal. 6:2; I Thess. 5:14.
3. Building qualities:
   a. Industry.—Rom. 12:11.
   b. Economy.—Prov. 12:27; Prov. 21:20.
   c. Utility.—Tit. 3:14; Eph. 4:28.
   d. Simplicity.—I Pet. 3:3, 4; Amos 6:1-6.
   e. Temperance.—Prov. 23:20, 21.
4. Chastity.—Rom. 6:19; I Cor. 6:18-20.
5. Hospitality.—I Pet. 4:9; II Cor. 9:7; Deut. 15:7, 8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Godliness."**
2. Christian Home Foundations.
   a. God first.
   b. Christian virtues—Love, kindness, humility, unselfishness, patience, honesty, purity, peace, etc.
   c. Christian duties—Industry, economy, simplicity, hospitality.

For Seniors.

1. Graces that Make for Unity and Peace at Home.
2. Qualities that Make for a Strong Home Influence.
3. Giving God First Place in Our Home.

PERSONAL THOUGHT

Thank God for the foundations that make for a true Christian home. May we use our privilege in the cultivation of every virtue given for the well-being of the home in which we live.

SEED THOUGHTS

The pleasant converse of the fireside, the simple songs of home, the words of encouragement as I bend over my school tasks, the kiss as I lie down to rest, the patient bearing with the freaks of my restless nature, the gentle counsels mingled with reproofs and approvals, the sympathy that meets and assuages every sorrow, and sweetens every little success—all these return to me amid the responsibilities which press upon me now, and I feel as if I had once been in heaven, and straying, had lost my way.—J. G. Holland.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He who has made obedience beautiful, and affection so holy; it is He who has brought the Father's home so near, and has taught us that love is of God.—Jas. Hamilton.

Home and Jesus! The two should be inseparable. Husband and wife need the clasp of that infinite love to keep their hearts true to each other. Parents need the guidance of that infinite wisdom and the power of that infinite strength, to keep them patient and longsuffering and gentle and wise in training immortal souls.—A. E. Kittridge.

There is beauty all around,
When there's love at home;
There is joy in ev'ry sound,
When there's love at home;
Peace and plenty here abide,
Smiling sweet on ev'ry side,
Time doth softly, sweetly glide,
When there's love at home.—Sel.

FIELDS WHITE UNTO THE HARVEST (II).—I Thess. 2:1-20.

Topic for April 6

MOTTO

"Lift up your eyes and look."

MEDITATIONS ON THE TOPIC

I. **More Fields for Spiritual Harvesting.**—On Feb. 2 we had the same general theme for our meeting. We only studied about a few of the fields in that meeting and have a sup-

ply of others for this meeting—more than we shall be able to discuss in the allotted time.

Returning to the former outline we might review the points under the heading I. **Evidences of Ripe Fields.** When people are in great spiritual need, and the door is open to reach them with the Gospel, and they show a disposition to hear we know that the call to go is urgent upon the soul-winner to go to them and gather in the souls of men. Today's lesson continues the study under II. **Some Fields Already White,** etc. We shall begin this time in our home continent America, and then, as time allows, go to Europe, to Asia, to Africa.

Since we provided for the study of South America on Feb. 2, we have limited our study of America to the continent of North America. We must necessarily look at the conditions more or less generally, but perhaps the needs will be vivid enough if we trace them from the experiences of the missionaries at work in the cities, in the country, among the Indians, the Mexicans, the Negroes, and the Jews. Poverty, ignorance, vice, crime, and ungodliness among all races and classes are appalling enough. But there is sufficient power in the Gospel of Christ to save every one that believeth. It becomes the children of God to prove this power by reaching out to all classes who will hear, and give them opportunity to hear. There is room for workers who will dare to rescue those who have gone far into sin and wickedness and who will let God work through them to bring such to a saving knowledge of Christ.

In dealing with Europe, Asia, Africa, there will be need to get your information much as you get it in America, from men who have been on the field and have written the information, giving a glimpse of the people there and the spiritual conditions which the Gospel alone is fitted to help. Our relief workers have the latest word to speak. Other workers by other organizations may also give us much light on the needs. The story of war and strife sheds much light on the needs and also on the difficulties to meet the needs at this hour. But as the way opens to feed and to clothe, the Christian missionary spirit will move to bring the message of life to hungry souls in these regions.

II. **The Text.—I Thess. 2:1-20.**—This passage recounts the experiences of Paul as he came to Thessalonica for the first time with the Gospel of Christ. There were believers who received the message and clung to it in the face of persecution.

III. **Suggestions for Junior Programs.**—Under the head of "Gathering Souls" for the Lord the juniors may be assigned various fields for study and report to the meeting. Our church papers have information continually on the suggested fields in America. Some also can be found of conditions in Europe, Asia, and Africa. It might be well to omit some of the fields if the time would not permit to take them all. But it might be profitable to have an adult prepare a theme on one of the fields—Africa or Asia or Europe—in such a manner as would instruct and interest the juniors and impress the theme of **"Gathering Souls"** more fully when they know more places that have need of such gathering.

OUTLINE STUDY

I. More Fields White unto the Harvest (See outline for Feb. 2).

1. Fields in America.
   a. The neglected of the cities.
   b. The neglected of rural sections.
   c. The American Indian.
   d. The Mexican.
   e. The American Negro.
   f. Jews among us.
2. Fields of Europe.
3. Fields of Asia.
4. Fields of Africa.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Reap."**
2. Gathering Souls for Jesus.
   a. From the city slums.
   b. From the hills and the plains.
   c. The Indian of America.
   d. The black people.
   e. The sons of Abraham.
   f. Europe.
   g. Asia.
   h. Africa.

For Seniors.

Select from the Outline such fields as time will permit giving attention to.

PERSONAL THOUGHT

Am I ready to lift up my eyes to see the field white already to harvest?

SEED THOUGHTS

Gather the Golden Grain

Go out and gather the golden grain,
The world is your harvest field;
Your toil for Jesus will not be vain
For He will the increase yield.

Go lift the soul from the haunts of sin,
The treasures of grace display;
Your mission here is to work and win,
Go show to the lost the way.

Go find some pearl on the ocean strand,
The shell may be rough and brown,
But polished by the dear Master's hand,
'Twill shine in His jeweled crown.

—Mrs. E. W. Chapman.

BOOK REVIEWS

117 Object Lessons for Boys and Girls
By S. G. Shetler and Sanford G. Shetler

This is a new and different book of material for meetings with children of the primary and junior ages, although the lessons will be of interest to people both below and above these age groups. The value of object lessons such as are found in this book is thus stated by the authors: "Object lessons for boys and girls have long been found practical and captivating. Knowledge received through the eye-gate is more lasting in effect than that received through the ear-gate. This statement has been proved by scientific research. Many who have used this method of teaching boys and girls have found that adults who were present received as much help and enjoyment from the lessons as did the children themselves. This was simply due to the fact that the truth was taught in an understandable way."

Within the pages of this volume is an abundant source of material and suggestions for the use of objects in children's services. Each object lesson is based on a Biblical text, supplemented by additional scripture references. Songs appropriate for the lesson are also suggested. In each lesson the preparation and use of the objects are explained in detail. Several of the lessons are aptly illustrated by drawings showing how to make the objects.

In the appendixes are found a list of the two hundred sixty inexpensive objects used in the book, a list of scripture texts used in the lessons, and four simple chemical formulas for the changing of the color of water. The authors, experienced as pastors and evangelists, in conducting children's services, have used these lessons successfully and commend them to others who teach children.

In the words of the authors: "The purpose, then, briefly stated, is first, to provide a certain amount of directly usable source material, and second, to stimulate originality in teachers' minds to provide their own lessons whenever and wherever needed without the use of any book other than the Bible itself."

The book contains 160 pages. It is bound in red fabrikoid with decorated end leaves, and is protected by a jacket attractively printed in two colors. Cloth binding, $1.00.

Herald Press, Scottdale, Pa.

Manual for Missionaries and Missionary Candidates, edited by S. C. Yoder. This is a new and revised edition of the manual of the Mennonite Board of Missions and Charities. It is full of information not only for present and prospective missionaries, but for all who are interested in the work of the Mennonite Mission Board. It gives a brief historical sketch of the organized mission work of the Mennonite Church, a copy of the Certificate of Incorporation, the Regulations of the Board, the Mission Policy of the Board, a Statement of Doctrine of the Mennonite Church and the Board, and a brief history of all the missions and charitable institutions now under the supervision of the Board. The booklet contains 72 pages. Copies may be had by addressing S. C. Yoder, Goshen, Ind. While there is no price stipulated, contributions will be appreciated. It is the type of book that would ordinarily sell for about 15 cents a copy.

* * * *

Five Years of Service of the Mennonite Girls' Home, Reading, Pennsylvania, by Friends and Members of the Home. This is a souvenir booklet published on the occasion of the fifth anniversary of the opening of this unique institution, which provides a central home for the Mennonite working girls in the city of Reading. The Home also maintains an employment agency. It contains historical sketches, description of activities, testimonials, and a complete list of all the girls who have enjoyed the benefits of the Home during its five years of existence. It contains 32 pages and is neatly bound and illustrated. Price 25¢. Published by the Mennonite Girls' Home, 704 N. Twelfth St., Reading, Pa.

* * * *

Mennonite Year Book and Directory for 1941. This is an annual publication of Mennonite activities, records, and statistics, and contains, as its title suggests, a record of the activities of the Church during the past year, statistics of the churches and Sunday schools, the personnel of all its general organizations, and a directory of names and addresses of the ordained men, not only of the (old) Mennonite Church itself, but of all other branches of the Mennonite Church in the United States, besides almost a complete list of all who are in foreign countries. A distinct and valuable publication. Every Mennonite home should have a copy, and every Mennonite worker should have it at hand for reference. 96 pages. Price 10 cents each. Mennonite Publishing House, Scottdale, Pa.

SPIRITUAL LIFE

What is more vital to spiritual life than to keep myself in the love of God, as a plant needs to keep in the sunshine to keep growing? How do we keep ourselves in the love of God? By building up ourselves on our most holy faith through a growing knowledge of the Holy Scriptures, by praying in the Holy Ghost as the divine element in which we live and breathe, and associated with others, as a necessary part of this Christian culture, is "looking for the mercy of our Lord Jesus Christ unto eternal life," not back to what He did on the cross only, but forward to the mercy to be revealed when He comes.—A. T. Pierson.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

A BOUQUET TO CHURCH PERIODICALS

That with **well doing** ye may put to silence the ignorance of foolish men.—I Peter 2:15.

Church periodicals do not usually sound their own trumpets. They are like Lighthouses which do not usually ring bells, but just keep on shining. They are often attacked. Not many good words are spoken of them by the masses who do not take the time to read them. But they just keep on in well-doing.

However, they have millions of readers. Loyal, wide-awake Christians still appreciate the religious press. They believe in religious papers. They support and pay for them. They do not need persuasion to read, support, and boost them.

It is heartening to read such a tribute to the religious paper as the one quoted in the **"Church Advocate,"** from the pen of William T. Ellis, foreign correspondent and newspaper syndicate writer:

For nearly half a century, my life has been chiefly devoted to reading and writing. My calling has made me an addict to secular periodical literature; yet every week I have also perused carefully several religious papers.

Now, looking back, I want to bear tribute to the value of these religious publications. They have been a large part of my education. Through them I have gotten a continuous picture of life in its more serious aspects. They have kept me "au courant" with the religious movements of the world. Their editorials and contributed articles, their quotations from the wise of all ages, and their good poetry, have entered largely into my literary inheritance.

Best of all, the religious press has continually fertilized my spiritual life, giving me a ceaseless awareness of the things of God. Without the corrective of these to my constant newspaper reading, I am sure that my own outlook would have been materialized and distorted. Times beyond count I have met God in the pages of the religious press.

THE CHRISTIAN'S TOMORROW

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness.—Psalm 17:15.

Already, statesmen, writers, thinkers and guessers are telling us the kind of world that will emerge from the present great conflict. What occasions this writeup is the kind of a nation and world the President of the United States wants to help to create. Also, a united Council of British Churchmen have spoken. It would be well if the Axis powers would propose their method of settling the problems of this troubled world. It might lead to some negotiated peace before the world is entirely destroyed by the present internecine struggle.

The following is a brief quoted summary of what the President said:

Our national policy in foreign affairs has been based on a decent respect for the rights and the dignity of all nations, large and small. The justice of morality must and will win in the end. He further outlined that policy, as expressed by the nonpartisan public will, to include all-inclusive national defense; full support of all those resolute people everywhere who are resisting aggression, thus keeping war away from our hemisphere; and nonacquiescence in a peace dictated by aggressors and sponsored by appeasers. Enduring peace cannot be bought at the expense of other people's freedom. (That seems to mean that if and when the Axis Governments are defeated their peoples are to be left free and are still to be welcomed among the family of nations.)

Equality of opportunity for youth and for others; jobs for those who can work; security for those who need it; ending of special privilege for the few; preservation of civil liberties for all; enjoyment of the fruits of scientific progress in a wider and constantly rising standard of living; bringing more citizens under cover of old age pensions and unemployment insurance; widening the opportunities for medical care; planning a better system by which persons deserving and needing employment may obtain it. This program calls for personal sacrifice and means the payment of more money in taxes. No person should try or be allowed to get rich out of the program.

Mr. Roosevelt outlined our purpose for the world in the future days which we hope to make secure as founded upon **four essential human freedoms:** Freedom of speech and expression—everywhere in the world; freedom of every person to worship God in his own way; freedom from want—securing to every nation a healthy peace-time life for its inhabitants; freedom from fear—which means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in position to commit an act of physical aggression against any neighbor—anywhere in the world. He believes that this kind of world is attainable in our own time and generation.

The British Churchmen's Standard, both Catholic and Protestant, formulated the following five standards; to solve the postwar economic and social questions:

(1) Extreme inequality of wealth should be abolished; (2) every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities; (3) the family as a social unit must be safeguarded; (4) the sense of divine vocation must be restored to man's daily work; and (5) the resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

In the context of the above quoted text, as to the Christian's tomorrow, Psalm 17:14, King David asks to be delivered from men of **"this world, which have their portion in this life."** Altogether man's program surrounds human interests for one world. That is this world. They gather wealth, fill themselves with it, and leave the rest to their children. That is they get all they can, can all they get, and then sit on the lid. After the funeral, and the settlement of the estate, their children enter into their possessions and continue the same program of living. Such standards have been selfishly wrecking our civilization.

King David continues, **"as for me,"** this implies another program, **"I will behold thy face in righteousness."** That was his longing for the present. For the future, **"I shall be satisfied, when I awake, with thy likeness."** The two programs are as different as day and night.

In the light of the face and person of Jesus, and the possible immortality of the tomorrow, we must examine every program about life today and tomorrow. The "today's" of men of this world are different from those of the Christian. The "tomorrow's" which they look and plan for are totally different.

In the light of these two programs, may we read the President's program, the British Churchmen's program, and all other programs for better days, and a new order. Programs of earth must take in the program for the life in the future world to be of lasting value.

CHURCH GIVING DECREASES WHILE MEMBERSHIP INCREASES

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—I Cor. 16:2.

It is a strange paradox—church membership increasing, and church giving decreasing. This is one of the indexes which clearly call for a nation-wide spiritual revival. Unless we have that revival in the churches other evils will not be corrected. Decreased giving is only the recording of the pulse, which indicates something wrong at the heart. When the heart is righted and the life filled with the Spirit of God, finances for the Church of God flow normally in their proper channels.

In the days when the Christian Church abode in the "apostles' doctrine," the coffers of the church were amply filled. Empty church treasuries are an indication of empty hearts. When the poor widow cast into the treasury her mite, it indicated a heart which functioned properly. God's love in the heart spontaneously creates love for men whom God created, and for whom Christ died. To profess love for God, and then in turn to rob or neglect man, is but mere profession, and the hypocrisy is self-evident.

Statisticians tell us that the American people spend nearly twice as much for the maintenance of war machinery as for churches and the education for peace. Likewise, we are informed that the nation spends twice as much for alcoholic beverages as for the churches, and that more is burned up for cigarettes than is given for all houses of worship, religious education, and character-building institutions. **The National Committee for Religion and Welfare Recovery** makes these declarations. It further states:

Our annual income rose from $40,014,000,000 in 1932 to $71,853,000,000 in 1937, an increase of more than 79 per cent. During the same period, contributions as officially reported from 25 major church communions and denominations declined from $389,828,514 in 1932 to $314,946,260 in 1937, a decrease of more than 21 per cent.

Charles V. Vickrey, executive chairman of the Religion and Welfare Recovery organization, has assembled statistics from various sources and tabulated a series of contrasts between totals

expended for armies, navies, armaments, luxuries and other purposes, and the sums made available to religious, charitable and character-building institutions and agencies. Some of the high points of the survey are:

Scientifically directed personal interviews with 9,500 representative citizens indicate that the average citizen believes that, "religion is losing ground, and our moral standards are growing worse."

If Mr. Average Citizen is right in his observations there are other thought-provoking facts which may suggest ways whereby he may reverse this serious trend.

Since 1928 and during the depression, Mr. Average Citizen has increased his expenditure for armies and navies by 31 per cent and decreased his gift for churches and related benevolences by 36 per cent.

Mr. Average Citizen now spends nearly twice as much for armies and navies as he does for churches and Sunday schools.

He spends more than twice as much for alcoholic beverages as for church and church-supported philanthropies.

He spends more for cigarettes than for churches and religious education.

Current estimates indicate that we spend fifteen times as much for crime as for churches.

Our national income increased from $40,014,000,000 in 1932 to $71,853,000,000 in 1937, an increase of more than 79 per cent. During the same period our contributions to churches (as officially reported through the United Stewardship Council from 25 major communions and denominations) decreased from $398,828,514 in 1932, to $314,946,269 in 1937, a decrease of more than 21 per cent.

Mr. Average Church Member in 1938 gave an average of $13.47 (less than four cents per day) for all forms of church work, religious education and church-supported philanthropy, whereas in the deepest years he gave $16.11 in 1933; $19.02 in 1932; $22.62 in 1931 and $23.38 in 1930, the highest national average ever recorded. Must we have another depression in order to restore support to our churches and character-building institutions?

Gifts reported in 1938 were $327,003,336 which was $185,247,769 or 36 per cent less than the $512,251,105 given ten years previous in 1928. The total last year was also from 5 to 33 per cent less than it was for the early depression years, when the gifts in 1930 were $488,829,435; in 1931, $457,536,473; in 1932, $389,828,514.

In 1937 our national income was $31,839,000,000 larger than it was in 1932. This provided an average increased income of $240 for every man, woman and child, but Mr. Average Church Member not only co-operated with Mr. Average Citizen and his family in absorbing this increase of income in various forms of personal betterment, or pleasure, but Mr. and Mrs. Church Member actually reduced their support of church and charity, gave $5.55 per member, or 29 per cent less than they gave before they each received the $240 per annum of increased income for themselves and each member of their family.

SULFONE WITHOUT NAUSEA

Few new medicines have equalled the records of the sulfone drugs, introduced to America four years ago. Two sulfones—sulfapyridine and sulfathiazole—have scored dramatically against pneumonia, deadliest of winter killers. In New York City, for instance, where the pneumonia death rate four years ago was about 20 per 100 cases, the new drugs have reduced it to 10 per 100 in hospital cases and six in home cases. New York's 1940 pneumonia death rate was "the lowest in the history of the Health Department"—46.1 per 100,000 population.

But the sulfones, miraculous as they are, have had certain drawbacks, though usually minor ones. To some patients, both sulfapyridine and sulfathiazole are nauseating, causing vomiting. Not only does the vomiting sometimes weaken patients, but it hinders the efficacy of the drug, since it may come up as fast as swallowed.

Researchers have been working on this problem. In the current issue of the "Journal of Medical Sciences," four young Philadelphia doctors at the city's General Hospital modestly describe how another "sulfa" drug has decreased vomiting. The drug which Drs. H. F. Flippin, Leon Schwartz, A. H. Domm and J. C. Reinhold used is sulfapyrimidine, sometimes called sulfadiazine.

Reporting their studies, the researchers showed that sulfapyridine works fastest, but causes nausea in about 70 per cent of patients. Sulfathiazole works slowest, and causes vomiting in only 25 per cent of patients. Both drugs also have some effect upon the kidneys. The new drug, sulfapyrimidine, the report says, caused vomiting in but 12 per cent of the cases in which it was used. It works faster than sulfathiazole, slower than sulfapyridine. The researchers reported that it seems "just as effective" against pneumonia as the other drugs.—Pathfinder.

RUBBER TUNED FOR SPARKS

Collectors at toll gates sometimes receive small but annoying electrical shocks when they take coins from motorists. The villain is static electricity. The car and tires pick up electrons — negatively charged atomic units—from friction with the road and the air. Since the chassis is insulated from the ground by its rubber tires, the charged particles accumulate and are ready to hop to whatever contact comes within reach—and in this case the contact is the collector's arm.

To remedy this, flexible metal ticklers are now installed before toll gates to pick static electricity off car bodies and run it into the ground (they are not car counters, as most people think). Chains dragging behind trucks also act as "pipes" to ground electrons and prevent sparks from igniting inflammable substances.

Although rubber's ability to insulate dynamic electrical currents has been of inestimable service to mankind, science has long sought a conducting rubber which would drain off static charges before they are capable of causing a spark, such as has given a shock to many a person shaking hands after scuffing across a carpet, or, generated by friction of doctors' clothes and rubber equipment, has set off the rare explosions of anesthetics. Such a material, a new natural-synthetic rubber blend which is elastic and yet will prevent formation of static electricity, was announced last week in India Rubber World.

The new rubber—which resulted from seven years of research—contains conductive "pigments" of an undisclosed nature. Hence the charged particles are free to move along it and find their way to the ground. The material has already been successfully tested in surgical tubes, operating-room floors, airplane de-icers (in such cases electrons were free to flow and were uneventfully dispersed through near-by metal parts), and airplane tires. Large-scale use of this conductive rubber in belts and other machine parts is expected to reduce considerably the annual $3,000,000 damage bill resulting from factory fires caused by static electricity.—Newsweek.

CHRISTIAN LIFE

(Continued from page 75)

take to study the Bible. You may wish to study your Bible topically. Take up the various subjects treated of in the Bible one by one, and go through the Bible to find what it has to say on these subjects. A great many people know a part of what God has to say—and usually a very small part—and so their ideas are very imperfect and one-sided. This topical study might be very difficult, but with the aid of textbooks and concordances which we now have available, this is not only a simple way of studying, but also a very effective one.

We may also study the Bible by chapters. First, select the chapter you wish to study. Second, read the chapter four or five times. Third, divide the chapter into its natural divisions. Fourth, note the differences between the Authorized Version and the Revised. It might be well to note, too, the principal lessons of the chapter, the central truth, the key verse, and the new truth you have learned from it.

But no matter what method you or I may choose in studying the Bible, of utmost importance is that we study the Bible as the Word of God. It is often said that we should study the Bible just as we study any other book. But the Bible is an entirely unique book. It is worth all other books which were ever printed. It is what no other book is—The Word of God. The Bible ought then to be studied as no other book. It should be studied as the Word of God. This involves five things: (1) a greater eagerness and more careful and candid study to find out just what it teaches, than is bestowed upon any other book, or upon all other books; (2) a prompt and unquestioning acceptance of, belief in, and submission to its teachings, even when these seem unreasonable or impossible to us; (3) absolute reliance on all its promises in all their length and breadth and depth and height; (4) obedience—prompt, exact, unquestioning to every command; (5) remembering that it is God's own voice speaking directly to you.

The true Christian will find no greater joy than in the study of the Bible. In fact, he cannot live the Christian life without it. Reading the Word is as essential to the Christian as breathing and eating is to the natural man. There he learns God's will concerning his life, and finds rich promises of great reward for obedience to that will. Is it strange then that the true Christian should be expected to spend much, much time in meditation and reflection on the Bible? It is his very life. In sorrow, the Christian may turn to its pages for comfort; in disappointment for solace; in weariness, for rest; in joy, to learn of that more abundant joy. There is not an occasion, never an event, when the Bible does not supply our needs. It is the source from which we draw inspiration and hope. And as the Christian draws from this source, quite unconsciously he grows into a likeness of the one he constantly adores and worships in his study of the Bible. His proud will is humbled, his troubled soul calmed, his thoughts made pure, and a serenity and secret happiness will pervade his life, so that, come what may, he is secure in his trust in God.

Someone has said, "The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter, and the more you get into the spirit of it, the more you will get into the spirit of Christ." Boyle said, "I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and

J C FRETZ
90 KITCHENER BX 112
ONT

DEC-41

Easter Supplies

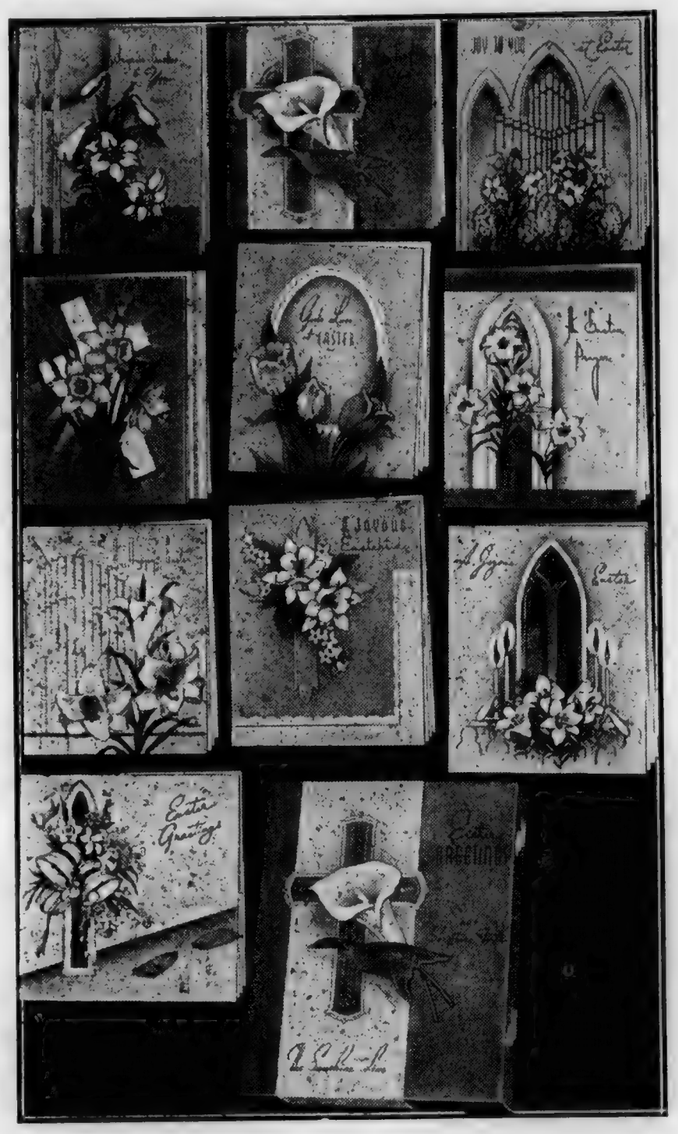
Easter is April 13

Christian Greeting Easter Assortment No. 15

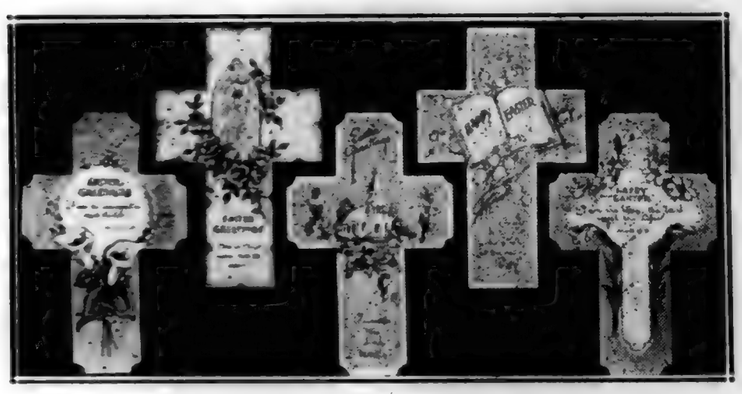
WITH SCRIPTURE TEXTS

A most outstanding value is being offered to you in the new "SUNSHINE" Easter Assortment No. 15. Soft pastel shades of blue, lavender, green, and yellow with contrasting shades are the color schemes used on these ten lovely folders. The designs are artistic, different, and beautiful. Six of these folders have embossed effects causing the flowers and other decorations to appear more real. The choice sentiments and suitable Bible verses have been carefully selected for each folder. THERE ARE TWO 10-CENT FOLDERS IN THE ASSORTMENT WITH EXTRA EMBELLISHMENTS SUCH AS METAL INSERTS, DIE-CUT EFFECTS, RIBBON, SILVER VIRKOTYPING, etc. THERE ARE EIGHT 5-CENT FOLDERS OF VERY ATTRACTIVE DESIGNS, MAKING A TOTAL RETAIL VALUE OF 60 CENTS IN THE ASSORTMENT. The box top is lavender and yellow with embossed design. This assortment must be seen to be appreciated.

A real value at 50 cents



Beautiful Easter Crosses



An entirely new group of five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Calla lilies bordered with forget-me-nots, apple blossoms outlining a church building, lilies of the valley forming the background for a picture of the open Bible, a sunshadowed church window encircled with yellow roses, and a beautiful white cross surrounded by Easter lilies are the attractive designs of these new Easter crosses. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs. Each of the five designs shown carries an appropriate Bible verse. Size 2¾x4¾ inches.

Price 20c a dozen; $1.25 per hundred

Scripture-Text Easter Post Cards

If you wish to mail an Easter message to a friend you will find our lovely new post cards pleasing and economical. They express Christian sentiments. Produced in many colors on linen-finish stock. Buy them in quantities. Order **No. 334.**

Price 15 cents a dozen

Assorted Designs

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored."

And so our lives are enriched, made new, and the Christian life we live is manifested to the world about us. How we should praise God for His matchless Word!

"O Word of God incarnate,
O Wisdom from on high,
O Truth, unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

"The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored,
It is the heav'n-drawn picture
Of Christ, the living Word.

"It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.

"Oh, make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
Oh, teach Thy wand'ring pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face."

West Liberty, Ohio.

It is a great marvel of religion, that when a man comes to have his sight fixed on things beyond, he becomes more fit to attend to things that are around.—Anon.

BONNETS, COVERINGS AND MATERIALS

For Sale by

Mrs. Noah Welty

R. 1, NAPPANEE, INDIANA.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

EASTER NUMBER

CHRISTIAN MONITOR

ALLELUIA

I

Alleluia! Alleluia!
Hearts and voices heavenward raise;
Sing to God a hymn of gladness,
Sing to God a hymn of praise;
He, who on the cross a victim,
For the world's salvation bled;
Jesus Christ, the King of glory,
Now is risen from the dead!

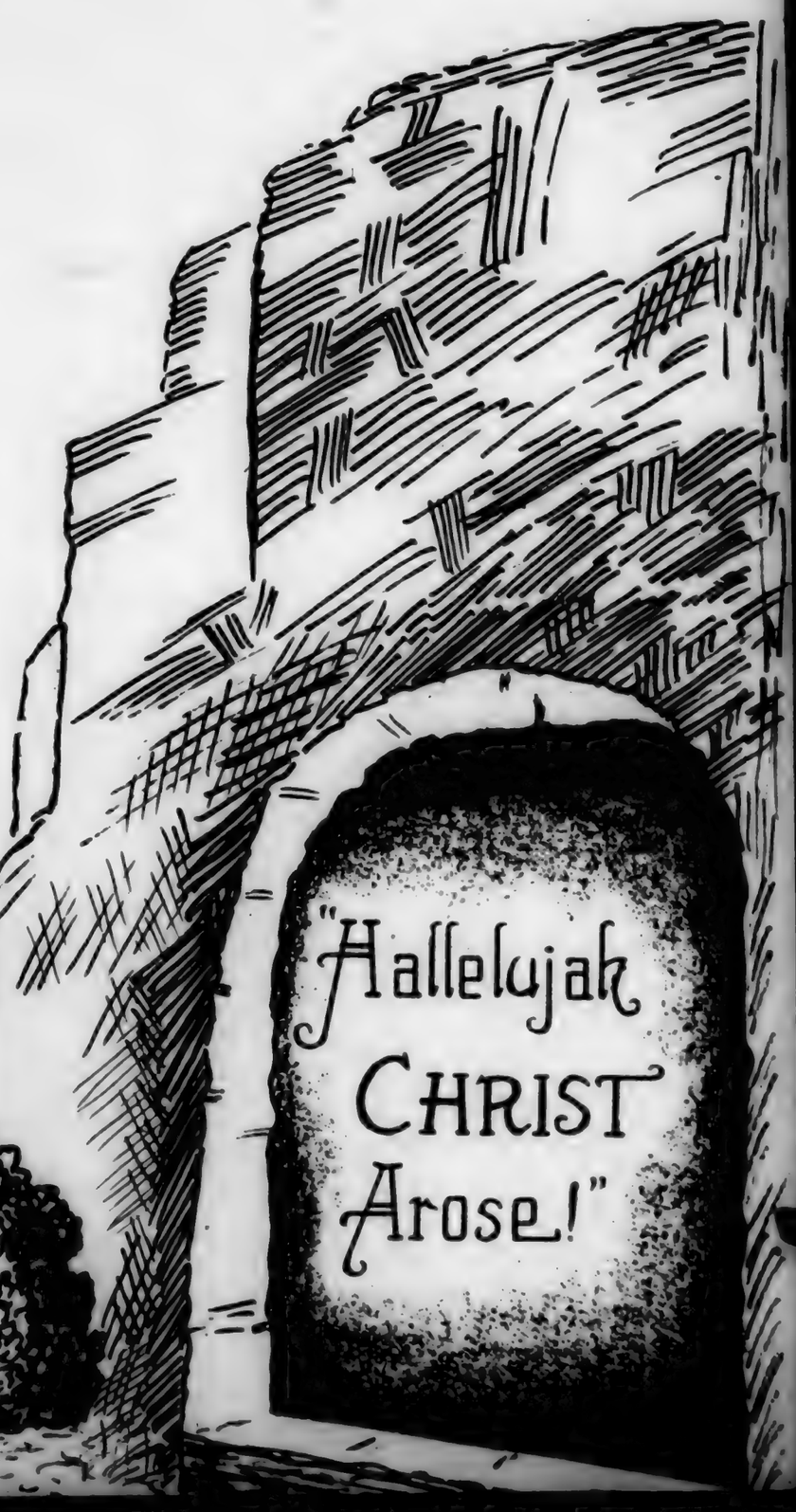
II

Christ is risen! Christ, the firstfruits
Of the holy harvest field,
Which will all its full abundance,
At His second coming yield;
Then the golden ears of harvest
Will their heads before Him wave,
Ripened by His glorious sunshine,
From the furrows of the grave.

III

Christ is risen! We are risen!
Shed upon us heavenly grace,
Rain and dew and gleams of glory
From the brightness of Thy face;
That with hearts in heaven dwelling,
We on earth may fruitful be,
Till by angel hands we're gathered,
And be evermore with Thee.

—C. Wordsworth (1862)



April

1941

THE LAST ENEMY

By Nadine S. Roth

ARTHUR Carmoni leaned forward in his wheel chair (a borrowed one) and looked out the window at the car that had stopped in front. The stopping of a car was an event in his life, and this was a shiny new one that looked oddly out of place parked there between the tracks and the decrepit house. A young man about Arthur's own age stepped out.

"Joshua Book!" exclaimed young Carmoni, "I hope he hasn't come to console me."

As the watcher looked he saw his friend draw forth one of the loveliest potted lilies he had ever seen. There it bloomed in all its white purity, seeming almost to make the smudgy daffodils that had nodded so bravely over their hard, bare, earthen bed, shrink into shamefaced straggliness.

"The lily is like Arthur's life; the daffodils like mine," thought the invalid bitterly as he watched his friend coming toward the broken step.

The greetings were followed by a little awkward pause. Joshua, sensing the gloom that surrounded Arthur, knew not what to say, and like a small boy still held his lily plant in his lap, while Arthur just sat there in his despondency.

"I thought you might like this," said the visitor at last, nodding his head over the fragrant snowiness.

"Thanks, you can put it on that stand."

"A friend sent it to me. It was the loveliest of all the flowers and messages sent to comfort me, and it brings me the most consolation—speaks of resurrection and reunion—" Joshua's voice broke.

"And you are bringing it to me," Arthur was touched in spite of himself; it was so typically Joshua-like, so like the boyhood friend he had known and loved. Some one else would have ordered the best the florist had and had that sent. Young Book brought one that had been sent to him on the death of his wife and baby boy; it never occurred to him to do anything else, or not to tell where he got it. The gift was expressive of his warm heart; it was the thing he prized most, so he brought it to his friend.

People had always marveled at the friendship of these two, who were so unlike that they were almost an exact antithesis, the one a merry son of warm southern Italy (only one generation away), a child of the street and market, worldly wise, nimble of wit and limb, alert and suave—the other slow, exact, slightly clumsy, a son of the soil, who exuded always the clean fresh air of his Dutch father's well-tended, well-stocked acres, sturdy as the wide open spaces. But Arthur, a born judge of human nature, recognized true worth quickly, and admired the simple faith and true-hearted goodness of young Joshua; he loved him as he had never loved another. Now all this latent love was welling up in the Italian's heart, and he was ashamed of his bitter cynicism. Good honest Joshua had always possessed the key to Arthur's better self, and now, as always, he used it unwittingly.

"May I offer my belated expressions of condolence?" asked Arthur contritely. "I-I didn't offer them before because I was too steeped in my self-pity. I almost resented your coming to preach to me, as I put it. Now, believe me, I see myself in all my despicable selfishness. But won't you accept my sincere, hearfelt sympathy and sorrow?"

Joshua looked at his friend in perplexity; he did not quite comprehend what the other was trying to convey to him. Arthur's keen insight, trained by his several years of experience as a newspaper reporter to try to fathom the workings of others' emotions, came to the rescue.

"I know you don't understand," he said slowly. "You are too good, too secure in your faith in God and man, to follow the meanderings of a cynical brain like mine. When I heard that an accident had robbed you of your bride of but a year and your infant son, of course I was sorry, but I couldn't feel that such an awful tragedy had befallen you. True, death has suddenly entered your home, but a creeping death has dogged my footsteps for years. Your wife and child are gone, but it is said, "Better to have loved and lost than never to have loved at all." You have a thousand sweet and tender memories that will never leave you; I haven't even that much. My life has always been barren; even my boyhood home never knew the love yours did. I think my parents loved us, but what time has a man or woman to express love who works in the corner grocery from six in the morning till nine-thirty and ten at night, with no holidays and not much Sunday?

"When I grew up, I found myself with all the yearnings for a home of my own, some one to love and to love me in turn, just like any other normal young person has, but I have had to smother these every time I felt them arise. I have had to starve my own emotional nature—make a naturally warm heart into a stone to dull the aching void that I knew I could never fill. Why was this? Was it because I had dissipated my energies so that I felt unworthy to ask any young women to share my fate, or to bring other beings into the world handicapped by congenital weaknesses? If this would have been so I might have been able to tell myself I got no more than I deserved, but as it is, I have not even been able to solace myself with the trust in God that you have, for I could never quite understand why I, and thousands like me, had to be doomed to such an existence. All this through no fault of our own, but because we were born—an accident over which we had no control—on the wrong side of the tracks, so to speak. Some would say it was our own fault, we did not manage as we should have, but was it altogether our fault? My parents were poor ignorant foreigners, not lacking native intelligence, but finding themselves obliged to adjust themselves to a strange people, with a still stranger tongue and different customs. Malnutrition and other privations laid the foundation for many a later ill in the lives of us children.

"From childhood you had plenty of pure air; I was cooped in a tenement house. You played in the fields and woods. I got my exercise in the dirty streets and still dirtier alleys. Your playmates were other children from carefully reared homes; mine were a

(Continued on page 116)

IN THIS ISSUE

The Last Enemy, *by Nadine S. Roth* 98
The Garden, *by Brenda Herrold* 99
Out in the Open, *by Lawrence Keister* 101
They Believed Not for Joy, *by Paul L. Berman* 102
What the Resurrection of Christ Accomplished, *by Geo. R. Brunk, Jr.* 103
Passion Week and Its Triumphant Culmination (*Editorial*) 104
Foot Washing, *by George R. Smoker* 106
The Victory, *by David Alderfer* 107
The Double Crucifixion of the Cross 108
What Does Christ's Victory Over Death Mean to the Believer, *by Minnie Campbell Kauffman* 109
Developing Strength of Character in the Home, *by Ida Boyer Bontrager* 110
Reading the Bible to Children, *by Garry Cleveland Myers* 111
To and Fro in South America, *by Sanford C. Yoder* 112
Lessons from the Kono Farmers, *by R. T. Parsons* 113
Literary Gems of the Bible, *by John Umble* 114
From a Schoolteacher's Memory Book, *by Mary Royer* 115
A Lesson in Obedience, *by Lamoine Boyle* 117
The Mediatorial Work of Christ, *by S. F. Coffman* 118
Sunday School Lessons 120
Introductory Thoughts and Suggestions 122
World News 126

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII | SCOTTDALE, PA., APRIL, 1941 | No. 4

THE GARDEN

By Brenda Herrold

"SIT down, Zura; I want to talk to you."

"Yes?"

"What I have to say isn't easy. I know I'm a fool; but this can't go on any longer."

"Why, what do you mean?" questioned the girl in surprise.

"I know you'll hate me; and I won't blame you. I hope you do."

"Why, Walter; don't talk like that. You know I'll never hate you. What do you mean?"

"I mean I don't love you. I never did love you. I can't love you. I can't marry you."

Sickening silence.

"Well?"

Nauseating silence.

"Why don't you say something?"

"What do you want me to say?"

"Say 'all right'! Say you hate me! Say you're glad of it! Say anything! But don't sit there and look at me like that."

"But, Walter, I don't understand. We love each other. Why can't you marry me?"

"I told you why. I don't love you. I can never marry a woman I don't love!"

Silence.

"Zura! Don't look like that. I feel sorry for you. You're a good girl. I know I'm a cad. I'm a ——— oh, well; what's the use? Why don't you say you hate me?"

"Walter, tell me what all this is about?"

"I told you all I'm going to tell you. I can't marry you."

"Let's be sensible and talk this over. Walter, please—"

"I refuse to say any more. I've got to go now."

"Wait. Wait a minute. What have I done to make you act like this?"

"You haven't done anything. You're a swell girl, Zura. I mean it; but I don't love you the way a husband ought to love his wife."

"Walter—does Velma Gregg have anything to do with your decision?" The words were carefully chosen.

"Maybe she doesn't; and maybe she does," he said between his teeth. "Good-bye." And he was gone.

Every muscle in Zura's body was becoming more tense. Her jaws were firmly set. Her eyes grew large and pierced the space before her. Her face was drained of color, and her cold, damp hands clutched each other in her lap. The whole world had suddenly collapsed about her, and she sat among its wreckage her senses numbed. Thoughts began to formulate in her mind. It wasn't a dream. It was true. Walter had been there, for there lay his gloves. He had forgotten them in his haste. She picked them up and examined them carefully as if she had never seen a glove before. A shiver ran up her spine, and she dropped them as if they had suddenly become poison.

Her mind was working now. Why did Walter break their engagement? Why did he say he didn't love her and never had loved her? He always acted like he had. He had told her so many times. Their plans were abruptly ended now. He said she hadn't done anything, and she believed him. It was over. She might as well die. There was nothing to live for now. Her broken heart and wounded spirit gave way to tears, and she felt her nerves going, too.

It became intensely hot in the room, and her feverish face demanded air. She slipped on her coat, stepped out into the street, and walked; and as she walked the blinding tears ran over her hot cheeks, and she tried to swallow sob after sob.

The hurt that was in her heart left, and something worse took its place. The sound of her own footsteps pounded upon her ear in deafening words, and this suggestion rapidly took root and began to grow. "Hate, revenge, strike back, hate, revenge, strike back," were words that forced themselves to the front of her mind until she was almost beside herself. There were many ways in which she could make Walter pay. "Hate, revenge, strike back!"

The tears so blinded her eyes she did not know where she was going; her mind was in such a maddening confusion that it wasn't until she was half way up the aisle that she realized she had entered a church.

She buried her wet, swollen face in her arms as she knelt, and her frame shook with choking sobs.

"Our Father in heaven, . . . Our Father in heaven, . . . O God, what are the words? . . . What shall I say? . . . What shall I do?"

"Sister, may I help you find happiness? God has happiness for every person, and I know He has it for you, too."

Zura was startled; she had taken for granted that she was alone.

"Oh, I don't know, Pastor; I'll never be happy again. This sorrow is more than I can bear."

"Tell me about it, Sister; perhaps I can help you."

"It's no use, Pastor. Everything worth while has been drained from my life. It won't do any good even to try to be happy anymore. Oh, everything was so perfect. Now—Now? It's worse than death."

"No; no! don't talk that way. Let me tell you something, Sister. Life is full of opposites. If it were not for the imperfect, we would not recognize the perfect when it came. If everything were happiness, and joy, and gladness, without any sorrow and clouds intermingled, we could not appreciate happiness. We would know no difference. We would be mechanical. It takes the unpleasant and the crushing things of life to make us conscious that there is perfection. It is always dark before the break of day. And if it weren't for the night, there would be no morning. 'Sorrows come to stretch out spaces in the heart for joy.'"

"If I could just believe that, Pastor; but it seems so unreal. All of everything has so suddenly dropped out of my life. Just a few hours ago I was the happiest person in the world. But now . . . what's the use of tomorrow, and tomorrow, and tomorrow! Everything worth living for is over."

"No, it isn't, Sister. Perhaps it has only begun. Look at it that way. God has a plan for every person's life. Perhaps this unfortunate experience is necessary for you to see God's plan for you. Perhaps you need to become reconciled to His will. Perhaps He's using this measure to draw you closer to Him; and when you have learned that, the new happiness will far exceed the old."

"I—think I'm beginning to see. You mean it isn't right for me to settle down like—well, an old fossil and think only of the past and what it might have been, and brood and mourn."

"Yes."

A SONG FOR APRIL

It isn't raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.
The clouds of gray engulf the day,
And overwhelm the town;
It isn't raining rain to me,
It's raining roses down.

It isn't raining rain to me,
But fields of clover bloom,
Where every buccaneering bee
May find a bed and room;
A health unto the happy!
A fig for him who frets!—
It isn't raining rain to me,
It's raining violets.

—Robert Loveman.

"You mean life is still worth living, and that it still holds something worth while for me? "You mean—I might find happiness again—some day?"

"Yes, Sister; that's what I mean."

"I believe you're right. By the grace and the help of God I want to do it."

"Let's ask Him now; shall we? 'Our gracious heavenly Father, we humbly bow recognizing Thy infinite wisdom and understanding. Even in circumstances which we cannot explain, we realize that Thou dost see, and know, and care. Grant that this sister may become entirely submissive to Thy sweet will. Enable her to realize that life's happiness consists only in one's fellowship with Thee. "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread (here Zura joined him). And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen."' "

Zura, however, had failed to reckon with a present situation which proved to be a mighty hammer against the brittle thread of victory.

"Zura, do you know what that hateful Velma Gregg is saying about you and Walter?" confided Margaret when the two girls were together.

"No, I don't; and I don't care what she's saying. I won't let myself care."

"I'm glad you take that attitude; but she can make things awfully miserable for you. I thought if you knew it now, it might help you get yourself together."

"Well, what is it? What is she saying?"

"You know you are treasurer of our church chorus?"

"Yes, but what does that have to do with it?"

"A-plenty. You see when we ordered our Easter music everyone was to pay you so you could send for the material. Well, Velma is telling around that after Walter paid you his dues once, you collected from him a second time and pocketed the money. This evening in the business meeting before practice, she's going to try to make you out a thief, an embezzler, and have you ousted from the chorus. Oh, the whole thing is a mess, Zura. Something has got to be done."

"But—but, that never happened, Margaret. I never asked Walter twice for the money. He didn't pay me twice. No one did. There must be a mistake. Velma must not be telling the truth."

"Zura, Velma is blind to the truth. Of course, it never happened, but Walter told her it did. I heard him. They were behind me in the bus this noon as I went to lunch, and she agreed to make this thing public tonight."

The accused girl went to her desk and from a drawer took a money pouch and a record book.

"Here, you take those to practice this evening, and turn them in. Tell them I'm not going to sing in the chorus, and I'll not be present anymore."

"But Zura, wait. We must talk this over. This is Wednesday evening. Next Sunday is Easter, the day we give our program. This is the last practice. You can't quit, Zura. We have to have you. You sing in all the special numbers. Why, we couldn't give our program if you'd drop out now."

"What good would it do to try to stay in now, when Velma and Walter have this thing all framed up? Do you think I'd go to practice this evening and listen to—to—my trial? No, Margaret, I'm not made of steel. And besides, there is a quartet that Walter and I sing in. I can never do it. I won't! Don't you understand?" She stamped her foot on the floor and became quite hysterical.

"Listen, Zura, we must be sensible even in a time like this. Sit down in this chair, and listen to me. I'm not going to take this money and record book, because you're coming to practice this evening. If you don't come, and refuse to sing, it will make it appear that you are guilty of Velma's and Walter's accusation. Everyone there knows you well enough to know that this story isn't true. Those two people won't get anywhere with their argument."

"Oh, I suppose you're right. But I can't sing in that quartet. I can't, Margaret. Don't you see? Put yourself in my place. What would you do? Oh, why did I kid myself into believing that I could forget, that I could be happy without him? Why did I let myself believe what that preacher said about happiness, perfection? I might have known it couldn't last. What's the use, Margaret? What's the use to even try?"

"Please, Zura, don't let yourself go like that. You know where you got your victory before; and you know where to get it now. I have the confidence in you to believe that you'll pray through before seven-thirty this evening. Have patience, and wait upon God. Do what He tells you, and you'll have all the strength and grace you need. I'm going home now, and I'll pray for you there. I feel you need to be alone with God. I'll see you at practice. Good-bye, Dear; God bless you."

We will pass over the next few hours, for the experience was too sacred to try to pen.

During the business session of the chorus practice Zura overheard these words spoken in an undertone by Walter and Velma: "She's here. Looks kinda sad." "Well, aren't you going to say it?" No; you say it." "No, you promised you would." "You'll have to hurry; we're going to sing in a minute." "You tell it. I don't have the nerve. . . ."

"Will the chorus please form on the platform?" spoke the director.

"Oh, thank you, Lord!" breathed Zura. Her faith in God had once again been strengthened. The hand of the Great Leader and Helper was so definitely felt that tears kept coming and going from her eyes. There was a peace that she had never before known within her soul. Sad, but calm, the girl went successfully through number after number.

And then—she had forgotten—the next number was the quartet. A sudden fear clutched and wrung every bit of courage and confidence from her heart. She became suddenly weak, and the page went 'round and 'round. They started to sing. She couldn't stand it! She hated Walter! With that she let the book fall and walked blindly off the platform, through the door and into the night.

Margaret, that understanding soul, followed her.

"Zura, where are you going?"

"I don't know. Why did you have to come? You don't want to waste your time on a weakling. I hate myself! I was so sure, so sure I could show Walter I didn't care. I'll make him pay if it's the last thing I ever do."

"Zura, you don't know what you're saying. It isn't right to feel like that. You're excited, and tired, and nervous. You don't mean what you say. I'm going to stop a taxi and take you home with me. I want you to have a lasting victory. I'll help you get it tonight. Zura, God has all you need; and we'll not let Him go until He gives us a blessing."

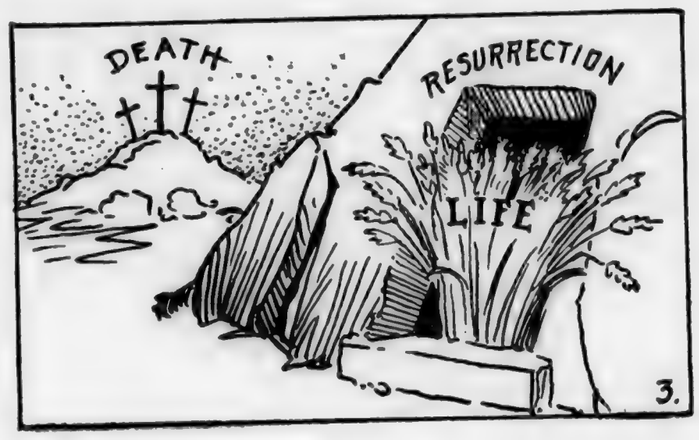
For several hours the two girls wrestled with God, then Zura, exhausted but gloriously happy and free, fell into a sleep that was peaceful.

Easter Sunday came, then that evening when the program was to be given, but there was something in Zura's soul that she had never experienced. Her countenance radiated the love of the Supreme Being, and that joy which only the surrendered know, seemed to radiate from her person.

A strange hush fell over the assembly as the chorus hummed and Zura opened the program by reading in low musical tones these sweet words:

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.



"O JOYOUS EASTER MORNING"

O joyous Easter morning, that saw the Lord arise
O bright and happy morning! The clouds have left the skies.
The night of grief is ended. The day has come again,
And Christ has won the victory, for all the sons of men.

O gladsome Easter morning! Our hearts rejoice today,
The grave and death are conquered, He is of life the way.
The hosts of sin are vanquished. He is the victor King!
Then let us all with gladness our thankful praises sing.

O blessed Easter morning! What day so bright as this,
When through His mighty triumph, He won the courts of bliss!
The doors of heaven are open. The grave no more has dread;
For risen is our Saviour, the first fruits of the dead.

—Anonymous.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.

"And he went a little farther, and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch, and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

"He went away again the second time, and prayed saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. . . ."

Margaret offered a prayer of thanksgiving. "Zura has been through 'The Garden' too," she said to herself.

OUT IN THE OPEN

A Collection of Spiritual Gems

V

By Lawrence Keister

The man who defers becoming a Christian cheats himself and all his friends.

The woman who is enamored of her beauty uses her mirror more than her Bible.

Women who rely on cosmetics have lost faith in nature.

Do society women really admire each other?

A sharp tongue is sharp at both ends.

Bossism is one expression of unregenerate human nature.

Christianity cannot be "cornered" and sold at a premium while "whosoever will" remains in force.

Our Lord invites us to co-operate with Him,—"Take my yoke upon you."

Every good and perfect gift comes down from above, but some men and women hold on to the muck rake.

This is the work of God that you believe on Him whom God has sent, without delay or question or qualification.

When Haman hangs Mordecai today he calls it a "purge."

The tables are turned if Mordecai stands firm and is supported by Esther and the prayers of God's people.

If history repeats itself it is because the same conditions arise.

Christ died not because of the superior power of His enemies, but in obedience to the will of God.

Paul died daily, was always facing death, in his obedience to God as a preacher of the Gospel.

A man has a right to live and die for a good cause.

Many die in pursuit of their own pleasure, which is a form of suicide.

Belshazzar and his lords were terrified by a handwriting on the wall, and well might they be.

Daniel interpreted the writing—the king was accountable to God, and God gave his kingdom to another.

When a man loses his temper, his reason and common sense may be gone too.

Men resent any reference to their former folly.

An egotistic man or woman is easily offended.

People know the difference between a dictator and a benefactor, but are afraid to mention it.

Authority is known the world over as one of the principal things.

Might makes right or a substitute for it, and also slaves of men who submit to it.

The authority of Christ is not related to bossism or tainted with tyranny.

Our Lord is our liberator; whom the Son makes free are free indeed.

The ritualist tries to make religion impressive and instructive, but may fail to make it vital and inspiring.

Jesus was not a ritualist because as a teacher and leader He was spiritual and dynamic.

His words were spirit and life, as He said, and so continue to be even to this day.

He prepared no order of worship for the Church and no forms such as grew up in later years.

He emphasized the spiritual and gave new meaning to the old saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

When He sang a hymn on one occasion no doubt He sang with the spirit and the understanding also.

The prayer He taught His disciples brought them into the presence of God and into harmony with the divine will.

The Lord's Supper brings to remembrance the Jesus we have known in the New Testament and in personal experience.

"Ask and ye shall receive," the Master said, and then made good when men took Him at His word.

God knows us individually, but some folks do not know Him well enough to speak to Him in prayer.

We ask aid of friends, and Jesus claims us as His friends if we obey His commands, and then by obeying Him we claim Him as our friend.

His heart is open to us and if we open the door of our inner life, He enters and becomes our best friend.

His presence gives our life new meaning and value and outlook.

Ask and receive, seek and find, knock and the door opens—can any one say he has no opportunity in life?

A little child makes room for itself in the home, and so each Christian must fill his place in the Church and in the Kingdom.

A king asked a prophet, "Is there any word from the Lord?" The prophet replied, "There is." There always is for men who really want to know.

Why does God permit the dictators to devastate Europe?

Did Europe sow the seeds of its own destruction?

When Europe comes back to God these questions can easily be answered.

As it is with a wayward man so it is with a wayward nation, for righteousness exalts a nation, but sin is a reproach to any people.

The innocent suffer with the guilty but not as the guilty.

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

Evil is not a halfway measure, but goes to its limit like a thistle goes to seed.

Hence Christian people must be 100% for God. "Be thou faithful unto death"—no, that is not too much to ask or offer.

Divine providence has a place in the life of every man and women and child.

No intelligent being can live in this world and not contact God sometime and somewhere.

"In him we live and move and have our being," that is, in His plan and purpose, in His care and provision, that covers our need.

Men who obey God and even men who disobey become aware of His presence and intervention in their behalf.

Divine wisdom and munificence appear in human life as well as in plants and flowers.

There is a spiritual beauty called the beauty of the Lord which shows in the character and life of Christians.

There are times in every life when God intervenes so clearly that the person aided never doubts the fact.

Providence covers all our days,—the common as well as the extraordinary. "His mercy endureth forever."

Reforms have real value, but a genuine revival of religion goes deeper and does far more good.

Before churches become ritualistic they should consider that Christ was not a ritualist.

Jesus preached to the woman at the well and won his hearer by elucidating the subject of worship and the nature of God.

Truth is more interesting than fiction, especially the kind that toys with profanity and sex emotions, that exalts realism and discredits religion.

A ruler named Nicodemus got his first lesson from Jesus on the necessity of being born of the Spirit.

Our Lord never revised His teaching, and so men and women need more than reform, even as the woman at the well and the ruler who came to Jesus by night.

We organize societies and clubs of all kinds, but Jesus was individual and personal in His teaching and healing, and even in His atonement,—"He tasted death for every man."

Scottdale, Pa.

THEY DISBELIEVED FOR JOY

By Paul L. Bernham

One can imagine no news which ought to have been more welcome to our Lord's disciples than the news of His Resurrection; and yet the one point on which the Gospel narratives may be said to be in complete agreement is the persistent incredulity with which they received it. They show us no band of credulous enthusiasts expecting the Resurrection to happen, and easily and readily convinced of its truth. What they do show us is a group of men and women who remain despondently and obstinately sceptical. Rumors of an empty tomb begin to come in, and are rejected as absurd. Mary Magdalene and the other women arrive breathless with the news of what they have found at the sepulchre, and their story is received as "idle talk." (The Greek word used means "extravagant nonsense.") The two disciples, returning from Emmaus, hasten to the Upper Room with their story of how "He had appeared unto them in another form as they were walking into the country," but neither were they believed any more than anyone else. And the culmination of this resolutely despondent scepticism is reached when, with Jesus Himself actually standing in their midst in the Upper Room and speaking to them, they still cannot believe that this can be anything else than an apparition of some sort, due to their over-excited imaginations, and are merely "terrified and affrighted!" Finally, after having been invited to inspect His hands and His feet, we are told that "they still disbelieved for joy."

I like that last touch. How inconceivable that any writer of a fictitious Gospel should have thought of that. Disbelieving for joy! So utterly true to human experience, and yet so unlikely ever to have been written, unless it had been just exactly what did happen. It finds another parallel when Luke tells us, a little further on, that, when their Master was parted from them on the Mount of Ascension, the disciples returned to Jerusalem "with great joy." Again such an unlikely thing to have said about them, unless it was actually the case.

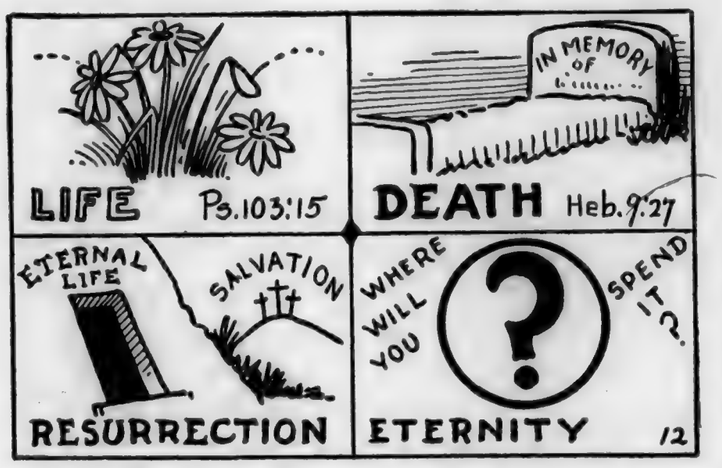
It is unexpected touches such as these, so completely beyond the reach of an inventor, which make it hard to believe that the Gospels can possibly be anything else than authentic records of vividly remembered happenings.

There is some news which is too good to be true, more especially when it comes to those who have finally and definitely abandoned hope. They had seen their Master dead, and had themselves laid His body in Joseph's tomb. Their sense of hopelessness and complete disillusionment is seen in the conversation of the two disciples on the road to Emmaus, "But we hoped that it was he which should redeem Israel"—a hope which had obviously been so utterly extinguished that it must now be finally abandoned.

And so, when, face to face with the Risen Christ, every doubt ought to have been dispelled, they still hesitate—still cannot believe for joy. They know how easily the wish can be father to the thought; how prone the imagination is to see what it longs to see; how readily sheer intensity of desire can trick and mislead the senses. They long to believe, but cannot trust themselves to do so. When, afterwards, the Gospel material was being collected from those who had been eye-witnesses, the thing which some of them remembered so vividly was how, in that tense hour in the Upper Room, they had not been able to believe for joy.

From this point onwards an unmistakable note of gladness pervades the New Testament. Everywhere we become conscious of a kind of wild joy which breaks out into an irrepressible enthusiasm and almost reckless optimism; and it is not really easy to account for this overflowing gladness unless it is the joy of men and women who have been made glad by news which at first they regarded as too good to be true. Such joy as this comes only as revulsion from what once has been black despair.

If I had no other reason for believing the Resurrection to have happened, this phenomenon of an irrepressibly joyous New Testament would almost be enough, by itself, to compel me to do so.—Christianity Today.



THE A B C'S OF THE LIQUOR TRAFFIC

A—Arms more villains.
B—Breaks more laws.
C—Corrupts more officials.
D—Destroys more homes.
E—Engulfs more fortunes.
F—Fills more jails.
G—Grows more grey hairs.
H—Harrows more hearts.
I—Incites more crime.
J—Jeopardizes more lives.
K—Kindles more strife.
L—Lacerates more feelings.
M—Maims more bodies.
N—Nails down more coffins.
O—Opens more graves.
P—Pains more mothers.
Q—Quenches more songs.
R—Raises more sobs.
S—Sells more virtue.
T—Tells more lies.
U—Undermines more youth.
V—Veils more widows.
W—Wrecks more men.
X—X-cites more passions.
Y—Yields more disgrace.
Z—Zeroes more hopes than any other enemy of mankind. —Wesleyan Methodist.

A BOY'S CHANCES

I wonder, my boy, if sometimes you think that you haven't a fair chance in life, that you were handicapped at the start? That, somehow, you didn't start even with other boys?

Well, now, put that idea out of your head. You have as good a start as any other boy. There is nothing in your place in the race to discourage you. There was a boy about sixty years ago who started in life with what even the most hopeful boy would have considered heavy odds. And he was no "story-paper boy," either, he was a real boy, with a temper and disposition pretty much like your own. He couldn't speak a word of English, and that was against him. And he was born in Africa, and that was against him. And he was a young heathen, and that was bad for him. And he had no education, no manners, no morals, no decency, no clothes. In a fierce war between his father's tribe and some other savages, this boy was taken prisoner. He was made a slave. His master sold him for a horse, and it wasn't a very good horse, either, because the heathen who got the horse came around with him and made the other heathen trade back. The next time the boy was sold it was for a keg of rum.

The worse this was, the better the heathen liked it, so he didn't go back on the trade. But the fellow who bought the boy said he was cheated, and that the boy was no account at all, so he brought him back. The savage who had sold the boy had drunk up all the rum, so he bought the boy for a small bale of tobacco. The boy was considered so worthless that nobody wanted him. But he was sold once more—this time more cheaply than ever—to a Portuguese slave trader, who bought him for a few beads, some looking-glasses and a few cheap trinkets.

Down in the close, foul hold of a slave ship, the boy lay packed in with other slaves, and you couldn't blame him if he had begun to think that things were running against him. But an English man-of-war was cruising up and down the seas, looking for just such ships. A big gun ran its ugly black muzzle out of a porthole; a British gunner squinted along the tube; a sheaf of flame, a puff of smoke, a defiant roar, and a solid shot screamed "stop!" right across the slaver's bows, and naturally she stopped. The Englishman rescued all the slaves. This boy, ignorant, ill-mannered, penniless, half-naked, who had been sold four times, who was considered worth less than a yellow dog, was taken to England. He was educated, he was brought lovingly under patient and faithful Christian influence, and when he became a man, he went back to Africa—Bishop Crowther—a Christian gentleman, educated, refined, respected in the Christian world, a noble, great-hearted, useful man.

Now, my boy, until you have been treated worse than Bishop Crowther was, until you have been sold five times, and each successive time sold more cheaply—until you have had to look such black chances as his in the face, don't you ever let me hear you say that you haven't a fair chance.—Selected.

"Sunshine keeps the world alive. Radiate it."

CHRISTIAN MONITOR PULPIT

WHAT THE RESURRECTION OF CHRIST ACCOMPLISHED

By Geo. R. Brunk, Jr.

TEXT: That I may know him, and the power of his resurrection.—Philippians 3:10.

The Resurrection of Jesus from the dead was the climax of His redemptive work. It is this doctrine that makes Christianity stand out distinctively from other religions of the world, and it is upon this doctrine that Christianity stands or falls. "And if Christ hath not been raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17, R. V.). "The resurrection of Christ is the greatest fact of history (Acts 1:3), the greatest evidence of Christianity (Rom. 1:4), the greatest exhibition of God's power (Eph. 1:20), the greatest truth of the Gospel (I Cor. 15:3, 4), the greatest reality to faith (I Thess. 4:14). the greatest assurance of coming glory (I Cor. 15:20), the greatest incentive to holiness (Rom. 6: 9-14)."

Let us notice a number of things that were accomplished in the Resurrection of Jesus.

Promises Fulfilled

Psalm 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." This is a reference to the Resurrection of our Lord Jesus Christ who did not see corruption but came forth from the tomb, "the firstfruits of them that slept." Jesus was not the first to be raised from death to life, but His Resurrection is significant in that He arose with an immortal body, no more subject to death. Others had been raised to die again. Jesus arose to live forevermore.

Again, when the Jews desired to know by what authority Jesus cleansed the Temple, He said to them, "Destroy this temple, and in three days I will raise it up" (Jno. 2:19). He spoke of the temple of His body, and John in recording this incident adds, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said" (Jno. 2:22). Jesus had promised His disciples that He would rise after His death and go before them into Galilee. This they seem to have forgotten until after the Resurrection, when their attention was called to it, then, "they remembered his words."

Triumph Attested

Rom. 1:4, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Jesus by His Resurrection attested His triumph to the world. His life did not end in the darkness of the tomb. Gloom had enshrouded His followers, only to be quickly dispelled by the coming forth of the Son of God.

Enemies Confused

The period immediately following the Resurrection of Jesus must have been a time of much excitement and discussion. When the chief priests learned all the things that were done, they assembled with the elders and, after taking counsel, gave money to the soldiers, bribing them to lie and say, "his disciples came by night, and stole him away while we slept" (Matt. 28:13). Here was overwhelming evidence that He was what He had claimed to be. Not only were His enemies of that day confused, but all such through the centuries have had to bow in defeat at the crushing evidence accomplished through His Resurrection.

Show of God's Mighty Power

Eph. 1:19, 20, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." This same power, mighty power, which He wrought in the raising of Jesus is "the exceeding greatness of his power to us-ward." It is less difficult, if difficult it be, to believe in God's power to raise the dead to life than to believe in His power to create. We can be sharers of His mighty power as Paul said,—"That I may know him, and the power of his resurrection" (Phil. 3:10).

New Courage and Boldness in the Disciples

A remarkable change was accomplished in the lives of the disciples by the Resurrection of Jesus. Before this change the news borne to them by the women who had gone to the sepulcher, "seemed to them as idle tales and they believed them not." Jesus said to the two as He walked disguised with them, discussing this event which they did not understand, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

Again after His Resurrection He "appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (Mk. 16:14). While they were weak and unbelieving before the Resurrection, we learn from the divine record that afterward they were strong and fearless before men and rulers, Peter preaching in such demonstration of spiritual power that three thousand sinners were converted on the Day of Pentecost.

Jesus knew the awakening that would take in the lives of His followers, therefore He gave them the great charge to go, to teach, and to baptize. It is significant that Jesus gave them the Great Commission immediately following His Resurrection.

A Solid Foundation for Our Faith

I Peter 1:21, "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

Hope for the Future

I Peter 1:3, 4, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Death Robbed of its Terrors

I Cor. 15:54, 55, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Death, known to the world as the king of terrors and the terror of kings is not such to the believing child of God, because through and beyond the shadowy grave there is light and victory.

A Guarantee of Our Own Resurrection

II Cor. 4:14, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Rom. 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

A Living Witness

Rom. 1:4, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Through His Resurrection Jesus became a living witness to salvation. He could speak with authority about the mysterious future, about death and all that lies beyond, because He went through and came back and now lives forevermore.

Denbigh, Va.

A CHRISTIAN DESIRE

Lord, let me live just one more day,
That in my work or in my play,
The influence of a Christian life
Will win one soul for Jesus Christ.

Lord, let me live that I may see
Some soul arise and answer Thee;
Yes, Lord, I've lived in sinful strife,
I pledge to Thee a Christian life.

Lord, let me live just one more hour,
That through Thy grace and by Thy power,
And in my last breath faithful be,
Helping others and praising Thee.

—Earl L. Harris, in The Gospel Messenger.

Editorials

Passion Week and Its Triumphant Culmination

The events of the week preceding Easter carry a spiritual significance that is of such tremendous scope that even the most devout minds can not fully understand or appreciate its import. Some idea of the importance which the Scripture writers attached to this short period in the life and ministry of Jesus may be had from the fact that approximately one-fourth of the four Gospels is given to recording Christ's experiences and teachings of the Last Week. The Church has long recognized the season by special commemorative services on Good Friday and Easter or continued services throughout the week. And it is most helpful for every Christian to spend much time, both at this season and at other times, in meditating upon the things that took place in this final period in the life and work of our Lord.

As we think of these things a number of incidents and characters impress us anew. The Triumphal Entry, the long hours of teaching in the Temple, the silencing of His questioners who tried to entangle Him in His talk, and the quiet hours at Bethany, form a striking background to the more tragic events that marked the final suffering of Christ. And we must not forget the Last Passover, the institution of the Lord's Supper and the ordinance of Foot Washing, and the beautiful messages of farewell as found in John 14 to 16. In these last words and in the great prayer of John 17 we are led to see what was in the heart of the Master as He was about to go to the Cross.

Then as He left the Passover room He went out into the night and across the Brook Kidron to His favorite retreat for prayer —the Garden of Gethsemane. His last prayer at this place was so agonizing that out of His body oozed the bloody sweat which is typical of the most extreme anguish that the human body is capable of experiencing. Then in rapid succession came the arrest, the mock trials before Annas, Caiaphas, the Sanhedrin, Pilate, and Herod; the mocking, the scourging, the travel to the Cross, the final suffering and death. His enemies had done their worst, and in their own minds they no doubt thought that they had accomplished their purpose of getting forever rid of a hated rival. They could not realize that the eternal purposes of God were being worked out in spite of themselves and that He would receive glory in it all.

Let us now turn to some of the characters around whom the outstanding incidents of the time centered. First, we think of Peter, the man who declared that he would stand by Jesus no matter what happened or what others might do. Soon we find him sleeping when he should have been watching, fighting when he should have kept the peace, following afar off and fellowshiping with the enemies of Christ when he should have kept close to Him, and finally denying his Lord instead of confessing Him before men. He is an illustration both of the failure of self-sufficiency and of the efficacy of genuine repentance, for at one look from his Lord he went out and wept bitter tears of remorse.

Next, we think of Judas, the man whose very name now stands for all that is covetous, treacherous, traitorous, and in league with evil forces. He agreed to betray his Lord for a few paltry pieces of silver, he led the enemy to the very place that he knew Jesus would resort to for prayer, and he pointed Him out to the soldiers with the traitor's kiss. Later he regretted his action, but received only scorn when he cast down the blood money in the Temple. He died by his own hand, a watchword for all that is mean, contemptible, and perfidious.

Pilate is another prominent character in the drama of the Last Week. He was a pathetic victim of his own political machinations. By his own testimony he could find no fault in Jesus, even though he examined Him a number of times. He made a number of efforts to release Him, but because he wanted to curry favor with his Jewish subjects, especially the higher authorities, he gave way to the cries of the frenzied mob, which demanded the crucifixion of the Son of the God whom they professed to worship. He stands out as a symbol of the weakness of character that goes with failure to live up to the light which one has and to follow the convictions of one's better self.

Herod also makes his appearance in the picture, but not to his credit. He had long wanted to see Jesus, and now when Pilate gave him an opportunity to interview the Royal Prisoner he frittered away the greatest moment of his life by acting the clown. "He wanted Jesus to entertain him with miracles, after the manner of a magician with his tricks." It was his great opportunity to receive help from the Son of God, but he was content to let it pass by having his soldiers mock and insult the King of kings, before whom he was but a puny ruler indeed. He remains an outstanding example of a man who was stupid and blind when the greatest opportunity of his life came to him.

We must think yet for a moment about the Jewish authorities —the high priests, the elders, and the Sanhedrin. They were looked upon as the spiritual leaders of the Jews. They knew the Scriptures concerning the Messiah. But they were "blind leaders of the blind," and instead of pointing the people to the Son of God, they led the opposition against Him and constantly plotted to put Him to death. It is a sad spectacle to note how these supposed religious authorities and spiritual leaders stooped to bribery, deception, falsehood, and mob tactics to accomplish their evil ends. They stand out as a warning to all people, and especially leaders, that high positions must be accompanied by high motives and spiritual insight and aims, if they are to be of service to fellow men.

We discuss our next character with a feeling of reverence and awe, for through all this the Son of God stands out in bold relief. His character remains unsullied, His words are precious and inspiring, His acts are of such nobility that only Deity could produce. He had little to say to His accusers, and He is sometimes called the "Man of Divine Silences." But He spoke when He could bear testimony to the truth. But He, "when he was reviled, reviled not again," a perpetual example of how the Christian should react under villification. His words on the cross, too, were sparing, but always full of meaning and precious to all who meditate upon them. Meekly He bore the cross, patiently and without complaint He endured the agony and suffering. In every word and act He showed Himself to be the Son of God and the Saviour of the world.

Passion Week is full of sad and solemn pictures, but we rejoice that it ends with the greatest scene of triumph in all the history of the world. History records many instances in which seeming defeat was turned into victory, but none of these can compare with the triumph over death of the Son of God. This was already foreshadowed in His loud cry as He gave up the ghost, for He did not die as a man suffering from exhaustion.

Only on the third day did His victory become manifest as He came forth from the grave as "The firstfruits of them that slept." We rejoice in that victory today. We have a living Redeemer. He has said that because He lives we shall live also. Let us, like the disciples of old, go forth everywhere preaching the Gospel of the Crucified, Risen Christ who overcame death, hell, and the grave, and who assures a similar victory to all those who accept Him as their Saviour and Lord.

"Christianity Reaches Out"

This is the general title of the six months' series of Sunday-school lessons which we begin with the second quarter of the year. It is a course of studies in the Acts, the Epistles, and the Revelation, and is a logical succession to our studies in Luke. We simply follow on in Luke's writings in the Book of the Acts, from which most of the lessons of the second quarter are taken. We will find it most helpful to study again the beginning and work and outreach of the early Church, for if the Church of today is to be a power for good in the world she must follow the guidance of the same Holy Spirit, have the same loyalty to and devotion for the Risen Christ, have the same regard for the Scriptures, and have a similar zeal for the salvation of souls.

From the outstanding characters, such as Peter, John, Stephen, Philip, James, and Paul, we can indeed learn many lessons. Empowered by the Holy Spirit, Peter becomes a strong leader and preacher, in contrast to his confusing vacillations before Pentecost. John remains a loyal and devoted disciple and worker for his Lord. Stephen is fearless and gives his testimony, even though it means a martyr's death. Philip, like Stephen, originally ordained as a deacon, becomes the flaming evangelist to the Samaritans. James follows Stephen to a martyr's crown. And Paul, a onetime archenemy of the Christian faith, became its greatest missionary after his miraculous conversion. May we gain much inspiration to more zealous and faithful service from these great characters as we once more study about them in these lessons from the Acts. But, as we noted above, our lessons continue on into the Epistles and the Revelation. These less studied books, in the ordinary course of Sunday-school lessons, are given a larger place than usual in this series. The epistolary writings are particularly directed to the Church, and we should make the most of this opportunity to become more familiar with them and to learn more of the deep spiritual truths which they contain. A rich spiritual feast lies before us in the next six months, if the Lord tarries. May we not fail to partake of it both in our home study and in Sunday school.

Spending

The philosophy of spending has been preached so persistently of recent years that it is hard to impress people with figures of national expenditures of various kinds, or by raising any voice against waste and extravagance. However, a few figures that have recently come to our attention may give us food for serious thought. An exchange states that according to conservative figures the retail cost of beer, wine, and liquors consumed by the American people for one year amounts to over $4,600,000,000, or more than $36 for every man, woman, and child in the country. This would seem unbelievable if it were not given by good authority, based on reports by the government, liquor dealers, and economists. This does not cover all the expense involved in the liquor business, for no account is taken of the crime and accident bill that results directly from indulgence in alcoholic beverages. Nor does it take into consideration the terrible breakdown in morals and spirituality, because of the widespread drinking engaged in by all classes of people.

The recent passage of the Lease-Lend Bill by Congress calls attention to another avenue of national spending, the spending for armaments and war supplies, usually characterized as "defense." No sooner had the bill been passed than the President requested Congress to appropriate $7,000,000,000 to provide for the production of war materials according to the terms of the law. To such lengths will the nation go in what it terms its aid to the democracies of the world. We deplore the trends now definitely in progress toward engulfing America in World War No. 2. But we call attention to this just now mainly to show how the world is willing to sacrifice and give in the pursuit of pleasure or the attainment of some other cherished end. Cannot we as a church learn some lessons here, for even Christ said that "the children of this world are in their generation wiser than the children of light?"

How much are we willing to give in order that the work of the Lord may be furthered, that the testimony for the Gospel of peace and salvation may be spread farther and farther in this dark world that thinks increasingly of hate and bloodshed and ignores the Prince of Peace and the Saviour of the world? There are unlimited possibilities in giving for the relief of the suffering, for the support of the Church's Civilian Service program, for the maintenance of our Church institutions, and the support and extension of our missionary endeavors. We are not advocating the philosophy of extravagance, but we do stand for giving as the Lord has prospered us in the support of His cause. In this connection let us listen to the challenge of the Prophet Malachi: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In This Issue

This being the Easter Number, we want to call attention to the goodly number of articles dealing with the great theme of the Resurrection of our Lord. We trust you will get much good out of these carefully prepared messages. Notice also the second installment of "Literary Gems of the Bible," and the first number of a series on "To and Fro in South America." We trust you will miss none of these interesting articles. Other new features will appear soon, the Lord willing.

You will also notice the new cover and department heads, which we trust add freshness and attractiveness to the paper. The designs were worked out by Floyd A. Shank, of the Publishing House staff. And we want to welcome another sizable group of new subscribers who will get their first issue this month. We have been much encouraged by the growth which the subscription list has enjoyed during the past two years during which time we have had a net gain of a thousand new subscribers. We see no good reason why the next two years should not see a similar increase. With the blessing of the Lord and your continued co-operation we are sure that we can reach this goal. With nearly 6400 subscribers now, by another year we should reach the 7000 mark. May you labor and pray with us to this end.

CHRISTIAN LIFE

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

III. Foot Washing

By George R. Smoker

It is not particularly the purpose of this discussion to consider the widespread practice of the ordinance of foot washing in the history of the Christian church. We propose, rather, to set forth in nontechnical language what we consider to be the true meaning of the rite of foot washing. As a preparation for this, the setting of the act of foot washing by Christ and the act itself ought to be considered.

I. Setting of the Act (John 13:1-3)

A study of John 13:1-3 shows it to be a detailed description of the setting for the act of foot washing. The hour had come toward which Christ's ministry, and indeed all history, was tending, in point of time very near to the Feast of the Passover, A.D. 29. The general situation is that our Lord is about to leave behind Him His beloved disciples in a notoriously evil world. Because of His knowledge of this near departure to the Father, and in view of the obligations and temptations and opposition that are soon to be the lot of His followers, Christ determined to show by a signal act His supreme love for them.

More particularly, these verses indicate that the foot washing took place on the same night that the Lord's Supper was instituted, and on the same night in which our Lord was betrayed. The act was performed sometime during the course of the supper.

II. The Act of Foot Washing (13:4, 5)

A detailed, eyewitness account is given of the scene. Jesus took off His large, upper garment—the one that on the morrow would be divided among the soldiers. He fastened the loose garment remaining with a towel, thus appearing in the garb of a slave, for all but slaves commonly wore, instead of a towel, a sash of silk or cotton around their waists. The disciples were in a great state of expectancy. Our Lord poured water into the basin—not a basin such as we know, but a large copper or wood vessel which caught the water poured into it with a strainer, so that the water immediately passes out of sight. The basin and water were there in the room for use in washing hands at two intervals of the Passover ritual. Then Christ began to wash feet. The disciples looked on with wonder and suspense. Why should their Messiah, garbed as an ordinary slave, stoop to perform labor below that of the humblest bondservant? What occasion was great enough to cause God in Christ to stoop to wash His disciples' feet?

Some hold that Christ performed the regular social custom of washing the feet when coming off the street, because no slaves were present and none of the disciples would condescend to the task, and He wanted to shame them. However, such washing always took place upon entering a house and before a meal, whereas Christ arose from supper to do the deed. When observed as a social custom the invariable practice was for each person to wash his own feet. Furthermore, it is evident from the bewildered amazement of the disciples that they had no idea as to what Jesus was doing. In a moment Peter would interrupt proceedings to inquire into the meaning of His Lord's actions and would be told that while he does not perceive at the moment its significance, he will come to understand it later. Evidently this foot washing was an extraordinary procedure with a view to teaching important truth, probably finding its immediate occasion in the dispute about greatness which is known from the record in Luke to have occurred at the Last Supper.

III. The Symbolism of Foot Washing (13:6-11)

Peter interrupted Christ before He had well begun His work, and through the conversation that follows we come to see that the foot washing by Christ was typical of spiritual cleansing from sins Christians commit after conversion.

Peter must be excused for his first question, "Lord, dost thou wash my feet?" He was unable, out of deep reverence for his majestic Lord, to suffer Jesus to touch his feet. There was no good reason for such action, to his way of thinking.

"What I do thou knowest not now; but thou shalt know hereafter," was Christ's reply, thereby indicating that this ceremony was one with which Peter was not expected to be familiar. He was told that while he lacked insight into the nature of the foot washing to which he was asked to submit, he should come to an understanding of its meaning through subsequent experience. Part of the meaning he was to learn immediately, part at Pentecost, and part as he progressed in the Christian life. Incidentally, it is here made clear that when God gives a command we are to obey, no matter whether we know the reason for the command or not. "Do this, and later thou shalt understand," is what Christ says here.

But Peter was not satisfied to obey and await further light. He replied, in effect, "Thou shalt by no means wash my feet as long as the world stands!" For such a point-blank refusal of his Lord's request there was no excuse. He thought he knew better than Jesus what was to be done. He displayed a false humility.

The reply to Peter's refusal was startling indeed, "If I wash thee not, thou hast no part with me." It is at this point that we learn that the foot washing was not merely a physical act, but that it was symbolic of spiritual cleansing. That it was no mere physical operation is seen from the fact that Christ plainly told Peter that he did not know what was being done, from the fact that Judas was to be washed externally, along with the other disciples, and yet he had no "part" with Christ, and from the fact that the penalty for not being washed was so great. Washing with water is a time-honored image of moral cleansing. We are all filthy and abominable in God's sight, until Christ washes away our stains. It was really this moral and spiritual cleansing that Peter was refusing and without which he would have "no part" with his Lord.

When Peter realized that he would have no part in Christ's kingdom, and that his eternal destiny was at stake, he reversed himself and demanded a complete washing of the exposed parts of his body. Nothing was so fearful to him as the thought of being separated from his Lord. The situation was similar to that in Luke 5:1-10, where Christ's display of power brought to Peter a consciousness of sin. Here it was the statement that he would have "no part" with Christ that awakened the feeling of a need for cleansing. A sense of his uncleanness overwhelmed Peter, and he demanded a complete moral cleansing.

What Peter failed to grasp, however, was that in asking for this cleansing he was really repudiating the original work of grace that had been wrought in him earlier by Christ. He asked, as it were, for a second baptism. Christ by His reply pointed out that a complete washing was unnecessary for all the disciples there assembled, excepting Judas, but that a washing of the feet was for some reason very necessary.

LOVE'S CONSECRATION

Love consecrates the humblest act,
And sanctifies each deed,
It sheds a benediction sweet,
And hallows ev'ry need.

When in the shadow of the cross,
Christ bowed and washed the feet
Of His disciples, 'twas a sign
Of His great love complete.

"Ye call Me Lord and Master, all,
Yet I would humbly bow
And consecrate this lowly deed,
As ye behold Me now.

"As I have done this unto you,
My brethren, here this night,
Thus would I have you do to each
When I have passed from sight."

Love serves, yet willing stoops to serve;
What Christ in love so true,
Hath freely done for one and all,
Shall we not gladly do?

—S. B. McManus.

"He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all (R. V.)" were Christ's words. Plainly He is saying that he who has bathed is clean in his entire body except for washing his feet. The figure is that of a man who bathes in the morning and regards himself as clean for the day, only washing his hands on occasion and his feet when he enters a home, to remove incidental defilements. The spiritual truth set forth is that the Christian is, as it were, bathed when he is converted. By the influence of the Holy Spirit he is regenerated. But while this is true, there remains a sinful defilement in individual things which must be gotten rid of —indwelling sin and doubt and unbelief. This daily need of cleansing from daily pollution, even after spiritual regeneration, is what we are reminded of in the rite of foot washing. Foot washing is thus a symbol of sanctification.

The traveler, freshly bathed in the morning, was unable to take one step along the dusty highway without being soiled by every puff of dust. So it is spiritually. As Luther remarked, "The devil allows no Christian to reach heaven with clean feet all the way." Man has his "members upon the earth" (Col. 3:5) that tend always to cause him to contract defilement, due to the corruption of everyday life to which he is inevitably and everywhere exposed.

What is to be done with these sins of true Christians—these daily failures and imperfections and traces of indwelling sins? The cleansing of such sins is the present work of Christ, seen in illustration in His washing of the disciples' feet. Christ softened and broke down His disciples by stooping to wash their feet. From a group of angry, proud, resentful men wanting first places in the kingdom, they were in five minutes changed into a company of humbled, meek, loving disciples. As they placed their soiled feet in His sacred hands, thus acknowledging their need of cleansing, so we must come in confession and submission to Christ for cleansing from the sins of human frailty. The foot washing was to be a vivid and sacred reminder that they would find in Christ a constant Intercessor, occupied in the heavenly service of washing feet—providing a constant cleansing through atoning grace for all who would come to Him.

Christ knew that His disciples would be sorely tried in the future, as they lived and labored in a notoriously evil world, and He evidently felt it most important for them to learn that the sins into which they would be betrayed were not unforgivable, but that fresh pardon for such defilements might be daily received.

The ordinance of foot washing is, therefore, a great encouragement to us. It is a parable setting forth the truth that provision has been made for sins after conversion. Christ will take away the remnants of sin which abide in the believer. We are not beyond the help of divine grace when we sin. This matter had created a grave problem for early Christians, as seen from Hebrews 6:4-8 and other scriptures.

"Ye are clean, **but not all,**" describes the sad state of Judas. His feet were washed by Jesus, but it did no good. Judas was unclean because his heart was foul. It was the last appeal to Judas. In stooping to wash his feet the Master gave a sign that He stood ready to cleanse even him from his sin. But he had frustrated the influence of the complete bath, and now this washing brought no benefit. It was an outward rite, a carnal form, and no more. Judas was fouler than before, when he stalked off into the night.

("The Practical Teaching of Foot Washing" will be discussed next month.)

(To be continued)

Scottdale, Pa.

THE VICTORY

By David Alderfer

The utter disappointment and desolation which settled upon Christ's disciples between the time of His death and resurrection is incomprehensible to us. Our faith rests upon centuries of knowledge of what events followed one another; we know that the grave was not even an interruption in the working out of the great plan and the progress of Christ's work, but was the straight road to His glorious victory. We do not think in terms of "victory" except in the imminence of a foe. We know that this was the culmination of the work of which the raising of the widow's son, and of the raising of Lazarus to life, were just the beginnings.

But the disciples did not know that. To them those lesser miracles by which He delivered others from the power of death, must have made His own captivity to it all the more stunning; and such thoughts must have tempted them to think, "He saved others; himself he cannot save." We therefore find it impossible to think ourselves back fully to that sudden overwhelming thankfulness which must have throbbed into the hearts of the weeping Marys when they heard the declaration of the angel: "Why seek ye the living among the dead? He is not here, but is risen!"

These are old words, but they appeal to us with new power as we contemplate their significance to us. Whether we stand as youth upon the threshold of life, or as the aged upon the brink of the tomb, that declaration gives hope for life and hope in death. We use the word "death" in this connection with reservations, because since the victory at Calvary there is no such thing as death to those who are enlisted with the invincible Christ. The translation from this sphere of service, which we call death, is only a door which opens into a fuller existence.

"It is not death to fling aside this sinful dust,
And rise, on strong exulting wing, to live among the just.
Jesus, Thou Prince of life, Thy chosen cannot die!
Like Thee, they conquer in the strife, to reign with Thee on high."

In these words we feel a realization of the victory wrought by Christ as it becomes ultimately operative in the Christian's own experience as he is translated "from glory to glory."

But most of us have, and will for a while have to do with life as earthly existence. What does that victory imply for us? As a present incentive to victorious living I know of no text more joyous and bracing than I John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That verse has in it the deathless hopes and high certainties which we associate with Easter. What those words mean to us depends upon the depth of our acceptance and appropriation of the truth of His resurrection. Some will passively accept the evidences of a risen Christ, but evidences alone will not satisfy and strengthen a needy soul! Ours must be a definite acceptance of the salvation wrought by that resurrection. I like the positiveness of the apostle John's statement; note the strong terms, **"Now are we," "We know," "We shall be," "We shall see."** Upon what does John base his certainty? Certainly not alone upon evidences, but upon a present experience! He is very conscious of a here and now sonship with God through Jesus Christ. **He** is a present reality and One with whom he is now experiencing a victorious, joyful fellowship.

"No fable old, nor mystic lore,
Nor dreams of bards and seers,
No dead fact stranded on the shore
Of the oblivious years.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Such experiences, personally, are, after all, the final evidences of a risen, sustaining Lord.

And since the Apostle is in possession of eternal life in the here and now he believes that this priceless treasure will be his forever. It is our possession just as we possess and are possessed by our Lord. He is Himself the resurrection and the life. He is the victor and His the victory.

The voice of the Apostle Paul also gives us a word that thrills with the deathless joys of Easter! In I Corinthians 15:57 (Moffat) he says, "The victory is ours, thank God!" In 1918 the Allies supposedly won a war. A shout of joy went up from their peoples. "The victory is ours," they cried. But what an unsatisfactory victory it has proved to be! We see now that it had in it more of sorrow than of joy, more of war than of peace, more of death than of life. Many of man's victories are thus. But the victory Paul exults in is decisive and final. And Death, the foe which was defeated by Christ, was the most vindictive of all foes. Paul assures us that that victory over Death is ours. Here is a matter of vital interest to us, because, however successful a man may be in evading other foes, he must eventually face Death in mortal combat. In his own frail armor

and feeble strength alone, eternal defeat is certain. With "the Captain of our salvation" victory is sure.

The Apostle Paul probably had the clearest and deepest understanding of the victorious life given to any of the apostles. He had given up much to be a Christian. He was of the Hebrew aristocracy, a Roman citizen, member of the wealthy, intellectual and superior sect of the Pharisees, and by some believed to have been a member of the Sanhedrin. But Paul came to the place and time where these things only frustrated his desire to live victoriously before God. In his Philippian letter he tells us that "What things were gain to me, those I counted loss for Christ." There is Paul's secret of how he "attained."

Being a Christian carries with it the empowering of Christ. He is not only with us, but He gives us power through the Holy Spirit. We are weak in our own strength and unable to cope with the temptations and trials of this life, but "his strength is made perfect in weakness." Evil cannot overcome us if we abide in Him.

But we must go farther. We must go all the way. Being a whole-hearted Christian is the highest and best; our life is merged with Christ's until we can say with Paul: "For me to live is Christ. I no longer live, but Christ liveth in me!" What a sublime attainment! What a glorious victory for Christ in our lives!

Now, in conclusion, what is the practical effect of a high faith which enables us to say with Paul, "The victory is ours, thank God"? First, it will put into our hearts a song of gratitude which cannot be hushed. Second, it will make us tireless workers for the One who redeemed us. "Be ye stedfast, unmoveable, always abounding in the work of the Lord." Third, it will enable us to face the future, both the near future and the far future, not only with a calm confidence, but also with an eager expectancy. With full assurance we will declare: "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Scottdale, Pa.

THE DOUBLE CRUCIFIXION OF THE CROSS

By Tillman Habegger

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Galatians 6:14.

The Cross of Jesus Christ held a great place in Paul's life. It was his only glory. All that he was and all that he was able to accomplish for the Lord he attributed to the cross. To him the cross was the power of God unto salvation. It was the source of his power in the gospel ministry. Notice his words to the Corinthian church—"But by the grace of God I am what I am" (I Cor. 15:10).

The cross held such a great place in Paul's life because it brought Jesus into his life. Oftentimes you hear some young man say that he never amounted to anything or had much purpose in his life until Miss Smith came into his life, or whatever her name may be. After that he was able to quit running around so much, was able to save his money and began to think seriously on future things. He must now be thinking about a conduct in his life that will please her, about making a future home and supporting a home. If a certain person coming into our lives can make such a change how much more should we be changed when Jesus comes into our lives.

Paul witnessed a complete change when Jesus came into his life. He was made a new creature. Three times Paul's own personal testimony of this great change is recorded in the book of Acts. His epistles are full of teaching concerning the possibility and necessity of such a change in every heart and life of those who would serve God and gain eternal life. To the Corinthians he wrote: "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new" (II Cor. 5:17). To the Ephesians he wrote—"For we are his workmanship, created in Christ Jesus unto good works," and also "That ye put on the new man, which after God is created in righteousness and true holiness." And to the Galatians he wrote, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Paul recognized nothing less in Christian experience and profession than a new creature.

There are many professing Christians today who have no definiteness of testimony as Paul had. Perhaps it is because they have not tarried at the cross until it has brought Jesus into their lives. What place does Jesus have in your heart and life? Can you say with Paul that the Cross of Jesus Christ has become your only glory, and that all other things are secondary to it?

In speaking of this new life that the Cross brought into his life Paul said that it took him out of the world and the world out of him. And certainly nothing less than this might be expected in this new life. The way of the cross is not the way of the world. The cross and the world do not mix. Jesus said of His disciples, "They are not of the world, even as I am not of the world" (John 17:16). "Friendship with the world is enmity with God," and "whosoever therefore will be a friend of the world is the enemy of God," is the teaching the Apostle James gives us. James 4:4. In fact in the same passage James calls people adulterers and adulteresses who fellowship with the world. The bride of Christ will be a chaste virgin, therefore we can not afford to be defiled by the world. It is a great day when the world question is settled in the hearts of those who would follow Jesus. From that day on Jesus becomes precious and the fairest of ten thousand to our souls.

There is no room for compromise in the way of the cross. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Those who try to walk half way between will find themselves like the man in the civil war who tried to be neutral. One day when the armies came in close contact with each other he was faced with lining up with one side or the other. He finally decided to put on the coat of the army of the north and the pants of the army of the south. The result was that he was shot by both armies.

Not only did the cross crucify Paul unto the world, but also the world unto him. In other words it also took the world out of him. We can fully expect to find deliverance at the cross from all of the old things of the world that hang on after that we are made new creatures. Things hang on in the flesh and in the spirit that are not conducive to the new-born soul. It is true that carnal powers and habits hang on with great power, but thank God there is deliverance at the cross. "Where sin abounded, grace did much more abound" (Rom. 5:20). It is our duty as God's people to purge ourselves from the carnal things that still hang on. Paul writes regarding this to the Corinthians, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Men chew tobacco and spit yellow, and women chew the rag and spit fire, but God would cleanse our lives from all of such things. Again we read from the writings of Paul, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:7, 8).

If you would take a microscope and watch the leaven when it is working it would look like a million little bugs working in the dough. The sugar that is added to the leaven feeds these little bugs and makes them sweat alcohol which in turn makes the bread raise. Before these little bugs are able to spoil the dough, it is placed in the oven and all of these little bugs are killed with the heat. The bread we then eat is the coffin for all of these little bugs. If the bread, however, is not thoroughly baked and some of this leaven still remains active you will soon find that a little leaven will spoil the whole lump. So it is with the Christian life. If we have not let the cross purge out all of the old leaven, the whole lump may soon be spoiled. Should we not seek then to find the same deliverance at the cross that the apostle Paul found?—The Missionary Worker.

Why so many doubts and fears? If you truly believe in God and His Word there is no reason for such things as doubts and fears. Those who love to read's God's Word have no time to harbor such things. They will become so filled with God Himself that there will be no room for such things. Praise the Lord!—I. M. S.

WHAT DOES CHRIST'S VICTORY OVER DEATH MEAN TO THE BELIEVER?

By Minnie Campbell Kauffman

I believe that in these days it is well in the midst of our Easter rejoicing to give due consideration to the above question. It may even have been suggested to some of us, "What is it to **you** that He is risen? **He** is risen, yes, but **you** will die. He is risen, but He was sinless, and you are sinful. He is risen, but He was **divine,** you are **human."**

And I ask the question, What is it to you —and me—that Christ rose victoriously over death and the grave? And you and I, if we are real Christians, will answer that question by saying: "It is **everything** to me. It is as though I were already rising from death and the grave with Him. For His victory is my victory, through my faith in Him." "For by grace are ye saved through faith" (Eph. 2:8). Christ and the believer are so united that what is Christ's is the believer's. He that is joined to the Lord is one spirit. I Cor. 6:17. It is no longer I that live, but Christ liveth in me. Gal. 2:20. On the grounds of these and many other scriptures we confidently believe that Christ Himself, and not merely His gifts, dwells in the believer. Therefore, Christ, living in the believer, quickens into new life, frees from the terrors of the law and sin, and transfers into Christ's kingdom. Whatever righteousness is in the believer, it is of Christ Himself, and is the believer's through that union which is by faith, whereby Christ and the believer are made, as it were, one body in spirit.

Again I ask the question: What does Christ's resurrection mean to you and to me? And again the answer is: It is our resurrection; His victory is our victory. Each believer may truthfully say "His triumph over the enemy of my soul is my triumph." "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). His resurrection is as vicarious as was His death upon the cross. The believer is both crucified with Christ and risen with Him. Even here, in the glorious resurrection triumph, we are joint heirs with Christ. Death is swallowed up in victory. What is that to me? Just this, that my death is swallowed up in His victory. It is still true that I may die, but Christ has so swallowed up **my** death in **His** victory that for me to die is gain. For me to die is real victory with Him. Christ's death was a real death, but the believer's death is a falling asleep in Him. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which **have no hope.** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. 4:13, 14).

The Scripture makes a great difference between the nature of Christ's death and that of the Christian. It does not say if ye believe that Christ hath fallen asleep, but that He died, while of us it says not that we die but that we sleep.

"It is not death to close the eye long dimmed by tears,
And wake, in glorious repose, to spend eternal years.
Jesus, Thou Prince of Life! Thy chosen cannot die!
Like Thee, they conquer in the strife, to reign with Thee on high."

Not only has Christ's victory swallowed up death for the Christian, but it gives the believer victory over sin and Satan and all the forces of hell. "Death is swallowed up in victory. O, death, **where** is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law" (I Cor. 15:54-56). Man, no doubt, would have said the sting of death is the parting from loved ones, or in the parting with this world's goods and its places of influence or pleasure, but the eternal truth of the Word is that "the sting of death is sin"—sin that must be repented of, sin that **must** be gotten under cover of the blood of "the Lamb of God which taketh away the sin of the world" (Jno. 1:29). Christ's death being for sin, His Resurrection is a victory over sin and by faith in Christ we may as it were lay our sins upon Him. "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him [Christ made us alive in a spiritual sense] having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. 2:13-15). This triumphing over sin and principalities and powers is equal to the believer triumphing over them, because the believer has been quickened together with Christ.

"My sin—oh, the bliss of this glorious thought;
My sin, not in part, but the whole
Is nailed to the cross, and I bear it no more,
Praise the Lord, praise the Lord, O my soul."

"The law of God and the righteousness it demands are not ignored or set at nought to attain this victory which swallows up the things which are against us. "The strength of sin is the law" (I Cor. 15:56). Christ came not to destroy the law but to complete it and supply that which it lacked. This He did by His life of perfect obedience and by an **all-sufficient** sacrifice. He atoned once and forevermore, with His own precious blood for **all** the violations of that law by **all** those who had sinned against it, and all had sinned. "There is none righteous, no not one" (Rom. 3:10). Alone, man is unrighteous but in Christ the believer is the righteousness of God. I may "be found in him, not having mine own righteousness, which is of the law, but that which is through the **faith of Christ,** the righteousness which is of God by faith" (Phil. 3:9).

Through Christ's victory it is possible for us to claim in Him, but **never** apart from Him, a holiness which will permit us to stand in the very presence of God and not die but be justified. For this reason the veil of the Temple was rent in twain from the top to the bottom, symbolizing that the way into the true holy of holies is now opened to all believers, and that we may draw nigh unto God, even into His very presence. We are assured that where Christ has gone the believer is to follow and that in fact He has only ascended into the heavens as our forerunner, and that where He is we may be also, since He has gone to prepare a place for us. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:19, 20).

What shall separate us from the love of Christ? Nothing,—so long as we lay hold of the power of the Holy Spirit for a life of victory. And what is here said of the love of God in Christ may as truly be said of the victory God has provided for us in Christ. Neither death nor life nor things present nor things to come shall be able to separate us from that victory which God has now given (not shall give) us through His Son, our Lord Jesus Christ.

Jetmore, Kans.

THE DEFEAT OF SIN AND DEATH

**Golgotha's brow had seen the worst
That sin could do; that Satan durst;
A body torn, a broken heart,
The prey of death, sin's counterpart.**

**Crime sought to mark Him with its brand,
As partners placed at either hand
A thief; while some "imposter" cried.
Despised of men the Saviour died.**

**There nature came with kindly aid,
O'er all the scene a pall it laid,
The jaunting jeers of foes to stay:
The noonday night drove men away.**

**Near by a tomb where wealth would lay
Its lifeless forms from sight away;
Still new, unsullied by the dead;
Wealth gave to Christ this stony bed.**

**Crime feared a fraud; it sealed the grave;
An armed guard to watch it gave,
Lest friends remove the Christ away,
And then proclaim an Easter Day.**

**The friends of hell rejoiced, the grave
Holds fast the Christ who came to save.
But not for long, the Saviour rose
In mighty triumph o'er His foes.**

—H. V. Andrews.

SCATTERED THE GRAVE'S GLOOM

The story is told that a chamber in a certain dwelling was reputed to be haunted, and the family regarded it with terror. But one night the father determined to sleep in it himself, and coming forth the next morning all safe and sound, laughed away the fears of his children. So our Lord entered the grave, and dwelt among the dead; but in the morning He issued forth crying to His affrighted one, "All hail!" and the gloomy chamber is divested of its terror.—W. L. Watkinson.

OUR HOME CIRCLE

DEVELOPING STRENGTH OF CHARACTER IN THE HOME

By Ida Boyer Bontrager

A mother accompanied her eight-year-old boy to school one morning in order to say to the teacher in his hearing: "I can't do a thing with him at home. I surely hope you make him behave here." "Poor, foolish mother," thought the teacher. "She needs discipline worse than her boy does." Yes, that was an unwise mother. Those few words that morning were her own indictment against her methods of child training. Without realizing it, she had exposed her own inefficiency of the past eight years. Hers was a condition of helplessness, brought on herself at her own hands, just at the time when her boy most needed positive, corrective, character-building instruction. It is little less than tragic to think of an eight-year-old boy dominating his mother, thus exhibiting weakness of character instead of strength on both her part and his.

A teacher accompanied a pupil to his home one evening for supper. As the large family surrounded the table she marveled at the good behavior of the children, including the youngest in the high-chair. Apparently with little effort the parents controlled conversation, conduct, and whims in appetite from one end of the table to the other. No scolding or harsh words were used all evening. Correcting was done at times, but hardly in a noticeable way. A few words now and then that sounded more like suggestions than corrections, a look or gesture at other times, and just plain management all the time, were the only methods of parental control used all evening.

Once when just a girl I admired an elderly lady and said I hoped that if I ever get old I would be as nice as she. A young lady on hearing my remark said to me: "If you want to be nice when you are old you must start when you are a girl." I have always remembered that.

These illustrations from real life help me to draw several conclusions:

1. Character development is a cumulative process that must properly begin in the home. The mother of that eight-year-old boy did not suddenly lose control of him on that particular morning. She had been losing it for eight years, and that morning merely marked the climax of the battle. Neither did the parents of that large family begin training the children that evening when the teacher was there. They had begun that with the beginning of their family, and on that particular evening no extra measures of discipline were necessary.

God has ordained the home as the first training school, and anything else is a step or more behind time. Even the school or Sunday school is too late for best results; for a child's character is largely molded before he reaches these institutions.

2. Some factors necessary for developing strength of character in the home are: godly parents, Bible instruction, discipline, understanding of child life, physical labor, and control over external influences.

According to one psychologist, a child by the time he is four has acquired his knowledge of right and wrong through imitation. His morals are a reflection of those about him. Thus a mother, by the time her child is four, has largely started him on his road toward infidelity or godliness, toward a life of crime or one of absolute uprightness. Not all parents like to admit this. They pretend to wonder "where Billy picked that up" when he does or says something shocking, forgetting that they encouraged him the last time by laughing at him, and that that encouragement had registered indelibly in the baby's mind. The opposite is true also. I know a boy who when but an infant learned to say, "Bad boy," when he or someone else did something naughty. Needless to say, that boy has godly parents who began teaching him early; and he stands the highest possible chance of making good in life.

God knew the importance of this early training when he told the Israelites to diligently teach their children His words "when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Israel's future lay in the hands of her children, and the parents determined that future by the teaching they gave their children. Timothy, "from a child," knew the Holy Scriptures. His faith dwelt first in his grandmother and then in his mother. What a heritage! Today there is so much of the opposite—children growing up without knowledge or respect for the Bible. It is from such homes that we hear expressions like these: "I don't believe there is a God"; "God isn't just, or He wouldn't let this terrible war go on"; and "Why did God make us with the possibility of sinning?" On the other hand, children who have had wholesome Bible instruction from the cradle up take God's sovereignty for granted and call it good. They do not question the truth of the miraculous in the Bible nor do they criticize God's methods of handling His universe.

Godly discipline just naturally follows. Discipline is an unpopular word these days, but with God it is still in use. Abraham's worthiness of becoming the father of a great nation was based largely on his ability to command and teach his household after him the way of the Lord. No weakling was Abraham. Imagine him saying of Isaac at eight years: "I can't do anything with him!" Instead he held such complete control over his boy that the lad even on Mount Moriah raised no complaint and lost no respect for his father who bound him and raised his knife for slaughter. Nor was Abraham lacking in love for his child. He loved him far more than modern indulgent parents love their children; he loved him enough to rear him, not pamper him. And look at the result—Isaac, a patriarch and type of Christ.

Christian parents, do not weaken. In spite of the modern trend toward parental obedience to children, take a lesson from Father Abraham and with God's help rear your children in such a way that they can be loved by others besides yourselves, and more than that, that they might be useful and usable in the world. Recently I have heard several mothers say that they see now where they failed in early child training; and now they are reaping a harvest of heartaches from seed that should never have been sown. "Too much mother love," is a common description of the spoiled child, and one which places the blame where it belongs. When parents, in front of their ill-behaved children, say to me as guest, "I just don't know why they always have to act up when company comes; they never do at other times," I smile a weak smile and think things. Other parents apologize by saying, "I don't want you to think my youngsters always act this way; but they know I won't punish them in front of company." Well, many is the time that I would gladly have excused both mother and child for a necessary private session between them. Occasionally this happens, and I feel like patting those mothers on the shoulder. "Chasten thy son while there is hope, and let not thy soul spare for his crying."

"My parents don't understand me," is the universal teen-age cry. "They still treat me like a child." And back comes the parental accusation: "I don't know what's coming over John. He's so hard to manage lately. We can't tell him anything: he knows everything already. Nothing suits him any more. Home is too tame for him, and parents too strict." And so on. These are actual conditions, and too many parents are content to sit down on the job and say, "Oh, well, he's going through 'that' age. He'll come out of it in a year or two." Maybe he will. Schoolteachers do not slip through so shiftlessly. They are required to study child psychology during their training period in order to be able to understand child life at every age and to make a desperate effort to manage the unmanageable. If teachers need to understand children, much more do parents. I have known a number of parents to read child psychology textbooks for help in training their children; and I call them wise parents. Now I am not commending the extreme habit of running for the psychology book every time Johnny misbehaves, in order to find the analysis of his misdemeanor. Psychology will not give specific prescriptions to fit each individual child, but it will give general principles which parents can fit to their children.

Physical labor has its place in character development. The wise man has a great deal to say about slothfulness and diligence, and usually he draws conclusions about the character of the persons possessing them. Physical labor is good for the body, but better yet for the mind and heart. Earning our bread by the sweat of our face helps make men and women of us. God began this disciplinary measure with Adam and Eve, after the fall, not before it. They did not need it before, for they were perfect. But afterward they needed this along with other things for character development. It has been so ever since, and the younger we learn this the better. "It is good for a man that he bear the yoke in his youth." Human nature demands that we be occupied, but does not designate whether this occupation shall be labor or mischief. The home is the best place for children to learn the difference between the two and the value of the former. Not only is it better for the child himself to learn this in the home, but it is less costly to state and nation. Religious, social, and welfare organizations are busier today than formerly in supplying food and clothing to incompetent families; and the cause is not all unemployment. Too many children are not being taught to work in the home any more. Instead they occupy themselves aimlessly with other interests, and many of them by the time they are grown are public charges in reform schools, in jails, or in bread lines.

Finally, in the home there needs to be a control over external influences, as reading matter, associates, school activities, and an endless list of similar things. The child who feeds his mind on "funnies," pictures of half-dressed dancers and bathers, radio croons, and trashy literature, has little chance for character development. He stays on the same low level of thinking. But the child who has at his disposal literature containing moral good, associates with high ideals, and school activities that are wholesome to body and mind, has little chance for failure in development. Some parents are afraid that too much supervision will make hothouse plants of their children. They say, "Let them learn the good and the bad for themselves, and let them learn it young." Shame on such parents. If children do not need careful supervision, why did God ordain parenthood and home in the first place? and why did He say later on: "Train up a child in the way he should go . . .?" God did not say, "Let the child discover good and evil for himself; He said, **"Train"** him, and accompanied His command with a promise. A similar New Testament command is given to fathers to bring up their children "in the nurture and admonition of the Lord." Modern civilization with all its culture and refinement cannot improve on God's methods, and Christian parents do well to stick by the Book in rearing their families. With this safe Guidebook for instruction, strength of character is bound to be developed in the home.

Escatado, Oreg.

"Don't grieve overmuch if you can't get along with some people—they can't get along with themselves."

READING THE BIBLE TO CHILDREN

By Garry Cleveland Myers

Children who have been read to from pictured story books from the time they were two years old will listen raptly at the age of five or earlier to such stories of the Bible as that of the Baby Moses, Joseph and His Brothers, and the Birth of Jesus. And they will like to hear these read from the Bible directly, especially in the King James' Version which is so full of beauty. Little children also like to hear the psalms read. They enjoy the rhythm and the music of them.

While it is good to read to the young child alone from the Bible, he probably gets most value from hearing the Bible read before the whole family by one of its members. Many of us can't remember when we first heard father or mother read the Bible to the family. We learned to sit still and keep quiet and, much earlier than most adults suppose, we listened to and enjoyed hearing the Bible reading.

Let the family Bible reading be at a regular time when the whole family is together. There is something valuable in the feeling of togetherness. I can remember that my father would never say grace until all of us were seated at the table, and there were many of us.

Perhaps the selection read should not be long; the "begats" might well be omitted and where there are young children, certain items which might stir up fears or worries in the child should be passed over for the time. Then there are certain chapters or parts of chapters we should read over and over again.

As a rule we shall not bother the child by pausing to explain, lest we destroy the good effect. Let us just read and have the Bible do its own explaining, except when the child asks a question.

And I wish our children at Sunday school might get more of the Bible content and hear less talk about it. In the average Sunday-school class the child is exposed to a preachy lecture of aboutness and may not learn the Bible story of the lesson at all or master a single gem in it from memory. It seems to me that every teacher ought to try to motivate his or her children to memorize parts of the lesson content or related passages.

Unfortunately some silly philosophers of education have made teachers almost think it a sin to have a child learn anything by heart. Sunday-school teachers, imitating day-school teachers, tend to give no place to memorizing.

Now children under ten or twelve like to learn things by heart. Fortunate are they whose Sunday school inspires them to commit to memory short selections from the Bible. Let us hope, however, that such is never assigned as a task. Let it be voluntary work but be motivated so that many children will delight to do it.

For the assembly exercises of the junior and intermediate departments of the Sunday school, volunteers could be found who would gladly make short Bible readings before the group from memory. Also there could be some concert reading from the Bible, especially from the Psalms. One of the best things I ever listened to was a group of Jewish boys from the ages 12 to 14 in a synagogue reading in concert from one of the Psalms.

Parents at home might easily induce children under ten or twelve to want to learn by heart short selections from the Bible, even whole chapters. Suppose your boy or girl of nine wished to earn a small sum of money for a wholesome purpose and you could think of no desirable way for him to do so. How about suggesting to him that he memorize a few chapters from the Bible at so many cents a chapter? His learning achievement buttressed by the earned reward should associate pleasure with Biblical selections. Let me entreat parents, however, never to set children to memorizing any item from the Bible or any other choice literature as a means of punishment. Although learning the gems, they will have learned also to hate them and their source. We shall never use as punishment anything we want the child to like. But what is used as a reward tends itself to become attractive. What is used as punishment tends itself to become repellent. We shall try to make pleasant what we want the child to like and painful only what we shall want him always to hate.—The Gospel Messenger.

++++++++++++++++++++++++++++++++

STAND FAST

Stand fast when waves of trouble roll
And drench your life with tears,
When tribulation smites your soul
And daunts your heart with fears;
For, though the storm be ne'er so high,
Be sure the calm of peace is nigh.

Stand fast when all the powers of night
Affright your shrinking heart,
When not a star betrays its light
To serve as guide and chart;
For, be the darkness ne'er so deep,
Ere dawn your weary eyes shall sleep.

Stand fast! The coward never knows
The thrill of victory won;
'Tis toil that brings the best repose,
As night precedes the sun;
And nought proclaims the conquering soul
Like patience, faith, and self-control.

Author Unknown.

THE BIBLE

Bare words from the Bible can still lead nations into or out of captivity, can open to us the doors of other worlds, can stir us so intolerably that we can scarcely abide to look at our own souls. As a great modern preacher puts it: "Why, the Book has wrestled with me; the Book has smitten me; the Book has comforted me; the Book has smiled on me; the Book has frowned on me; the Book has clasped my hand; the Book has warmed my heart. The Book weeps with me and sings with me; it whispers to me and it preaches to me; it maps my way and holds up my goings. It is a live Book; from its first chapter to its last word it is full of a strange, mystic vitality."—Selected.

MISSIONS

TO AND FRO IN SOUTH AMERICA

I. On the Sea

By Sanford C. Yoder

Last summer Bro. Yoder took a trip to South America in the interests of the Mennonite Mission in Argentina and the Mennonite colonies in Paraguay. In this series of articles, of which this is the first installment, he shares with us some of his experiences. We feel sure our readers will want to watch for these interesting and instructive articles from month to month.

At midnight of June 14, the S. S. Uruguay, a 33,000-ton liner of the United States Shipping Board, pushed away from her mooring and quietly sailed out of New York harbor into the sea. She was headed for South American ports with her final destination as Buenos Aires, the metropolis of our sister continent to the south. When passengers assembled on the deck the next morning all traces of land were gone. Only the vast waste of water remained. A fresh breeze swept the deck and broke the ocean swells into tiny ripples. Before evening the awnings were spread, deck chairs assigned, the swimming pool was opened, deck sports were arranged and everything was set for the comfort, entertainment, and welfare of the passengers during the nineteen-day voyage to the Southland.

What a glorious waste the ocean is—eternally restless and untamable! Sailors must constantly adapt themselves to its moods which change with the weather. When the wind rises she rolls her billows high and sends the spray flying like lambs gamboling in the desert. When the wind dies down the waves subside into lovely billows, as though some great giant underneath kept the waters forever stirred and on the move.

The sea is old—very old. Before the dry land appeared the sea was. Now that isles and continents have pushed their way upward, its waters are confined to the depth, but the sea has not been tamed. There are times when it seems to chafe under its restraints and lashes its boundaries with a fury that rocks them to their foundation. Long ago He that spoke worlds into being, decreed to the sea its place and said "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Years agone as the poet viewed the majestice grandeur of the storms at sea, he said:

"Man marks the earth with ruin—his control stops with the shore; upon the watery plain the wrecks are all thy deeds. . . ."

This is hardly true since the invention of battleships and submarines, torpedoes, and nautical mines. By these devices and contrivances men have sent more ships to the bottom than wind or waves.

Life on the sea is a lazy life, the travelers say. The motion of the ship and the decks, and lounging places where the people congregate, forbid much work. Days glide monotonously on, and the most one will get accomplished is to eat and sleep and spend the time conversing with his new found friends who come from every part of the globe. Here one finds people from every strata of society and every walk of life. In the company are professional men and women—lawyers, doctors, ministers, and schoolteachers. There are show people aplenty, going south to play in the large cities during the season. North Americans with their characteristic disregard for what others think constitute a large part of the group. Some of them must have forgotten their manners and left them at home, for they give themselves to the gratification of their desires with an abandonment that borders on recklessness and not infrequently they bring embarrassment to their fellow countrymen who do not wish the standards of their country judged by the conduct of these wayfaring men and women. Stately women with quiet dignity—beautifully but simply garbed—from our sister republics, together with a sprinkling of Europeans, including a few who fled the totalitarian states, complete our list of passengers.

On the three Sundays while at sea divine worship was held in the dining room. These services were in charge of a Lutheran minister, who was sent to Argentina as pastor of a sizable colony of Czech-Slovakian refugees. If the spiritual fervor of the passengers can be gauged by the attendance at religious services, then the barometer runs low—very low. Only fifteen to twenty attended the meetings.

For days floating seaweeds indicated that we were crossing the largest river in the world—the Gulf Stream which flows through the sea, from the equator north and east, and carries to the coast of England and other northern islands and countries the warmth of the tropics which makes these lands habitable.

As the ship proceeds southward the familiar constellations in the heavens disappear, and new ones take their place. The "Big Dipper" drops behind the horizon, the North Star sinks out of sight and in its stead rises the famed Southern Cross far to the southward, which "lights the way" and engages the attention of travelers "who go down to the sea in ships, that do business in great waters; these see the works of the Lord and His wonders in the deep." The flying fish, out for their morning airing, the great whales, spouting their spray skyward, and the hungry porpoises, trailing our ship, become our companions by day as the stars are our fellows by night.

Crossing the equator is an event of first magnitude. It furnishes the occasion for the initiation of those who are going over that "fabled" line for the first time. Father Neptune, a grizzled veteran of the deep—usually some passenger with ingenuity and wit to impose appropriate sentences upon the novices—mounts his lofty throne near the swimming pool and opens his court. He is surrounded by numerous bailiffs, courtiers, and men-in-waiting to do his bidding. After the preliminary ceremony whereby the captain of the ship turns over the vessel with its human cargo, the proceedings begin. Orders are issued for men and women to appear to answer for their conduct while en route. Those who cross the equator for the first time are hailed into court where they receive such sentences as are considered suitable. All the victims finally end up in the swimming pool from which they emerge to receive a diploma certifying to their fitness as worthy mariners on the deep.

And what is so soothing as rain at sea unless it is rain in the desert, where the toasted earth stretches wide its arms to gather the tiny globules as they fall! How the raindrops soothe the waves! They are like the soft purring of a mother who sings her child to sleep. And how the dew distills at night and spreads its mantle over decks and awning till they drip with moisture! This is the place where the rain is born, where the clouds receive their cargo which is transported with a surety born of a wisdom that is divine, to the waiting hills and plains that cry for water to renew their mantles of green and fill the heart of man with food and gladness.

One day the winds became more unfriendly, and we were warned by its blusters and chills that the region of the Southern winter was near. A few tried to ignore this subtle warning and appeared in their customary swimming pool regalia, but after a day or so they succumbed to the weather, the swimming pool folded up and went out of business, and people came out in flannels and furs. We were in the temperate zone of the South where it was winter.

Late one afternoon after nearly three weeks on the water, passengers huddled along the rail and watched Buenos Aires, beautiful city of the South, rising out of the sea. Before the vessel docked handkerchiefs fluttered in the hands of excited passengers, as well as of the people on the shore, as friendly and familiar faces became distinguishable. Then the whistle blew, the chains clanked, and the anchor was cast. She had made the port. We were at our journey's end.

Goshen, Ind.

"'Who has no thirst has no business at the fountain,' hence our needs give us a right at the mercy-seat. 'No admission except on business' is true of communion with God. None do come to God, and none can come to Him, except on an errand of necessity. Necessity is the Mother of supplication."—Selected.

LESSONS FROM THE KONO FARMERS

By R. T. Parsons

Our Mennonite Mission is located in Tanganyika, East Africa. We believe our readers will enjoy reading this interesting description of life in Sierra Leone, West Africa.

The African New Year is ushered in by a few refreshing rains in the midst of the "dry season." These rains tell the villagers that it is time for them to begin their farm work if they expect another rice harvest in the fall. Soon, with an English matchet in hand, the farmers can be seen leaving the village along the narrow trails that lead to the heavy forest, where they have selected small portions of the communal land for the new farm for the new year. In spite of the chill of the early morning air they stop at a stone along the way to make sacrifice of rice to the spirit in the stone, so that as they whet the blade they may be sure that it will be very sharp and thus quickly and easily cut the vegetation, so their work of clearing the land may be completed in a short time.

The forest where the farm is located has not been used for seven or eight years so that it has produced a thick network of vines, thorny bushes, and small trees. The site selected may not be more than five or six acres. The farmer with any relatives or friends he may have asked or hired to help nim, sets to work with songs and laughter. The dying foliage soon marks the outline of the boundaries of the farm. A small narrow short axe is used to cut the trees, some of which may be a foot and a half across. In order to have plenty of energy for the task of cutting the trees the farmer asks the women folk to prepare pumpkin stew to pour over the pan of rice. In the middle of the forenoon the first meal of the day is eaten; this time carried to them in the farm by the women or children. It doesn't take them long to finish the "tree-cutting-stew" as they call it, so they get back to their work and cut away at the trees. The stumps are left three to six feet high so that they will sprout and produce the next forest. The branches are trimmed off, the vegetation is tramped and beaten down close to the earth, so that during the hot sunny days of the next few weeks it may become very dry for burning. The farmer is careful not to set a time for burning the farm, for he is certain that it will cause rain to come. He also goes to the fortune teller to find out if he must make sacrifice for any sins which might keep the farm from burning.

The appearance of the first rains is a signal that the farms must be burned, so with lighted torches made of bamboo canes the farmer and his helpers pass about the edge of the farm and set the fire. When the fire begins to leap up and sweep toward the center of the farm, in the words of the Mende language the men yell at the fire as if it were a spirit, "Ngombu a ya, ngombu a ya," which means, "Fire, take it, fire, take it," believing that the power in the fire will be increased to consume all of the vegetation, leaving only the logs and stumps in the farm.

The farmer must now go to the medicine man to make plans for him to come and place medicine in the farm that will keep evil spirits and animals away, insure the fertility of the soil and give promise of a good crop. In the path leading to the farm a bundle of thorns is tide to an archway of sticks to catch any evil spirits or animals that may enter.

In the center of the farm a small barn ten by ten feet is built for the farm house, the loft of which is used to store the harvested grain. Each day the farmer and his family travel to the farm with their fowls, food and cooking utensils to spend the day in the different farm jobs. The barn is completed during the short dry period between the first and second rains so that at the appearance of the second rains the planting work is begun.

With a pan or basket of seed-rice, in which corn, tomato, pumpkin, cotton and a few small stew plant seeds have been mixed, the farmer broadcasts the seed by hand. After sowing a portion about three rods square he takes his short-handled native hoe, and with a short choppy stroke as he bends from the waist, he scrapes the surface of the soil just enough to throw a layer of earth over the seeds. The heavy mat of roots from the thick forest together with the stumps and logs form a constant annoyance as he plows. The hoe becomes caught in the roots and he must stop to move the logs. Perhaps a week after this small portion is planted he will sow and cover another like portion until, after several weeks, he will have completed the planting of the grain.

The spirits of the family ancestors who are believed to be present in the world and able to help, are approached through a service of worship at the "Kotina," which means "the rice worship shrine." The rice that may remain from the planting, or some rice that may have been begged or borrowed for the occasion, is offered on a stone at the shrine and the ancestors are asked to care for the farm.

Until the rice sprouts, one or two members of the family stand in the farm during the day to guard the grain from the birds which are all about in the uncleared forest. With clods of earth and stones they are able to protect the field pretty well.

The work of farming—most of which to this point has been done by the men—is now largely left to the women. The rains increase in frequency and in quantity and with the rapid growth of the grain the weeds, too, appear. Between the showers under a hot tropical sun the women and girls bend over and pull the weeds and lay them upon the stumps to dry.

Just as soon as the rice stalks contain a sweet sap the small animals will cut the stalks to suck out the sap unless the boys clear a path about ten feet wide all about the farm and set traps in the paths of the animals. If these means are not successful in keeping animals away then the farmer knows that someone in his farm has violated the laws of the medicine and restitution must be made. The offender offers a sacrifice of tobacco leaves to the member of the family who has been appointed overseer of the farm. Then at the place where the "farm medicine" was put, he makes this statement, "This man has broken the law, but here is his sacrifice, therefore disregard his error."

As the heads of rice form, the children stand upon little platforms built over the farm from which they watch the rice and with the use of slings keep the birds away. At the end of this watching period the rice is ready to be cut and the children join in a custom which in a measure repays them for their work. They are permitted to run into the village on a given day and take fruit, chickens or other small articles they may find in the village, hence the occasion is called, "The bird-driving-theft."

The work of cutting the grain with a little sharpened stick, head by head, may be a big task unless the farmer asks his friends to help him. To add to the merriment of the harvesting, a group of men who can cut the grain very rapidly are invited in for the day. They have bright colored costumes, and have women with instruments to accompany them as they move through the field, swiftly cutting the heads to the beats of the drums and the singing of the women. Gleaners follow to cut the grain that has been missed.

The harvesting is climaxed by a big feast in which choice food and plenty of it is supplied to all who have assembled.

The big handfuls of cut grain are tied together and put in the loft of the barn while a record is made of the number of bunches as sticks are tied to a rope in the corner of the barn. This ends most of the work in the farm, except for the visits of the women to the farm to harvest the other crops that mature later, and also to clean and beat the rice for food as it is needed.

The rice harvest is not complete until a portion of the new grain is offered as a sacrifice to the powers that have made for a good crop of rice.

Even through fear and ignorance, the African farmer relates his religion to his daily toil and gives thanks for the crops he receives. Does our religion play such an important part in the daily round of tasks?—The Watchword.

ACTIVE FAITH

My blessed Lord, to Thee I come
To gain new strength and eyes to see
The many marvelous things prepared
For those who put their trust in Thee.

With joyful thought I fix my soul
On things eternal and above,
And mount the "table-land" in faith,
To tell the world that "God is Love."

With lively tidings now I go
To spread sweet glints of Light Divine!
On Calvary's Cross my Saviour died
To bless and save this soul of mine.

O Crown of Hope! my dearest Friend!
My path is clear, with sins forgiven:
In "glory cloud," at Thy return,
My soul shall find a home in heaven.

—John G. Vance.

EDUCATIONAL

LITERARY GEMS OF THE BIBLE

II. For His Father's Sake, or Judah's Great Oration

By John Umble

Last month we studied a type of Biblical literature called historical narrative, the story of how the children of Israel were preserved during a world-wide famine. For our study this month let us examine the literary qualities of a great oration, Judah's eloquent plea for Benjamin's release, as recorded in Genesis 44:18-34. In one sense an oration is not literature, because it is not intended primarily to be read. On some important occasion it is delivered orally to a person or group of persons in order to persuade them to act in a certain way. Perhaps it is written out and committed to memory before being delivered. It might be given impromptu (that is, without previous preparation) as Judah's plea may have been, or it might be an extemporaneous address (that is, without being written out in full and committed to memory). But if, like Lincoln's Gettysburg Address, such an oration has sufficient power or beauty or emotional appeal or inspiration to make it worthy of preservation among the literary treasures of a race of people, then it becomes literature in the true sense. Lincoln gave that address from a few fragmentary notes written on scraps of paper. Afterward he wrote it out in full. Now the American nation prizes it so highly that every year thousands of school children commit it to memory and hold it in their hearts.

So it was with the noble plea of Judah. He had no thought of literature when he arose to speak to Joseph. He would have been only bewildered if some one had said, "That was a great oration! People will be studying and admiring it in the United States of America over three thousand years hence!" No, Judah faced a great problem, the greatest crisis of his life. His father's youngest boy, his most cherished son, was to be made a slave. It probably would mean the death of the father. It certainly meant that the whole household of Jacob would be in mourning during the remainder of the patriarch's life. So Judah marshalled all the experience of his whole checkered career, all the emotional intensity of his being, and poured them out in impassioned words to persuade this great ruler to let Benjamin go and to let him take Benjamin's place as a slave in Egypt.

Judah was no longer a thoughtless boy, full of envy and hatred for his brother, callous toward the sufferings of his father, careless of his social duties and obligations, unappreciative of his high calling and destiny as a son of Abraham. During the past number of years he had been busy learning life's lessons the hard way. Ever since the day that they brought back Joseph's torn, blood-stained coat of many colors, Judah was obliged to witness his father's silent tears and the face aged by grief. Judah's own sons had turned out so badly that God slew two of them for their wickedness.

Then had come the famine. There was corn in Egypt, but the granaries were in the hands of a cruel tyrant, as they supposed, who had called them spies and had thrown Simeon into prison. The ruler had told them that they need not return for more corn or expect to see his face again unless they brought their brother with them to prove that they had been telling the truth. Jacob had not been willing to let Benjamin accompany them, even though Reuben had said, "Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again."

Jacob could not bear the thought of parting with Benjamin. Time had gone slowly on and he had kept urging them to return to Egypt to buy more food. This they had refused to do because they feared the harsh ruler. Finally, Jacob, feeling the pinch of hunger and not wishing to see his sons and their little ones starve, had consented to allow Benjamin to accompany his brothers to Egypt. And Judah had promised, "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, . . . then let me bear the blame for ever."

Now, by a trick the ruler accused Benjamin of stealing his cup. He confirmed their harsh opinion of his character. He decreed that, for his theft, Benjamin must remain as his bondsman.

And Judah! Unhappy Judah! This man who had thought that one could get rid of a brother by selling him to the Ishmaelites! Or that dipping a boy's coat in the blood of a kid could heal the wound in a father's heart! Taught by experience and mellowed by suffering, he now knows better. The mere thought of his father's pain when they should return without Benjamin fills him with agony. He has learned that sorrow can cut more cruelly deep than steel and leave a wound more incurable. Rather than see that look of sadness and despair on his father's face and to see his aged shoulders shaking with sobs, he will never return to Canaan. He prefers to take his brother's place as a slave in Egypt.

Like many another person faced with a great crisis, he rises above himself. Every purely selfish consideration is consumed in the flame of his love and concern for his father's happiness. He asks nothing for himself. His love asks only Benjamin, for his father's sake. His father's well-being, which he once regarded so lightly, now becomes the most precious thing in all the world, more precious than liberty or life. His soul burns out into the noble words recorded in Genesis 44 (R. V.) beginning at the eighteenth verse.

"Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

"My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

"And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

"And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.

"Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life; it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

"Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

Lew Sarett's fifth basic principle in his book **Basic Principles of Speech** is: "Speech is effective, other things being equal, in proportion to the intrinsic worth of the speaker." This is one of the elements of effectiveness in Judah's oration. Experience with suffering had enriched his life, had given it depth and solidity. In this oration a great soul is facing reality, sincerely, unflinchingly, and unselfishly. This is what gives this oration its first element of power. Judah's words are the agonized cry of a tortured soul, pouring out its deepest need in the dead earnestness of simplicity.

The oration is admirable, also, for its structure. Authorities agree that a persuasion speech should have five fairly distinct steps. It should (1) arrest attention, (2) present a

need, (3) show what would bring a satisfaction of that need, (4) give the hearer a picture, a visualization, of that satisfaction; and finally, (5) it should call for action that will lead to a satisfaction of the need.

As paragraphed above, the first section of the oration (verse 18), is the attention arrester. Judah addresses the ruler, asks him to hear his words, tries to remove any unfavorable attitude ("let not thine anger burn") and reminds the ruler that he can afford to be magnanimous because he is "even as Pharaoh." Then he proceeds to the second step (need) by showing how it came about that Benjamin is here at all. They did not wish to bring him, his father refused to allow him to come, but they were forced to bring him because the ruler had told them they should not see his face unless they brought their youngest brother. He reminds the ruler that they had told him that their father would die if Benjamin would leave him. Judah's courtesy and tact mark him, not as an uncouth shepherd, but as the son of a prince, such as Jacob was. He addresses the ruler as "My lord," refers to his father as "thy servant, my father," and to himself and his brothers as "thy servants."

Oddly enough, the "satisfaction step" is presented negatively. Judah does not assert, "If you wish to save my father's life, it will be necessary to send Benjamin home with us." Instead, he shows what will happen to his father if Benjamin does not return with them. Jacob will die of grief and disappointment. This "satisfaction step" is presented in the fourth paragraph.

The "visualization step" is presented in the next paragraph, negatively again. Judah visualizes Jacob awaiting their return, eager, anxious, his uppermost thought on the safe return of the boy, his deepest desire to clasp him to his breast. Then Judah sees the terrible disappointment in Jacob's face, the reproachful look, the fulfillment of his father's worst fears as he scans each face and fails to find Benjamin. Then the cry of agony, those tempestuous sobs! Judah cannot bear that picture even in his imagination. And, worst of all, he will be to blame, for he had said, "If I bring him not unto thee, then shall I bear the blame to my father for ever."

A part of the "visualization step," on the positive side, is closely linked with the action step. (See last paragraph of the oration.) Judah has not intimated what solution he would suggest. But now he comes out with it, "Let thy servant, I pray thee, abide instead of the lad." Here is the "action" step. Judah pleads in effect: "What I am pleading to have you do, is to let me remain a bondsman in Egypt forever, but do let this boy return to his father. Better that I should die a slave in Egypt than that my father should die of sorrow for the loss of his son. I could more easily be a slave, than be the witness of my father's grief."

Judah had made the supreme sacrifice. "Greater love hath no man than this, that he will lay down his life for his friends." No wonder that Joseph broke down and wept so that they heard him in other parts of the house. Judah's unselfish offer finally had convinced Joseph that his wicked brothers loved their father, that they had repented of their sin in selling their brother into slavery and ruining their father's life.

Judah's prayer to Joseph, like many of our own prayers to God, was answered in a much more wonderful way than Judah had hoped. He had asked to take Benjamin's place as a slave in order to secure his father's happiness. Instead he received Benjamin's release, his father's happiness, his own freedom, the friendship of his long-lost brother, and the safety of all his relatives in a world suffering from famine.

Is this not a picture of the abundant grace of God?

Goshen, Ind.

FROM A SCHOOLTEACHER'S MEMORY BOOK

By Mary Royer

The second and third grade children were giving thanks in morning worship: "For the wild flowers that grow in the woods." . . . "For the flowers that grow in the gardens." . . . "For the pretty pictures on the wall." . . . "For mothers who wash and iron." . . . "For fathers who work all day." . . . "Help us not to fight and be mad" (this from gentle little Rocco). . . . "Help us not to cheat off of anybody's paper" (this from black-skinned Ruby).

"Amen," was the teacher's unspoken prayer. "Bless all these children who call on Thy name, for of such is the kingdom of heaven." Once more the teacher had been called to look beyond the neat careful work of Eleanor's writing lesson and the crooked figures on John's arithmetic paper into little children's souls which were neither white nor black, Italian nor American.

There was Joseph with the flashing black eyes of Italy and the restless, unlimited energy, whose sense of family loyalty was so intense that there was no question in his mind what Joseph of old would do to his brothers. "They're your brothers. You couldn't hurt them." And there was June, skipping in from recess and singing merrily, "A raindrop fell on my nose!" There was Helen thoughtfully writing in a report on a Bible story book, that she liked to read the stories of Jesus because she wanted to know "what came before I came to earth"—Helen who said after hearing of Jesus' coming again for His children, "I was afraid I would be like the blind man and never get to see Jesus."

There was Vernon who, thinking of a song he had learned, said: "Last night the moon looked like 'a far canoe.'" It was Vernon who liked the story of Jesus' ascension "best of all" and who tried to grasp the idea of the beautiful home Jesus had gone to prepare. "If you'd go to Europe," he said, "and go into a king's palace, would it be even more beautiful than that?"

"Yes, even more beautiful than that," replied the teacher. And Vernon sighed in wonder.

There was the chilly March morning that not only brought winter back to the gardens, but a poem to second grade—"Jack Frost and the Daffodil."

"Pretty little daffodil,
We love you so much.
You were ready to come up,
But Jack Frost chased you in.
You poor frightened thing!"

With the sunniest smile on her little black face Mildred listened to the poem and said with satisfaction, "Ain't it pretty!"

When the big hail storm struck the school the children watched in awe. As Rocco said afterward, "The hail was pouring. Then it stopped. Next it was going again."

And who will forget the day when at playtime the janitor called excitedly, "The big blimp!" Boys and girls and teachers rushed to watch the huge "Akron" sail majestically over the town. The teacher did not blame Lawrence for being more interested in dirigibles than in addition combinations, with the Akron's hangar scarcely twenty miles away.

There was Clarence for whom the three R's were difficult but whose feeling for beauty was evident when he delighted the rest of the children by suggesting the title for the poem they had just composed together. Clarence's title and the poem follow:

Sunbeams and Raindrops in April

"The sun fights with the clouds today,
The sun plays hide and seek in the sky,
The sun frowns when the clouds try to hide him.
First the little sunbeams peeped in our window,
Just now the clouds have frightened them away,
Soon the little raindrops will patter on the glass."

On Columbus Day the little Italian boys found a new pride in the fifteenth century hero of the uncharted seas; for as Rocco said: "I'm a little Italian boy!"

The soft spring winds in the gardens must have stirred Joseph to write his "poem" entitled "The Tulip."

"O tulip, your pretty blossom
We see in our garden.
We see every pretty color.
We are proud of you,
To see you swing in the breeze.
When the wind blows,
You swing.
But when the wind doesn't blow
You stand still.
When the honey bee came,
You let him take some honey;
For if you don't,
He will eat you up!"

A January page from the second grade diary carried these entries: "Joseph found a baby goat in the barn last night. It is white. It weighs five and a half pounds. . . . Rebekah and her sister saw a mouse run from behind their piano stand. It ran under the doll dresser and doll bed. . . . Raymond went up town this morning. The wind blew his wagon to a tree. The wind went, 'Oo-oo'!"

The sparkling interest of the little children kept the teacher's days from being drab or monotonous, whether that interest was in a frightened daffodil, a giant dirigible, or the wind that went, "Oo-oo"! Things were always happening. Life never stood still in

the schoolroom. Old things were forever being seen with new eyes, just as the snowstorm which came on Leonard's birthday. Clara looked out at the unusually big white flakes and exclaimed, "God has sent Leonard a birthday present." A Japanese poet prayed, and so should teachers of children, that he might always be kept in spirit as an innocent little child and that he might never forget the thrilling wonder of his first white snow.

These were things which the teacher remembered when she thought back to her first two years in the schoolroom.

Goshen, Ind.

THE LAST ENEMY

(Continued from page 98)

street gang acquainted with every wile and vice. You were given to eat fresh milk, cereals, fresh fruits, vegetables, and meat; I ate spaghetti with peppers, stale meat, vegetables, and fruits too old to sell—all improperly prepared, because mother had to work in the store. Naturally you grew large, healthy, and strong in body and mind. I was stunted, deficient, and neurotic. You are well; the money you earn goes to improve yourself and your condition, and mine goes to the doctor to keep the spark of life in my miserable body. I may be a pessimist, but I still think you are fortunate, and I—what a fool I am to try to live and die by inches! Why can't I do it all at once and leave a world that never had a place for me?" Arthur paused for breath.

"I guess the Bible is right," interposed Joshua. "Death is an enemy, and whether it comes suddenly or creeps up slowly, it is still an enemy and brings sorrow and destruction in its wake."

"Does the Bible say death is an enemy?" asked Arthur eagerly. "I always thought it was talked of as a sleep—sort of a sad poetic thing—the only door to a better world."

Ignoring the latter part of the statement, Joshua produced his Testament and pointed out first Corinthians fifteen twenty-six.

"There it surely speaks truly. You and I have both felt the terror of this dread and relentless foe," said Arthur. "We fight our puny little fight against it in sheer desperation and stark horror, but we are up against a wall, knowing full well that we are fighting a losing fight, and that the ghastly enemy will lay us low at last," Arthur finished with a shudder.

"But death too shall be vanquished," comforted Joshua. "It says, 'The last enemy that shall be destroyed is death,' and, Arthur, we shall see it. We shall see it and rejoice in a newer, fuller life, a life that shall make compensations for all our losses." Arthur had never heard his friend become so eloquent on any subject, yet he was but dimly able to comprehend the assurance and faith that could look so confidently on the unknown, and that, after losing those most dear to him. It was his turn to be perplexed, but in his perplexity was a yearning, and he watched the car out of sight when Joshua finally had to leave.

"Book always was a decent sort," he told himself, and then he worked his wheel chair around till he came to the bedroom he and his younger brothers shared. There he rummaged around in some boxes till at last he uncovered a Bible, one that had been given him in his boyhood days for a year's perfect attendance at a mission Sunday school.

Long he sat there holding the Volume, letting his mind wander back to those dear far-off days. Many were the memories that came thronging into his consciousness. All the good things and most of the lifts that had come into his life had come through the agency of that little mission. At last he opened the long-neglected book. In it was a card telling where in the Bible to find various subjects treated. Among them was the Resurrection chapter, and he turned to that, read it, then reread it. The poor light in the bedroom hurt his eyes, so he again worked his way back to the living room, and read the chapter another time. Two statements gripped his attention—the one spoke of being sown in weakness and raised in power, and the other spoke of death being swallowed up in victory. So pondering and reading he passed the remainder of that lonely Easter afternoon. When it became too dark to read he leaned back in his wheel chair and rested. Then he became aware of the lily plant—its white blossoms were outstanding in the gloom of dusk, but its fragrance fell on his weary spirit as balm. Arthur sighed, and the tight lines around his mouth relaxed. Hope had entered the house by the tracks, and she spoke of a better day.

BIBLE SOCIETY NEWS

Bible Work in Unoccupied France

From the headquarters of the French Protestant Churches in Unoccupied France this word has come to the American Bible Society:

"The need of Gospels and specially of New Testaments and Bibles is very great in non-occupied France. All the stocks in Bible Houses and book shops are exhausted and we can get none from Paris. Not only the churches are urgently asking for Scriptures but all the Christian Young People Movements as the Y. M. C. A., Y. W. C. A., Christian Student Union, etc. We need also Scriptures for the hundred thousands of refugees and for the thousands of men and women in the internment camps in which the delegates of Christian Associations are admitted. In our suffering many and many people are looking for spiritual help. It is a pity that we cannot give them the Holy Scriptures.

"Many thanks for the help you give us. The Scriptures you send us are distributed among the churches and associations who ask for them for free distribution."

The American Bible Society, through its War Emergency Fund, has supplied to unoccupied France 680 Bibles, 9,470 Testaments, and 19,900 Gospels in French, German, Polish, Czech and Russian.

Aid to European Bible Societies

So far the Emergency Fund of the American Bible Society has supplied approximately $10,000 for the assistance of the other Bible Societies. This includes aid to their staff and work in Poland, Italy and the Dutch East Indies, from which the Dutch Bible Society in Holland is completely cut off.

For United States Army and Navy

At a cost so far of approximately $4,000 the American Bible Society has supplied 648 Bibles, 29,325 Testaments and 38,572 Gospels and other portions. These have been sent principally to army and navy chaplains at their request for the supply of soldiers and sailors who ask for them.

The Situation in London

During the violent incendiary bombing in London, the last week in December, the Church of St. Andrew, which is next door to the Bible House of the British and Foreign Bible Society was destroyed by fire. Two incendiary bombs fell on the Bible House, one of which penetrated the roof and set fire to some paper stock but was soon extinguished by members of the staff who were on duty that night.

A large shelter under the Bible House is used regularly by many people, and much of the Bible Society's work is done there.

A cable received by the American Bible Society reports that the printing of the revision of the Luba Lulua Bible, on which the American Bible Society has been working for some time, has been interrupted by a bomb which struck the printing establishment where the work was going on. Apparently the plates were not damaged. New paper is being secured and it is hoped the books will soon be on the way to their field in the Belgian Congo.

Other Foreign Notes

The first 1,000 copies of the Bulu Bible were recently printed in England for the American Bible Society. Because of the present hazards at sea they were shipped to New York and transshipped late in December to a West African port. The Bulu language is the 183rd into which the whole Bible has now been translated and published.

The Brazil Agency of the American Bible Society reports its distribution for 1940 as the highest in every item in the record of the agency which was established 64 years ago. —American Bible Society News Bulletin.

SPIRITUAL DEGENERACY

Many years ago, quite a number of beehives were carried to the island of Barbados in the West Indies. At first the bees went diligently to work gathering honey for the coming winter. But when those bees found that they were in a land of perpetual summer, they ceased to gather honey. Instead they spent most of their time flying around stinging the natives. So I sometimes think it is with us. We have what can be called "spiritual degeneracy." God has surrounded us with so many blessings that, instead of working for His glory and for the good of our fellow men, we spend most of our time in living for self. We thrust the sting, when we should be gathering the sweetness of the Gospel life to give out to starving men.—T. Dewitt Talmage.

A LESSON IN OBEDIENCE

By Lamoine Boyle

Away to my right stretched a wide, swampy area of land, known as The Black Swamp. It had formerly been inhabited by a pack of dangerous wolves. But now the only wild life known to exist there was a colony of black beaver, an occasional wildcat, and an infrequent wolverine. The last named animal is, of course, the avowed enemy of the beaver family.

I knew that somewhere, near the center of the swamp, was Wolf Island, a great granite ledge, ringed around with quaking bogs. It would be difficult to approach, but I was equipped for it. I had determined to observe a beaver colony at its most interesting work, —cutting trees for a dam. My mind was made up, and I was well aware that camping on the island meant pitching camp without fire or at least until after I had seen what I had come after. I could not chance being scented too early.

I now built a small raft of aspen logs by lashing the young trunks together with heavy rope. Upon this improvised boat I placed my equipment, and pushed out into the brown, sluggish water of Snake Creek.

There was little or no current, and I made my way by sticking a long pole into the marsh muck and shoving the raft slowly along. It was real work, but by midafternoon, I saw Wolf Island a short distance away. A half hour more of this poling brought me to the eastern end of the island. I pulled the raft up on the dry mud bank and looked about me.

The place where I had beached the raft was dry and I decided to cache my equipment here, and take advantage of the few remaining hours of sunlight to look for the beaver colony.

I struck off through the underbrush, following a small stream that fed Snake Creek. Quite by accident, I blundered upon a well-worn path that showed the marks of being used by animals, probably leading to a water hole. The path led straight toward the center of the island, and I followed it eagerly.

Keeping a sharp lookout, I followed on and on, ever on the lookout for signs of the beaver dam. I was not long in finding the signs, for before long the current of the little stream became more and more sluggish, and the water was covered with a thick stagnant film. I knew that the dam was not far away. From then on I was more cautious, and in a few moments, the dam loomed through the foliage.

As I crouched and inspected the dam from the cover of an adjacent bush, I decided that I had visited the colony at a very favorable time. The dam showed signs of having been recently repaired, and on the opposite bank of the pond, were fresh-cut chips, real evidence that a woodcutting party was at work. Not a sound disturbed the air, and I didn't want the beavers to catch my scent, and so curtail their activities the next day. I slipped quietly away and back to where I had cached my blankets and food. That night I passed up the comforts of a wood fire and hot food, because the breeze would surely have wafted the danger scent to the ever alert, old beaver chief.

The next morning, I rolled out of my blankets feeling a little damp and stiff, but quite ready to munch some more cold meat and crackers and be on my way. Very soon I slipped my camera in my jacket and made my way to the beaver colony.

The sun was out bright and every tree and bush was alive with the songs of birds. I proceeded quietly, not even daring to risk breaking a twig, for fear the noise would carry. At last I saw the pond directly ahead, and circling slowly I came up on the other side of the pond. The breeze was blowing sharply from the opposite direction, so I was fairly safe from detection. Cautiously I dropped to my knees and peered out. Imagine my joy at seeing a female beaver and two young, just coming on the scene!

I had hoped, but not without doubt, for such good fortune. But here it was,—a construction party of young beavers coming to learn the tricks of the trade from an old female beaver.

The old beaver stood off, watching the tops of the trees and listening intently for the faintest sound. Under her direction, the young beavers each chose a tree about a half foot in diameter and, folding his tail beneath him for a stool, squatted on his hind legs and began to chop, beaver fashion. Bobbing their heads from side to side, the beavers sank first their upper and then their lower cutting teeth, in a regular up-and-down motion, prying out wide chips at regular intervals in a kerf some sixteen inches from the ground.

Almost an hour passed, and I watched breathlessly, lost to everything except this strange sight. Chip after chip was wedged out, and the groove deepened until the soft trunk was cut half way through. Just then I remembered that I had my camera. What a close-up this would be! I reached into my pocket for it, but the thing that happened next made me forget that I even had a camera. I am thrilled by the remembrance yet!

Suddenly, the old beaver saw one of the tree tops sway slightly toward the pool. Instantly, she brought her tail down on the ground with a hollow thud. Then she dived into the pool, followed by all the beavers except one. That little fellow was ambitious, —in fact, too ambitious. He lingered to dig out the last chips which he had just cut. The soft, brittle fibers of the young aspen tree broke all at once, and as the little beaver thrust his head into the deep cutting which he had made, the heavy trunk crashed down, catching his head as in a trap.

Forgetting everything but the trapped beaver, I rushed into the clearing and threw my weight upon the tree to release the animal, but it was too late. The beaver was dead. I looked out over the calm pond, but not a ripple stirred the mirror-like surface. Only several bubble rings where a moment before the beavers had disappeared. I returned the next day, but still the little body lay upon the bank, a silent warning to all disobedient beavers.—Christian Youth.

The Beaver

SIMPLY TRUSTING

I once saw a boy on the roof of a very high building, where several men were at work. He was looking about with apparent unconcern, when suddenly his foot slipped and he fell. In falling he caught by a rope, and hung suspended in midair, when he could get neither up nor down, and it was evident he could hold on but a short time. He knew his situation, and expected that in a few minutes he must drop upon the pavement below and be dashed to pieces. At this fearful moment a kind and powerful man rushed out of the house and standing beneath him with extended arms, called to the boy: "Let go the rope and I will receive you. I can do it. Let go the rope and I promise you will escape unharmed."

The boy hesitated a moment, and then let go his hold, and dropped easily and safely into the arms of his deliverer.

Here, thought I, is an illustration of faith. Here is a simple act of faith. The boy knew his danger; he heard the voice of his deliverer; he believed in him, trusted in him and letting go every dependence and hope, dropped into his arms.

Sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved," as simply as that boy was saved.—The British Evangelist.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXII. The Mediatorial Work of Christ—Concluded

By the Bible Study Editor

The Mediator at the right hand of God is the constant intercessor for the saints. That we are in need of a constant intercessor is evident by the wording of the text. He "**maketh** intercession." The present active tense implies a continuing work on the part of the Mediator. "For us," implies the object or purpose of the mediation. It is for the benefit of the believers in Christ. It is for the benefit of those who were raised in Christ. It is for the benefit of those who were benefited by the death of Christ, those who were raised in newness of life by the power of His resurrection, and for whom He ascended to the right hand of God. The mediatorial work of Christ, therefore, is a continuing work of grace for those who were, and are, redeemed by His blood, and were once saved by His life. See Rom. 5:9, 10. The believers in Christ are blessed by the continuing benefits of His mediation.

There is a need for the Mediator at God's right hand, which need is expressed by Paul's assertions, "Who is he that shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? it is Christ that died," etc. Rom. 8:33, 34. In view of the fact that Christ is spoken of as making intercession for the saints, it is evident that Paul speaks of the saints as being those who are charged before God, or who are condemned. Such as are liable to charges and condemnation are in need of the mediatorial work which Christ is constantly supplying at the right hand of God. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (I Jno. 2:1).

It is scarcely necessary to tell the normal Christian that he has need of such a Mediator. There may be those who would feel that they are trespassing upon the merits of the shed blood of Christ to say that they have sins which require the mediatorial work of Christ in God's presence. And there may be such that feel the work of the Holy Spirit has been so perfected in them that no sins require the active service of one to represent them before God. But, when the Holy Spirit makes intercession for the waiting saints and the Lord Jesus also makes intercession for the accused and condemned saints, it is evident that such conditions have arisen in the experience of saints which require the twofold intercession of the two members of the Godhead who have been and are in contact with the believers who are still in the flesh, but who do not live after the flesh. Rom. 8: 26, 34. While believers see the great necessity of divine help and pleading on their behalf, it is a glorious privilege to know that we have an advocate with the Father and to know that the advocate is a constant intercessor for us at the right hand of God.

Before entering into the most holy place to offer the blood of atonement, the high priest set before the ark of the covenant the censer filled with coals from off the altar of burnt offering and placed upon the coals the sweet incense which filled the most holy place with the smoke, making possible his entry into the glory of His presence who dwelt in glowing brightness above the mercy seat. It was ever so with our Lord. Before He went to the cross He often prayed for His disciples and for the people. He often prevailed with God on behalf of those whom He pitied and whom He desired to help. Like the daily incense upon the altar of incense, our Lord brought the needs of men unto the Father who heard Him from heaven. But when Jesus went to the cross it was with the strong pleadings of the High Priest who was about to enter into the presence of God, with the blood of atonement. Such was the prayer of Jesus in the garden of Gethsemane, and such were the expressions of agony on the cross. Heaven was filled with the incense of those entreaties. But those intercessions were not the ones which are now availing for the saints. They were in preparation for the atonement which would afford the basis for the effectiveness of the mediation in God's presence which would follow the atonement. No Christian can rest his hope of forgiveness of sins past or present on the prayers of Jesus when He prayed all night on the mountain, at the grave of Lazarus, in the garden of Gethsemane, or on the cross. Those prayers availed for the present need of those for whom He so ardently and effectively prayed. The prayer of the high priest effected redemption after the blood had been shed and after the censer had burned its incense and only when the blood was carried into the most holy place and sprinkled on, and before, the mercy seat. It was the mediatorial offering which had been brought into the presence of God by the one appointed priest of God for such an offering of blood.

Jesus is at the right hand of God, our Mediator, to make intercession for us. He entered the presence of God only after He had shed His blood, the blood of atonement. "It is Christ that died." But He could not enter into the glory of God as a dead Christ. The blood of the dead sacrifices, the bullock and the goat, were carried in the golden bowl into the most holy place, by a living high priest. It thus symbolized the resurrection of our Great High Priest who entered heaven bearing the tokens of our redemption by blood and presenting such tokens before the presence of God, at the heavenly mercy seat. "Yea, rather, Christ is risen again, who is even at the right hand of God." The prayers of the intercessor which avail for the present needs of the child of God are those which the Mediator is constantly offering to God, as the believer may require. This is the consolation of the tried and tempted saints of God. This is the glory of the accused and condemned pilgrims of God in this world, assailed and abused, tempted and accused. "We are more than conquerors, through him that loved us" (Rom. 8:37).

At the Right Hand of God

The bases of the five pillars upon which hung the curtain or door of the Tabernacle were of brass, or copper. The pillars of shittim wood were overlaid with gold, and the hooks for the hanging at the door were to be of gold but the sockets for them were made of brass. Exodus 26:36, 37. If one notes that all of the sockets for the posts around the court of the Tabernacle were also of brass (Ex. 27) it may indicate the relationship of these five pillars with the court of the Tabernacle. But these five pillars upon which the **veil** of the tabernacle was suspended, were to stand in four sockets of silver. Ex. 36:31, 32. The veil was embroidered with cunning work and upon it cherubim were also embroidered. No cherubim were embroidered in the curtain of the door. See v. 36.

There was a certain relation between the veil of the inner sanctuary and the beautiful ten-piece hangings, the inner curtains over the whole sanctuary, upon which were embroidered cherubims. Ex. 26:1. When the hangings were all in place the most holy sanctuary was surrounded with cherubim—above, at the sides, at the rear, and at the entrance were cherubim. The boards about it were covered with gold, and they stood in silver sockets. Ex. 26:15-30. The four pillars were covered with gold and their sockets of silver. The most holy place was surrounded with gold, and all the sockets were silver. The gold, represented the purity of heaven; the silver, the price of redemption fully paid; the angels, the habitation of heavenly beings; the golden altar, mercy seat and cherubim, had the presence of God between them. Such is heaven, and God's presence. Into this place the priest that was anointed entered but on one occasion each year, on the Day of Atonement. Into heaven itself entered the High Priest of God, once, to make eternal redemption for us. Each year the high priest of Israel entered and came forth. But he must return again another year, often times offering the same sacrifice which can never take away sin. But Christ,

our Lord and Mediator, has entered into the presence of God, once, with His own blood, and having made an effective atonement for sin, remains in the presence of God to make constant intercession, for the intercession is effective, on the ground of a perfected atonement. Jesus Christ is in heaven, in the presence of God, in the abode of angels, in the glorious purity of righteousness, and where redemption is complete.

In everything of the furniture and fixtures of that most holy place there are tokens of the Redeemer and of redemption. The colors of the hangings—the blue, the scarlet, the purple and the fine twined linen—speak of the Redeemer, who came from heaven, took upon Him the flesh and blood of humanity, who joined the heavenly and earthly into one Being to become the High Priest for mankind, the purple, who was holy and harmless, the fine twined (bleached) linen—such an one is the glory of heaven. He is the One whom the Father loves, and whom angels adore. He is the One whom the saints of God shall praise when they, too, shall enter into that habitation of praise.

The Place Prepared

But, what of the results of that intercession? Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:2,3). The place is perfect, except that conditions require it to be changed in order that there may be access to it by those for whom it is prepared. The ministry of Jesus Christ is essential to entering the place of glory in the presence of God. "No man cometh unto the Father but by me" (Jno. 14:6). One cannot but realize that there is a great difference between the sinner who approaches the Tabernacle in the filthiness of his sins—and the holy place of God's sanctuary. There is also a vast difference between the court with its "brazen" fixtures, its blood sacrifices, its washings and perpetual purifications and linen garment, linen hangings and brazen sockets—and the glory and excellence of the inner sanctuary. The veil stands between a holy place and the glory place. A door divides the holy place from the court. There is a gate between the camp and the court of sacrifice. And there is but one who can span the conditions between the people and God.

How can the defiled sinner be brought into the purity and glory of God's habitation? There is but one answer—Christ, the Lord. Through the redemption that is in His blood, atonement is made for sin, and the sinner is brought near to God. He has met God at the altar of sacrifice for sin, and is entitled to the cleansing of his life and the putting on of the pure robe of his new priesthood. He is entitled to live within the court in the righteousness of the brazen sockets, which represent the purity of his earthly walk. He may offer on the altar his sacrifices of thanksgiving and fellowship with those who partake of the gifts of life. He may enter the place of the daily devotion of incense and partake of the bread of God; for he passes over a threshold of brazen sockets which mark for him the path of his worship and service. He may look upon the beauty and glory of his environment, and enjoy his new standing because of Christ's sacrifice for his sins. The light of the Holy Spirit, the candlestick, reveals the mysteries of the new life to which the believer has access. But with all the blessing of such an approach to God, he has not access to the perfect glory of the presence of God. He is still united to the realm of the copper or brass and must needs make his plea to God through the coal of fire, Christ's sacrifice and the incense of his prayers. The state of grace of the believer is that of his earthly perfections, plus the atonement for sin. He enjoys the peace of God and the fellowship of the Spirit, as well as the fellowship of the saints who feast with him on the bread of life and the testimony of Jesus Christ. But he cannot attain unto the fullness of glory until he has passed beyond the veil.

The Fulness of God's Love

The ministry of the Mediator at God's right hand is not alone that of entreaty that the believer may enter into the bliss of heaven at death. His presence with the Father, is the result of His having made an atonement which reconciles men to God, by the offering of His blood. "Being reconciled to God by his blood we are saved by his life." "He hath made him to be sin for us, . . . that we might be made the righteousness of God in him" (II Cor. 5:21). "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

What is the righteousness that is imputed unto the believer? It cannot be the righteousness that is attained by the changed heart and will, or by the mind that is renewed, because the results of man's will and heart and mind vary to that extent that none is considered perfect, and the righteousness that is attained, even though very high in its standard, could not be imputed if it is possessed. That which is imputed is that which is not attained in one's life. The state of attainment is that which remains outside of the veil. That which is imputed is beyond the veil where Christ sitteth at the right hand of God. Imputed righteousness is not affected by the accusations and condemnations of the world and the enemies of God and the Church. It is a perfection of all that is holy in God's sight. It is embodied in all that Jesus Christ was in the world and all that He is in heaven. It is characterized by the symmetry and excellence of all that is in heaven. It is pure as the gold of heaven, as beautiful as all the embroideries of heaven, as wonderful as all the life of heaven—as holy as is God in heaven. This is the character of the imputed righteousness bestowed upon the believer.

If the righteousness of God is the character of men who are redeemed from sin, it is not attained by works of righteousness, "not by works of righteousness which we have done" (Titus 3:5). Oh, that men more nearly approached to that perfection of God in their attainment of goodness, and love and purity! How far must the best yet progress toward that perfection of works! But if it is the purpose of God that we be made the "righteousness of God" by Jesus Christ, it shall be, and is accomplished through the operation of His will and by the providences of His grace. Eph. 1:5-10. The great ministry of Christ is that of mediation and intercession. He appears before the throne as the Lamb of God, "as it had been slain" (Rev. 5:6). His appeal for the cancelling of sin is, the blood that has been shed. As the blood of Christ was shed for sins of the past, it was shed also for all of the sins of the future. The sins of our past life were all sins of the future when Christ died for us. The sins of our future days will also be sins of the past after they are committed. Every sin of the future has no remedy except the blood of Christ which was shed two thousand years ago.

There is, then, no secret concerning the basis of Christ's **mediatory intercession.** Every accusation and every condemnation meets its challenge in the blood of Christ which was shed; and this is the ground on which the continual justification and redemption of every believer stands. Christ has no goodness that He can bestow upon any individual to cover his sins; but He has shed His precious blood which has atoned for every sin. When iniquities and sins are pardoned there is no imputation of sin. Rom. 4:7-9.

Besides the pardon, the continual pardon, of the sins of men, God imparts to the believer the Spirit, who is righteous. The indwelling of Christ in the person of the Holy Spirit is the new life of righteousness by faith. "The Lord knoweth them that are his." Born again by the Holy Spirit, we are the sons of God. The Spirit of holiness dwells within the heart of the child of God to impute a nature of righteousness. This is the righteousness of faith which exceeds the righteousness of works and is one which is justified in God's sight.

How righteous are the children of God? "They are made the righteousness of God" in Christ. But this is the **standing** of the believer and not his **state.** The child of God has no other standing than the righteousness of heaven, where Jesus is at the right hand of God making intercession for him. While he waits with patience outside the veil, the Holy Spirit maintains His fellowship with God with intercessions of great groanings, but He avails with God who knows the heart and searches the deep things of the heart in which the Holy Spirit dwells and which He has renewed. He finds the spirit of holiness dwelling within. While the believer waits for the day of his final adoption into God's presence, Jesus Christ pleads in intercession for the child of God who dwells in the midst of a world that is uncongenial and impossible to his life and purpose, but Christ, who also makes intercession, prevails with God for him who has come and waits in faith and diligently trusts His grace. The righteousness of God is attained through such intercession. What, then, can separate from the love of God, which is in Christ Jesus?

When the great High Priest shall come forth in His glory, He will take to Himself and into His glory those for whom He has interceded that they be made the righteousness of God in Him.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRIST SHOWS HIMSELF ALIVE

Luke 24:1-43

Lesson for April 13, 1941

Golden Text.—I was dead, and behold I am alive for evermore.—Rev. 1:18.

Chapter 24:1-12. In recent years some who claim superior knowledge have been arguing about the day of the crucifixion, some arguing for Wednesday, others for Thursday, but the vast majority still hold to Friday. But there is never any question as to the day of the resurrection. And to those who are not blind to historical evidence there is no doubt of that resurrection. The sacred writers record eleven appearances of the living Christ after He had been crucified and buried. And while there was much controversy on many subjects there was none on the fact of the resurrection. That was accepted even by the bitterest enemies of the Way.

Of all the friends of Jesus, with the possible exception of Mary of Bethany, none anticipated His resurrection. True He had repeatedly told them of these things, but the things that He told them were so contrary to what they had been taught and what they wanted to believe about the Messiah that the concept could not seep into their consciousness. But after they were accomplished then the disciples remembered and understood.

The women came to the sepulchre not to see a living Lord, but to anoint a dead man who had been their friend and their hope. Both the women and the two apostles who came early to the tomb found the empty tomb, but only to their mental perplexity.

On the Mount of Transfiguration, glorified saints talked about His decease which He was to accomplish at Jerusalem; glorious angels came to earth and announced His resurrection.

Verses 13-24. "Out of the abundance of the heart the mouth speaketh." The fact that these two men were talking of Jesus and the things that had befallen Him is proof that they were deeply interested in the promises of God concerning the Hope of Israel. It is only by talking these things over and over again with others that God will finally reveal the full truth to us.

If the Lord would come to you and your Christian friends and ask you what you had been talking about, could you honestly tell Him that you had been talking about the Saviour and of your hopes in Him? Or would you have to confess that you had been talking of things earthly and sensual, or perhaps foolish? Why did these disciples not recognize the Lord? It is possible to be in such a mental state that what you hear does not make a sensate impression. The same is true of vision. They were thinking of one thing that so fully occupied their mind that they could converse with the Master Himself without recognizing Him. It was at such a time that the Master appeared to them. Because they were burdened about the Redeemer He revealed the truths of God to their consciousness. The saints of today are just as slow of heart to understand the Word of God. The hindrances are misinterpretations by our teachers, and carnal rather than spiritual hopes. I Cor. 2:14.

Verses 25-27. John 7:17. A certain noted Bible teacher calls these two men backsliders. If they were backsliders then are we all backsliders and worse. They were sad believers because they understood not the Scriptures. They were true to the Bible as far as they understood, but they were groping for more light. Backsliders turn their backs to the light.

"The silence of the church upon any article of faith or practice for one generation will cause that article to be dropped out of the faith and practice of the church, or is equal to a denial of the same." From the time that the prophecies were first given to Israel her teachers taught much of the coming glories of an earthly Messianic king, but ignored those Scriptures which taught of the suffering Messiah. No wonder that the disciples were slow to comprehend.

Verses 28-43. Hospitality is one of the most beautiful Christian graces. Practice it and you will never fail in gaining a blessing. Our blessed Lord rose with the same body that He had before His crucifixion. His body was not spirit. This was vitally necessary in order that the resurrection proofs would be indisputable. But flesh and blood shall not inherit the kingdom of heaven; so we must conclude that in the act of ascension His body was changed to a body suitable for the residence in glory. Neither John nor Paul knew what that heavenly body would be like. They knew it was glorious, and that our glorified bodies would be like His. Thank God for such a hope.

USING WITNESSING POWER

Acts 2:1-4:31

Lesson for April 20, 1941

Golden Text.—And they were all filled with the Holy Ghost, and they spake the Word of God with boldness.—Acts 4.31.

Chapter 2:1-4. The Holy Ghost or Holy Spirit is also called the Spirit of God, and the "seven spirits" of God; the latter probably because through the Spirit in its various activities you receive the full revelation of God. Seven is the number of divine completeness.

The disciples had been told to tarry in Jerusalem until they would be endued with power. But to tarry means also to pray while you wait. This the disciples did. No longer did they sleep when they were told to pray. They were now praying while others were sleeping. And they were united in heart and soul. The answer seemed delayed (but it was not), but when it came it came with the suddenness and force of a hurricane. It came in power and it gave them power. The gift of tongues was not for display but for use. Peoples from at least seventeen countries heard them speak and each of them heard in the tongue of the land of their birth. The Gospel is to be preached in all the world and in all the languages of the world. The Bible today is printed in whole or in part in more than a thousand languages.

People are always attracted by the unusual. Many Jews went to the Temple at the hour of prayer because they were religious and wanted to worship; but this was so unusual that even those who are not generally spoken of as religious joined the throng. While the unusual may attract, only the power of the Spirit can convict.

Verses 11-40. Truth sinks into tender hearts but rebounds from those that are hard. The most convincing proof that the Bible is the Word of God who knows the end from the beginning is the fulfillment of prophecy. Peter quotes both Joel and David as having made prophecies that were being fulfilled before their very eyes. Preaching truth, sincerely believed, in simple language, always convinces. In the added power of the Spirit it convicts the hearers of sin.

Verses 41-47. Penitent believers will unite with the church. They will also hunger to hear and to learn more of the Word. This will bring about a fellowship closer than that of natural family ties; and, rightly lived, will win the favor of God and man.

Chapter 3:1-11. The elder John D. Rockefeller was once asked when a man had enough. His answer was, "When he has a little more." This is true in all the things that men esteem. Those who have the power of God in their lives are not satisfied. They spend much time in prayer with God for more. This was the case with Peter and John. They were on their way to the Temple at the hour of prayer to pray. For what? For more power as witnesses for their Saviour. If Peter had had the wealth of Rockefeller, and medical science had made the advances then that it has now, he might have sent the crippled man to a hospital, and he might have been cured by an operation. But he didn't have the money, and there was no competent surgeon. But he had that which was worth more than all else. He had the authority from Christ to command, and he had a Lord that had power to heal.

As quick as the spoken word came the miracle of healing. God is yet the same today. What is the matter **now?** We have not the power, and we are too indifferent to ask for it. But it is still ours for the asking.

Verses 12-26. "In the name" means "by the command of." Christ by the Spirit told Peter to speak the words that he spake to the lame man. Peter had faith that the Christ who commanded would also perform. Peter was not disappointed. Neither will you be. But the purpose of miracles is to arouse interest and confirm the Word. Labors that will not bring glory to our Redeemer are wasted effort.

All the Old Testament prophets foretold of the age of grace in which we are now living. This age is not an unforeseen era parenthetically thrown into the plan of the ages to fill up an unexpected gap caused by national Jewish unbelief. It is God's great day when the Gospel is to be preached to all nations to turn them from their iniquities to God and righteousness.

Chapter 4:1-31. Truth is always opposed by error but gains greater power in witnessing through that very opposition. As the crucifixion of Christ by unbelievers was necessary for the salvation of those that should thereafter believe on His name, so opposition is necessary for the purity of the church; and will add to the power of her testimony. Preach the Word with boldness, but do not forget meekness and godly fear. Boldness alone may manifest itself in unwise recklessness.

THE EARLY CHURCH MEETING HUMAN NEEDS.—Acts 4:32-7:60

Lesson for April 27, 1941

Golden Text.—And the multitude of them that believed were of one heart and of one soul. —Acts 4:32.

Acts 4:32-37. "It is more blessed to give than to receive"; but it is much more agreeable to human nature to get than to give. The use of the grace that God gives is productive of more grace. It required great grace to give all that the disciples at Jerusalem possessed into a community fund to be used as the individual members had need; but when they did so God gave them more grace. Great grace in living gives great power in witnessing.

There are always people that exceed. Barnabas was such a one. His benevolence was such that it brought general approval and lasting commendation. Such examples should arouse us to emulation.

Chapter 5:1-11. It is a great deal better to do a good work for which men may not thank you than to covet praise that you have not merited. Ananias and his wife were the parents of a multitude of church members who through the generations have tried to make their fellow church members believe that they are much more consecrated than they really are. Peter calls that "lying to the Holy Ghost." In their case judgment was sudden. It is just as sure now, but not quite so spectacular. The reason that God meted out His judgments upon them in that manner was to keep the mustard tree from becoming the nesting place of unclean birds so early in its beginnings.

Verses 12-16. Weeding out hypocrites is never a loss to the church. But if those that remain after the weeding have no power there is also something wrong with them. A pure church has power both with God and with men.

Verses 17-33. It is hard for a good man to stand another's prosperity; it is almost impossible for a carnal man to stand it. And when the folks that used to follow you turn after another who teaches things that you do not believe it makes you want to do something drastic. The high priest and the sect of the Sadducees were in that dilemma. But arresting the true messengers of the Cross does not stop their work. Such are in God's care, and what He allows to befall them will work out for the furtherance of the Gospel. Not many months before this these same people had cried, "Let this man's blood be upon us." Now they get angry when it is laid upon them. Envy and vengeance are sweet until such time that they come home to roost; then they are more bitter than gall and wormwood.

Verses 34-40. Some people have a fondness to search out and condemn heresy and heretics. It may be necessary to do so betimes. But let us be sure that we are not found fighting against God.

Verses 41, 42. Is it wrong to be disobedient to those in position of ecclesiastical authority? Generally so. But when such forbade the preaching of the Gospel there was a Higher Authority. Later when such within the Christian church forbade Paul and others to preach the Gospel to the Gentiles there was again a Higher Authority. When God says, "Cry," no man on earth has a right to say, "Be silent." It takes great grace to be true in the face of the pressure that others impress upon you.

Chapter 6:1-8. It is difficult to be entirely impartial. This is true if you are impartial in principle. And impartiality means that some are accorded better than they deserve and others worse. The widows of the Greek Jews were neglected in the daily ministrations to the saints. Such things bring murmurings and presently open complaints. The time to nip trouble is when it is in the bud. Why should you let it flower and bear apples of Sodom?

The apostles told the church to go ahead and correct it. The apostles did not select the deacons. The church did. You always feel better when you choose your own leaders. This is true of all the officers of the church. The church chose qualified men that belonged mostly to the group whose widows had been neglected. They went the second mile for the sake of peace. How far would you be willing to go?

Two of these men became mighty preachers. Two rules should be laid upon all church officials and members. (1) Do all that is required of you, and (2) do as much more as opportunity and the grace of God enable you to do.

Verses 6:9-7:60. Judas, "who also betrayed him" is a term of eternal disgrace; but Stephen, the first martyr, is one of eternal honor.

THE CHURCH ENLARGING ITS FELLOWSHIP.—Acts 8

Lesson for May 4, 1941

Golden Text.—Therefore they that were scattered abroad went every where preaching the word.—Acts 8:4.

Solomon says that the grave never says "enough," and Isaiah says that hell has enlarged herself. If these abodes of dreariness and terror are ready to welcome all comers shouldn't the saints carry forth the message, "Yet there is room," in the kingdom of God for all mankind? Wouldn't it be fine if the grave would release all its dead, and hell would lose all its inmates? Between these there is a struggle as long as time. Sinners and Satan are trying to drag mankind down, and Christ and saints are trying to save them. Evil never takes a vacation nor works on union hours. Why are the saints so indifferent?

God must drive us to our work. He does that by the hand of the persecutor. Saul helped to spread the Gospel by scattering the saints who then scattered the seed of the Word before his conversion; he helped to spread the Gospel by becoming a sower of the seed after his conversion.

Verses 1-4. In the primitive church every believer was a preacher. We are unfortunate today in this that not all preachers are believers.

Verses 5-8. Orthodoxy is not enough. Orthodox Jews had no dealing with the Samaritans. But when orthodoxy became infused with the life that is in Christ, then it went and preached the Gospel to those it formerly despised and ignored. The seed sown by the Master at the well bore fruit. Those who most feel their need are most ready to turn to the Lord. The sorrows of repentance are followed by the joys of salvation. Without that sorrow there can be no subsequent joy.

Verses 9-24. Spiritual gifts are not bestowed as a result of carnal merit. It is possible to gain earthly wealth, power, fame, or glory, as a result of natural prudence, perseverance, and chance; but it is not possible to get spiritual power except as you become one with God in Christ. Simon the sorcerer was the father of such as have been wont to gain positions of power and prestige in the church by the use of filthy lucre. There are many descendants. Tradition tells us that he later went to Rome and was largely instrumental in the arrest and crucifixion of Peter.

Those who become most bitter against the church are those who sought to use it for selfish ends and failed. Rebuke a fool, and he will hate thee. Did Peter do wrong then? No. But you do wrong when you fail to rebuke sin wherever it may rear its ugly head.

It was not enough that the hearts of the Samaritans were washed clean by the blood of the Lamb; they needed to have them filled with the Spirit. An unoccupied heart soon gets filled again with evil.

Verse 25. Where shall the Gospel be preached? The disciples were not too big to preach in towns of less than 100,000 inhabitants. They preached in the villages too. And the Master preached the Word to audi-

(Continued on page 125)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Looking Forward is one of the faculties of men that helps to make life higher and greater than that of the beast. When we use this faculty in the way God intends, it becomes a means of strength and blessing. If we use it in the way of earthly scheming or dreaming for selfish ends, it becomes a means of belittling our life and unfitting us for the nobler ends of being.

As individuals, we need to look forward and reach out for the things God has placed before us for our eternal good. "Forgetting the things which are behind and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This outlook ahead will take us through the gloomy day without darkening our hope and weakening our courage.

As congregations and groups of individuals we may be tempted to look only upon the present situation and forget that God will reward the labor and prayer and consecration of those who are seeking the higher way of life for His people. Perhaps there is not the interest taken in the work of the young people's meeting that there should be. One way that we can discourage it is to begin to hammer at the failings until we have a development of hammering workers. A better way would be to keep in that loving spirit of courage in which your prayers and your pleading and your words of inspiration will stir up the lagging ones and convict the wayward ones and revive the dying. "Speaking the truth in love"; "reprove, rebuke, exhort, with all longsuffering and doctrine." "And the servant of the Lord must not strive; but be gentle unto all men, apt to each, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves from the snare of the devil, who are taken captive by him at his will." These are the tools of the Holy Spirit who moves in the heart of the hopeful and keeps the fire of God's love aglow among all with whom they labor.

The topics for the month are an opportunity. The **resurrection** theme may be a background for evangelistic effort to souls who are in defeat and despair. The compassion for the lost should not depart out of our meetings. Keep the spiritual glow of compassion ever before the hearts and minds of the workers and those on duty in the meetings.

Family worship is a background for the strength of our youth. The lack of it is more real explanation for the lack of spiritual fervor in our youth than many other causes put together. We mean a living family altar in which the family truly worships God daily. Let the young people feel their responsibility to serve in this sacred place of worship.

Helping others is an avenue of service that is never closed to any one as long as there is life. Let this theme be fully set forth before all in the meetings, and let it give new life and energy to any undertakings along this line that have been started in your group.

Leisure is an opportunity to prove the sincerity of youth. Give rope to a mad animal, and he will charge on you. Give rope to a fool, and he will act still more foolish. Give rope to one who loves things good and true and noble, and he will use his opportunity to fulfill the overflow of his heart. Leisure time gives opportunity to round up the noble impulses of the true Christian character.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

CHRIST'S RESURRECTION TRIUMPH.

—Eph. 1:16-2:10

Topic for April 13

MOTTO

"Victory through our Lord Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **A Triumphant Living Redeemer.**—John saw Him in a vision amid the golden candlesticks and heard Him say, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Other religions have dead leaders without power to do anything for their followers. The Christian religion has a living Redeemer who is all powerful and is bringing every work to bear upon an ultimate triumph over every foe. He is reigning in His heavenly throne at the right hand of the Father, and all enemies are being subdued. Satan is a defeated enemy who is using his short and restricted opportunity to do his worst until he is finally cast into the lake of fire. But the followers of Christ who will use their opportunity of grace may not be overthrown by Satan—"He that is begotten of God keepeth himself, and that wicked one toucheth him not" (I Jno. 5:18).

He holds the "keys of hell and of death." That gives Him a position of triumph which those who use carnal weapons cannot reach. Death may come to the redeemed in Christ, but only for a time can it hold dominion. The sting has been taken from death through the removal of sin and the saved will ultimately triumph in a resurrection like unto that of their Redeemer. In place of corruption we shall have incorruption. In place of mortality there shall be immortality. Death will then be swallowed up in victory.

The Church can then go forward in this present day of grace without fear if she holds fast that which is hers to possess in Christ Jesus. No power on earth or among the forces of Satan from the pit can ever shut the door of the Church or stop the onward progress of the Gospel. There may be persecution and blasphemy, and great destruction to human life, but no real victory over the spiritual progress. "If God be for us, who can be against us?"

II. **The Text.—Eph. 1:16-2:10.**—This remarkable and illuminating passage is designed to enlighten our understanding as to what Christ has accomplished for us in His resurrection power. He occupies a high position in heaven and in His work in relation to the Church on earth. There is no power, in earth or in heaven, above Him. We should not lose sight of the price He first paid in the sacrifice of His own life. There must of necessity be a death before there can be a resurrection. Redemption had first to be made before the lost could be made to triumph in glory.

III. **Suggestions for Junior Programs.**—It might be well to note the efforts of the Jews and the authorities to seal the tomb and set a watch so that no deception might be practiced and that no one might steal away the body of Jesus. Then show how little they were able to prevent His coming forth in power. The boys and girls need to be impressed that it was not simply a story of long ago, but that the same living Jesus is today in the seat of power in heaven and is working on to a victorious end over all the forces of darkness. Arrange the subheads in such order that the great things which we enjoy as Christians for time and for eternity may be impressively unfolded and so made clear to all.

OUTLINE STUDY

I. Victory over the Powers of Darkness.

1. The power of death.—I Cor. 15:54-57; Phil. 3:21; Col. 3:4; Rev. 1:18.
2. The spoiling of principalities and powers.—Col. 2:15.
3. Seated at the right hand of power.—Acts 2:34; 5:31.
4. Judge of the quick and dead.—Acts 10:42, 43; 17:31.
5. Head of the Church.—Eph. 1:20-23.
   a. Sender of the Spirit.—Acts 2:33.
   b. Worker of miracles.—Acts 3:15, 16; 4:30.
   c. Quickener of believers to spiritual life.—Col. 2:13; 3:1-3.
   d. Justifier of believers.—Rom. 4:25.
   e. Raising believers.—Rom. 8:11; I Cor. 6:14; 15:22.
   f. Giver of service gifts.—Eph. 4:7-16.
   g. Overseer in the midst.—Rev. 1:12-20 (Cf. ch. 2, 3).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Resurrection."**
2. The Resurrected Christ.
   a. A power in the heavens.
   b. The coming Judge of living and dead.
   c. The Saviour of our souls.
   d. The Giver of gifts to men.
   e. Holds the keys of hell and death.
   f. The hope of our resurrection.
   g. Our Friend forever.

For Seniors.

1. The Resurrection of Christ a Defeat for Satan.
2. Christ's Position of Power.
3. Christ the Head of the Church.

PERSONAL THOUGHT

Death does not stop the progress of the work of saints. We are in the care of a living Redeemer who is the head of the Church. We need not retract in our service. The work goes on and on till the end of the age.

SEED THOUGHTS

Their error was in thinking that the death of Jesus Christ was fatal to His claims to be the Messiah, and the answer to that was to show them that the death of Christ was not fatal to but confirmatory of, His Messianic character, and the necessary condition of His Messianic glory. Now, dear brethren, although in a different shape, yet just as really as these two, in this generation the death of

Christ is misunderstood. And we need, the church needs, and the world needs, still more teaching of that Easter Day on the road to Emmaus, that the cross, which is the stumbling block, is the very center of the Messianic work; and that He came to die, and "give His life a ransom for many." You will never understand the resurrection; you will never believe the resurrection, to any useful purpose, unless you discern first, the meaning of the death, and have learned, that therein and thereby, the world's sins were borne by Him that was crucified for our offenses, and raised again for our justification. The preliminary of profitable meditation on the resurrection of Jesus Christ is the understanding of the mystery of the cross.—A. Maclaren.

Rise, glorious conquerer, rise
Into Thy native skies,—
Assume Thy right;
And where in many a fold
The clouds are backward rolled,
Pass through the gates of gold,
And reign in light!

Victor o'er death and hell!
Cherubic legions swell
Thy radiant train:
Praises all heaven inspire;
Each angel sweeps his lyre,
And claps his wings of fire,
Thou Lamb once slain!

Enter, incarnate God!
No feet but Thine have trod
The serpent down:
Blow the full trumpet, blow!
Wider yon portals throw!
Saviour, triumphant, go,
And take Thy crown!"—M. Bridges.

MY PART IN FAMILY WORSHIP.—
—Ps. 78:1-8; II Tim. 1:1-6; Ps. 148.

Topic for April 20

MOTTO

"Praise ye the Lord. . . . Both young men and maidens; old men, and children."

MEDITATIONS ON THE TOPIC

I. **There is a part** in family worship that every one in the home can take who is present. If there is a song of praise and thanksgiving each can help to sing by voice or, being unable to give voice, can enter into the spirit of the song. If there is a reading of the Scripture, part can be taken in the reading if that is desired, or earnest attention to the reading can be given and an effort he made to grasp its message in the heart. When prayer is offered each one can enter into the petitions and make them his own in the heart. If there is some verse to repeat efforts can be made to take a part.

One of the vital ways of taking part is to make all things bend to the end that one can be present at the time when worship is conducted. It is a sad commentary on one's spiritual condition if the worship hour is so meaningless to him that he is often absent, being about some secular task arranged on purpose to make business for that set time. And being present one should give all attention to the service. The habit of partly dressing your body or your feet during the time, playing with some object, whispering to others in the room on other themes of thought,—all rob such from the worship and help to destroy the enjoyment of those who desire to give their earnest attention and devotion to the service of the moment. Sitting at attention rather than idly lounging or looking at a book or paper, is a helpful way to contribute a part. Kneeling with the ones who kneel and bowing with the ones who bow expresses reverence and respect for the Lord and for the feelings of those conducting the service.

II. **The Text.—Ps. 78:1-8.**—This passage is an appeal to the people to keep the Word of God before them and their children so that they would not be inclined to forget and forsake them.

II Tim. 1:1-6.—Here Paul reminds Timothy of the advantages he has had as a youth in receiving the instruction from ancestors who had faith in God and were devoted to His Word.

Ps. 148.—The theme of this psalm is praise to God. He calls upon all to take part in the praises that are being offered.

III. **Suggestions for Junior Programs.**—If the children come from homes where family worship is a regular daily occurrence there could be some expressions of testimony as to what they enjoy in the service. In bringing out the subtopics it is well to seek to bring out the ideal and to show why it is ideal. If the negative side is presented it should be done in a way to bring out the greater beauty of the ideal.

Some time should be spent in the reading and explaining of the Scripture references of the Outline Study. The Bible is often more interesting when clearly explained and illustrated than many of the thoughts presented without Scripture. Have a number of Scriptures read and let it be made clear how they fit into the topic for the evening.

OUTLINE STUDY

I. A Service Including All the Family.
1. Of praise.—Ps. 145:1-7.
2. Of thanksgiving.—Ps. 118:1-4.
3. Of supplication and prayer.—Ps. 80:1-7.
4. Of instruction in the Word.—Deut. 6:6-9.
5. Of testimony of God's works.—Ps. 34:1-7.
6. Of making vows.—Ps. 101.

II. I May Share in Family Worship:
1. By attendance.—Ps. 95:6.
2. By attention.—Ps. 34:11.
3. By taking part in each activity.—Ps. 34:3.
4. By submitting my life to God in all.—I Pet. 5:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Worship."**
2. My Part as a Child, in Family Worship:
   a. Being on time.
   b. Helping in song or reading.
   c. Kneeling and sharing the prayer.
   d. Giving earnest attention.
   e. Yielding obedience to God and to parents.

For Seniors.
1. The Opportunity of Family Worship.
2. The Blessing of Doing My Part.
3. How I Can Contribute a Part.

PERSONAL THOUGHT

The Lord is worthy of our daily worship in the family. Do we honor God in our homes as we know He deserves?

SEED THOUGHTS

Have you ever built an altar in your home,
Where you daily bring your load of care,
Where you praise the God of mercy and of grace,
Where you prove the joy of family prayer?

Build today the family altar;
Gather round the mercy seat;
Bring your burdens, fears and troubles,
Lay them at the Master's feet.

It is sweet to have an altar in the home,
There to meet with Jesus face to face,
There to tell to Him your sorrows and your fears,
And receive from Him abundant grace.

It means conquest with an altar in your home;
Enemies must quit their ground and yield;
Victory is yours through Jesus Christ our Lord,
If you're first in prayer upon the field.

Will you build today the altar in your home?
Will you break all other idols down,
Worship God together at the throne of grace,
Praise the Lord and all His mercies own?

—T. H. A.

YOUTH HELPING OTHERS (Jr.).—I Sam. 3:1-21; II Kings 5:1-6

Topic for April 27

MOTTO

"Be thou an example of the believers."

MEDITATIONS ON THE TOPIC

I. **Helpful Young People** may be found almost everywhere. We want to encourage the boys and girls to cultivate a helpful spirit toward others. Those who make their lives helpful to others will not be despised because they are young. Rather, their youth will be looked upon as a blessing; and those who receive blessings in their lives through the youth will rejoice to meet them and fellowship with them.

Young people are a blessing in the church when they have learned to fill a place of helpfulness. There are always avenues of service in which young people can serve better than those who are older. And it is a blessed church which has a good supply of young life to fill in the places of service which they can so nobly supply. The first field for helpfulness is at home. Parents have many burdens to bear and need the grateful service of their sons and daughters to make the burdens of life lighter. No parent can have a lighter heart and feel the lift of care's load like the parent that feels the cheering help of children gladly and dutifully living out the principles of righteousness and making parents feel that when they lay down life's duties they will have willing hands to take up the responsibilities. Every community has homes and individuals that need the touch of helpful young hands and willing words of cheer and truth. There are sick to relieve and comfort, needy to supply, aged to assist, lonely to cheer, friendless to befriend.

Youths can help each other over the trials and temptations of life by standing together for righteousness and truth and confessing Christ everywhere. A kind word to a fellow youth has often saved a life from ruin.

II. **The Text.—I Sam. 3:1-21.**—Here we see a boy who was being used in the Temple. God's eye was upon him and He called him very early to the responsible work of a prophet because he was faithful.

II Kings 5:1-6.—A little captive maid occupied a very humble place in the home of Naaman. She was both a captive and a servant, but she used her testimony for the Lord, which led her master to receive healing and to become a believer in the true God. No position of youth is so humble but that there is an outlet to do something helpful.

III. **Suggestions for Junior Programs.**—A very good program can be had by assigning the suggested characters of boys and girls of the Bible who by a life of helpfulness left a record worthy for others to follow. From the **Outline Study** and from suggestions under **Helpful Things to Do** a very good line of suggestions can be made. This may be an opportune time to get started in some well-outlined plans to utilize the service of the boys and girls in some helpful service for others. If the boys and girls are already occupied in such a service all the better, for they will be able to give experiences which will make this meeting a very live and real one and will no doubt lead to more earnest endeavor in the field of helpfulness toward others. It is not so necessary that there be

a separate organization as that there is leadership which will help them to see what they can do in connection with organization in the church already existing and thus make their service welcome in the various ways needed everywhere.

OUTLINE STUDY

I. Helpful Youth.

1. Samuel.—I Sam. 2:18, 19.
2. A lad with Jonathan.—I Sam. 20:35-40.
3. A little Jewish maid.—II Kings 5:2, 3.
4. The lad giving his lunch.—Jno. 6:9.
5. The child Jesus.—Luke 2:49-52.
6. Ruth.—Ruth 2:11, 12.

II. Opportunities to Help Others.

1. Helping parents.—I Tim. 5:4; Col. 3:20.
2. Helping the needy.—Rom. 12:13; Matt. 25:35, 36; Jas. 2:15, 16.
3. Helping the sick.—Matt. 25:36.
4. Comforting and rejoicing.—Rom. 12:15.
5. Companionship with the lowly.—Rom. 12:16.
6. Kindness to enemies.—Rom. 12:18-21.
7. Fatherless.—Jas. 1:27.
8. Teaching and singing.—Eph. 5:19; Col. 3:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Help."**
2. Youthful Helpers.
   a. Samuel.
   b. Naaman's Jewish maid.
   c. Jonathan's lad.
   d. The lad with the lunch.
   e. Ruth.
   f. Jesus.
3. Helpful Things to Do:
   a. For father and mother.
   b. For my teachers.
   c. For my associates.
   d. For the needy.
   e. For the sick.
   f. For enemies.
   g. For the lost.

For Seniors.

1. The Blessing in Helpfulness to Others.
2. Ways of Being Helpful.
3. Present-Day Opportunities for Helping Others.

PERSONAL THOUGHT

Are we willing to help so that, whether or not our work is taken note of by the world, it may be pleasing to the Father above?

SEED THOUGHTS

Let us gather up the sunbeams,
  Lying all around our path;
Let us keep the wheat and roses,
  Casting out the thorns and chaff,
Let us find our sweetest comfort
  In the blessings of today
With a patient hand removing
  All the briars from the way.

Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness,
  For our reaping by and by.

—Mrs. A. Smith.

Something to Do

There's a work for the hand and there's a work for the heart,
  Something to do, something to do:
And each should be busy performing his part,
  There's something for all to do.

There's work for the aged and work for the young;
There's work for us all and excuses for none;
There's work for the feeble and work for the strong;
There's something for all to do.

The sick must be soothed and the hungry be fed,
  Something to do, something to do;
The naked be clothed and the erring be led,
  There's something for all to do.

The Master says "work" and has shown us the way,
  Something to do, something to do;
He says "Not tomorrow, the time is today,"
  There's something for all to do."—Selected.

HOW TO SPEND MY LEISURE TIME.
—Eph. 5:1-21; Mk. 6:30-32

Topic for May 4

MOTTO

"Redeeming the time."

MEDITATIONS ON THE TOPIC

I. **Time to Use at Our Own Choice.**—To most every one comes a shorter or longer period of time for which no special schedule has been made for its use, and in which the individual has to choose what to do. It may be a time when we are just waiting for something. A train is late in coming. All our tasks may be finished before the next one begins. We have been graciously given a vacation to spend at our own pleasure, or we are at a duty in which a large part of it is filled with leisure moments in which we can engage in some task which will not detract from the duty at hand. All such time may be called leisure time.

How to spend this leisure time is a question which every earnest-hearted person will consider with a sincere desire to do right. We ought to use our leisure time in a way that will not unfit us for the time when we must be on duty to the regular schedule. We ought to be prompt in the use of such time and not overrun the time that ought to be given to other duties. We ought to use such time in a way that will be profitable and will give us worthwhile returns for the time spent. Those who fly to pleasure of a fleeting and passing nature show the frivolous character of their hearts. Those who take pleasure in things that are of value will be inclined to take every spare moment to forward that pleasure.

Needed rest is a lawful use of time. Many would do well to utilize the time for physical and mental rest so that they do not break down at a time when they are needed on duty. Wholesome reading and improvement of the mind by helpful conversation is a fitting way to spend leisure time, especially when one's regular duties are more physical and do not tend to mental development. Prayer, song, worship, meditation are all suggestions that will help fill in many moments when we otherwise would be idle or doing useless things. If we are physically and mentally lazy, we ought to reproach ourselves for idleness and sleep, at a time when we should be awake and active. Set yourself to some useful task in your leisure hours and put your laziness to rout. Still others are so full of secular business that they feel almost criminal for letting an hour pass in which their hands and brain are not busy at some material business. Such need to arouse their spiritual energies and use their leisure hours to stop and meditate and pray and set themselves to a task of spiritual value to themselves and others, aside from the secular aspect. Some use their leisure in making trifling pretty things or ornamental finery when they could do better in seeing the needs of the poor and give time to making something useful for their well-being.

II. **The Text.—Eph. 5:1-21.**—Here the walk of the Christian is set forth as being one in fellowship with the works of light. This light makes one value the time and redeem it to the advantage of the Christian life and the cause of Christ in the world.

Mk. 6:30-32.—Jesus Himself suggested a rest for the disciples by going to a quiet place away from the multitudes for a while. This gives approval under the stress of a busy service to change the program that the whole man may be given an opportunity to regain strength while the spiritual life is renewed by prayer and counsel.

III. Suggestions for Junior Programs.—This ought to be a live topic for boys and girls. They are often given time for their own choosing. As children it is natural to spend some of their leisure hours in play as their Creator intended they should. But children can be taught that even their play should be filled with benevolence. They can delight themselves in playing while they are making their play a help to parents or the aged or friends. They will respond heartily to suggestions as to the use of leisure time in fulfilling some enterprise that will be of service to the Lord and the cause of some needy person or for the happiness of others. Use the suggestions for juniors in having them make out a list of (1) **Time used for profit;** (2) **Time used for the good of others;** (3) **Time used for good and right things,** opposite to a list that should not be used. Some of the list of suggestions may be used in the classification, but the boys and girls should be encouraged to make suggestions of their own thinking. And then when the lists are brought together and read they may be discussed by the entire group through the aid of a mature leader.

OUTLINE STUDY

I. Suggestions for Time at our Own Disposal.

1. Completing unfinished tasks.—Jno. 4:34.
2. Reading to improve the mind.—Acts 8:27, 28.
3. Visiting neglected persons.—Jas. 1:27.
4. Taking needed rest.—Mk. 6:31.
5. Meditation and prayer.—Ps. 63:6; 119:148.
6. Helping the overburdened.—Gal. 6:2; Isa. 58:6, 7.
7. Counseling with counselors.—Jer. 26:4, 5; Heb. 13:7, 17.
8. Strengthening the weak.—II Thess. 5:14.

II. Principles in Using Leisure Time.

1. The glory of God.—I Cor. 10:31.
2. The welfare of others.—Rom. 15:1-3.
3. Unselfishly for our own good.—II Tim. 2:15; Tit. 2:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Time."**
2. Choosing the Use of Leisure Time.
   a. For profit.
   b. For the good of others.
   c. For what is good and right.
   d. Good suggestions for boys and girls:
      —Making parents happy.
      —Helping somebody.
      —Good reading.
      —Writing letters to friends.
      —Waiting on the sick.
      —Cheering the sad and lonely.
      —Singing songs of worship.

For Seniors.

1. The Christian's Standard of the Use of Time.
2. The Opportunity of Leisure.
3. Guiding Choices in the Use of Time.

PERSONAL THOUGHT

Let us save the time from the misuse that is so often made of it by diligent meditation as to how we may make it profitable.

SEED THOUGHTS

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; tomorrow cannot be assured; today only is thine, which, if thou procrastinateth, thou losest, which loss is lost forever.—Jeremy Taylor.

In the spirit of faith let us begin each day, and we shall be sure to "redeem the time" which it brings to us, by changing it into something definite and eternal. There is a deep meaning in this phrase of the apostle, to redeem the time. We redeem time, and do not merely use it. We transform it into eternity by living it aright.—J. F. Clarke.

Short as life is, we make it still shorter by the careless waste of time.—Victor Hugo.

Time is the gift of God, its duration uncertain, its loss irreparable, therefore spend it to the glory of God.—Sel.

The few days that God gives us are too precious to be trifled away.—Sel.

NUGGETS IN S. S. LESSONS

(Continued from page 121)

ences of one. The preacher may not be worthy to preach even to one; but the message is worth being heard by all. Forget about the greatness of the preacher; but think of the greatness of His Christ and His message.

Verses 26-38. One of the works of the Spirit is to guide the followers of the Lord. Philip had been doing a great work in Samaria. He might have desired to go from there to some greater field of opportunity, but the Lord sent him into the desert regions near Gaza. This was a sparsely settled community. He would have been justified in thinking that the Spirit might have made a mistake. But he went. And there he found a great man from Ethiopia. And that man was hungry for the Word and for salvation. God's timings are always perfect. Philip met him at the right time; the man was reading the right scripture, and by the time that Philip had interpreted it to him they came to the right place for baptism. The man made the right confession, and later we believe that he gave the right testimony in his native land. Many think that Prester John, the traditional founder of the Ethiopian Christian Church, was none other than this same eunuch. Philip did a great work in the desert when he led one soul to Christ. Nothing is small when God is in it.

Verses 39, 40. Am I so free from earthly entanglements that the Spirit can catch me away from my present work and use me elsewhere? Philip preached wherever he passed through. Did we do so when we went to India? When we went to the Argentine? When we went to Africa? Why do we neglect the places in between?

THE DEATH OF THE CROSS

He planted His cross in the midst of the mad and roaring current of selfishness, aggravated to malignity, and uttered from it the mighty cry of expiring love. And the waters heard Him, and from that moment they began to be refluent about His cross. From that moment, a current deeper and broader and mightier began to set heavenward; and it will continue to be deeper and broader and mightier till its glad waters shall encompass the earth, and toss themselves as the ocean. And not alone did earth hear the cry. It pierced the regions of immensity. Heaven heard it, and hell heard it, and the remotest star shall hear it, testifying to the love of God in His unspeakable Gift, and to the supremacy of that blessedness of giving which could be reached only through death—the death of the cross.—Mark Hopkins.

HOLY SPIRIT AND POWER

In speaking of the work of the Comforter, we should emphasize the power He gives for public service in preaching the Gospel. However, we should not forget that He is quite as ready to give us help in all other spheres of activity and experience, particularly to secure for us growth in grace and patience in suffering.

As Christian ministers, our supreme need today is a new enduement of the Spirit. We need exactly that which Christ our Lord most emphasized of the work of the Comforter; we need His help to interpret anew the message of the Master, and we need unction in delivering this message to men.

Culture, eloquence, mental discipline, and knowledge may well be desired and sought, but the essential conditions of a successful minister are that understanding of truth, that sympathy with souls, that persuasiveness in speech, that quickening and vivifying of the life, which only the Spirit of Christ can give. For the minister there is no phase of his experience at once more thrilling and humbling than when he realizes what may be called "the divine element in preaching." The preparation has been made, the hour has arrived, the assembly is before him, and then he casts himself on the grace and power of the unseen Helper, and he feels that virtue is going forth which is not his own and that results are being accomplished which by himself he could never achieve.

Such an experience may be regarded as mystical and unreal, but it must at once be insisted that this definite dependence upon the help of the Holy Spirit is not confined to the preacher or the pulpit. It is to be experienced in every sphere and task of life—whether the kitchen, the store, the street, the Sunday-school class, amid the roar of the factory, or in the home with its burden of care. Wherever a trusting soul looks to Christ for grace, there His Spirit is present to give success to the humblest task and to cast about it a halo of glory.—Professor Charles R. Erdman, of Princeton Theological Seminary, in "The Spirit of Christ."

MY FAITH LOOKS UP TO THEE

My faith looks up to Thee,
Thou Lamb of Calvary,
  Saviour divine;
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
  Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
  My zeal inspire;
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
  A living fire.

While life's dark maze I tread,
And griefs around me spread,
  Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
  From Thee aside.

When ends life's transient dream,
When death's cold, sullen stream
  Shall o'er me roll,
Blest Saviour, then, in love,
Fear and distrust remove;
Oh, bear me safe above,
  A ransomed soul.

—Ray Palmer.

MAKE YOUR WILL

By Grenville Kleiser

When a man is in good health and is not an aged person, he does not consider the necessity of making a will and therefore postpones such action.

But when he becomes older, or is seriously ill, he regrets that he has not made a will, and it is quite likely that he may continue to postpone making a will if he recovers from his illness.

Another reason for delay is that a man's business may so involve his property with uncertainty as to its amount and value that he decides to postpone making a will until his property is in a more settled state and in condition to be dealt with definitely and intelligently.

It is important to make a will. If a man dies without making a will, his property is distributed in compliance with the decedent's laws of the state in which he is a resident; such laws dispose of his property in accordance with the relationship of those entitled to participate in it as his wife and his next of kin or heir-at-law.

A testator, by making his will, is able to give property to those who are not related to him but to whom he may feel or may have a desire to give property by reason of his obligation to them for services, or in whom he may have some special interest.

It is only by will that the testator can give property to hospitals, charitable institutions and other kindred institutions.

The estate of a man who dies without having made a will, will be administered by an administrator who will be required to furnish a bond, for the faithful performance of his duty as administrator. A man who makes a will can relieve his executors from the requirements of a bond and the expense it involves.

What has been said is sufficient to show how very important it is to make a will where there is an estate to be left. The thought that by making a will it will shorten one's life is erroneous. There is no need to dread this most important duty.

Don't delay a moment longer than absolutely necessary in making your will.—New York, N. Y.

O! my friends, God was a great deal more tender with Abraham than He was with Himself. When His own Son was dying upon a cross on that very same mountain, He did not send a victim to take His place, but left Him there to die, the just for the unjust, that He might redeem us and bring us back to God.—Moody.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE QUEEN CITY OF CANADA WITHOUT DIPHTHERIA

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up. . . . Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—James 5:14-16.

Eden was without sickness until sin entered the hearts and lives of the parents of the human race. Since that day sickness has been the order of the day. Practically all people have their share, and some plus, of bodily weaknesses and afflictions, which result ultimately in death. However, this edict does not of necessity mean that there is no way of escape from some or even much of life's afflictions.

The text at the caption above details two ways of escape. The one is "the prayer of faith," this associated with the anointing of oil. The oil is but the outward symbol of the inward faith. The other way of escape is to "confess your faults." Some sickness is caused by our faulty living.

However, there is another way out of some sickness. That is hygienic living, and good medical attention. This is what our Lord implied, when He said, **"They that are sick have need of a physician."** This ends the matter; no quibbling is necessary. Saints and sinners alike have need of physicians if they are sick. This does not set aside faith, nor proper consideration of our faults. It implies just the normal attention that our bodies require and the attention they ought to have.

The Lord heals **"all our diseases,"** thus saith the Word of God. However, He does it in a number of ways. (1) Correction of faulty living habits. (2) The prayer of faith. (3) The confession of our faults. (4) The fighting "white corpuscles." (5) Sensible attention to our bodies by able physicians and surgeons.

This latter kind is the work that is being done in a remarkable way among some 800,000 people in Canada's second largest city, Toronto, Ont., which has succeeded in banishing for twelve months the dangerous and communicable disease of diphtheria. This dreaded infectious disease has been largely conquered. The report is, "No cases and no deaths."

This victory over the diphtheria microbe is no mere accident. It is the outcome of an eleven-year crusade. This crusade had the support of the city authorities, schools, doctors, social organizations, and the churches, backed by the newspapers and the radio stations. It also had the co-operation of nearly a million people.

Much credit goes to Medical Officer Gordon Park Jackson, for his untiring efforts.

Diphtheria, according to medical authorities, is an exceedingly dreadful, contagious disease caused by germs which lodge in the nose and throat. As a rule the victim experiences an inflammation of the throat, with a disturbance of the entire system. The germs give off a deadly poison called **"diphtheria toxin,"** which harms the tissues of the body, especially the heart. It chiefly attacks children, and the greatest number, according to experts, occurs in youngsters under five years of age. The writer lost his only sister because of diphtheria, and has quite keen memories and regrets over his distinct loss.

To show how hard work, carefulness, immediate attention—available to rich and poor alike—or its lack, may change the outcome, note Liverpool, England, a city the same size as Toronto, Canada. In Liverpool the disease struck 45,000 people between 1911 and 1935; 3,500 of those infected died. At present Britain has 65,000 cases a year. Germany is worse off, with a total list mounting to 150,000 every twelve months. Montreal, not far away from Toronto, for 1938 had 25 deaths, Quebec City, 29. The discovery of antitoxin has saved many from untimely deaths.

What then did the City of Toronto do to lessen the ravages of this dread disease? This should be an inspiration to other cities and rural communities. Here it is:

1. Conducted a city-wide publicity campaign.
2. Proclaimed a "Toxoid Week."
3. Published the number of inoculations constantly.
4. Eighty volunteer speakers assisted in the publicity.
5. Literature was furnished for all public-school pupils.
6. Health League compaigns were conducted.
7. Babies were immunized before six months.
8. Immunized children were checked up periodically.
9. All milk was pasteurized.
10. Water was tested every two hours.

Medical men from as far away as Poland, Siam, Norway, and Czechoslovakia have come to study the work of the Health Department of Toronto.

THE NEW PRESIDENT OF THE BIBLICAL SEMINARY OF NEW YORK

All scripture is given by inspiration of God, and is profitable.—II Timothy 3:16.

The recent appointment of Dr. Horace Ford Martin focuses attention on the Biblical Seminary of New York, as well as its illustrious past President, Dr. Wilbert W. White.

Dr. White first made public his idea of a new type of seminary, on October 29, 1900, some forty years ago, at Montclair, N. J. This new type was a "Biblical seminary" in contrast to the traditional "Theological seminary." The difference is evident in the names, the first gives the "Word of God" the first place, and the latter "Teachings about the Word of God." The first kind allows the Bible to state its position, and the latter man's concept about the teachings of the Bible. Where men are soundly evangelical the latter kind of school has done excellent work, work not to be despised. Altogether too often, unsound men have exploited their wrong views.

The Biblical Seminary has some 1700 alumni, many of these holding pastorates in most of the states, and about 1000 are foreign missionaries in some sixty countries. Most of these missionaries are in China, India, Japan, Korea, and Egypt. These received their training from this Bible-centered curriculum, which was the idea that Dr. White made effective. We could hardly say that he originated the idea, for the text quoted above gives St. Paul the credit for such courses, such training, such schools. It remained for Dr. White to make St. Paul's teaching practical in his day.

To show that the Bible is able to hold its own, note that in spite of the German emphasis on the sale of "Mein Kampf," the Bible outstripped its sale in Germany from 1938 to 1940. This is quite an accomplishment, when one considers the German genius for organization, and propaganda.

The emphasis on the Bible in this seminary makes it unique; also, the evangelistic fervor that characterizes its graduates. The school is fully accredited by state and church. Its educational standards are high. There is also a marked missionary passion.

The evangelistic and missionary character of the school was influenced by the close contact of Dr. Wilbert W. White with D. L. Moody, the great evangelist. Dr. White left the professorship of Hebrew and Old Testament at Xenia Theological Seminary to associate with D. L. Moody. From this association he went to Calcutta, India, where he labored among college students.

Dr. Wilbert W. White's Bible-centered curriculum discovery came about the time there was widespread dissatisfaction with mere seminary training of the ordinary sort. He found out that out of a thousand ministers canvassed, 888 confessed that their chief lack was a knowledge of the Bible. What these men needed was not all **about** the Bible, but a thorough knowledge **of** it through first-hand study of the Bible in all its parts—a real working knowledge of the contents of the entire Bible.

It is the writer's impression, after considerable travel and with rather wide inter-denominational observation, that the great need of the hour is a real "Expository Biblical Pulpit," and that with this the Christian church will experience a new revival. Reformation days gave us Bible preachers, and the need of the hour demands such men again. With it will come a new awakening, larger crowds, and many conversions. Men are hungry to hear about God in the pulpit, about the things of God, and about the needs of men which have been adequately and eternally met by the Gospel of Jesus Christ. By this we do not mean, "talking about a verse, until persecuted in that territory, and then fleeing to another." Really expository preaching takes in the whole range of Scripture and makes it live, with Christ the heart of the Book.

Such schools should of necessity meet the scholarly standards of the day. This school confers the theological degrees of Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Theology, and the religious educational degrees of Bachelor, Master, and Doctor of Religious Education. The position Dr. Horace Ford Martin takes over is a responsible one and calls for real leadership.

THE DEATH OF DR. CHARLES G. TRUMBULL

A great man fallen.—II Samuel 3:38.

The use of superlatives, such as great, greater, and greatest, is dangerous and apt to make one exaggerate. However, when the phrase quoted, "a great man fallen," was given consideration, we thought it appropriate in this case. Regardless as to whether we differed with Dr. Trumbull, and we did in some interpretations of the Scripture, he was a great man.

Dr. Charles Gallaudet Trumbull was a great man, in the first place, because he was a "great Christian." The writer has served with him as a fellow speaker, and every contact gave us this impression, that the Spirit of Christ possessed the man. Second, he was great, in that though he was a scholar, a Yale University graduate of 1893, nevertheless, he was humble. Great men usually are. Third, he was a great defender of the faith, and that in a day of dire apostasy. He unsheathed his sword frequently, and orthodoxy has lost a good soldier and a keen sword. Fourth, he was a great editor of a great paper, "The Sunday School Times." This paper is known world-wide. In loyalty to the truth as he saw it, he forfeited many friendships. This paper has found its way into practically all denominations in the world.

Dr. Trumbull passed away from the field of service, January 13. Among those who will continue to carry on the work of the "Sunday School Times," are Dr. Philip E. Howard, Mr. Philip E. Howard, Jr., and Mr. H. Trumbull Howard. Philip E. Howard, Jr., is the new editor. May the paper continue to abide by the Word of God.

It may be in order to mention at this time the chief difference between the position of the Sunday School Times and ours. It is decidedly **"Calvinistic"** in its theology, teaching the "eternal security" doctrine. Others of differing views are called **"Arminian."** They emphasize the doctrine of free-will. Calvin was a Presbyterian theologian. Arminius held the theory which was later adopted by Methodism. The writer feels that we need not follow the entire length of either school, and be the "tail of their theological kite." Someone asked the writer, "Are you a Calvinist?" to which I replied, "No." Then he said, "You are an Arminian?" to which I again replied, "No." Then he asked, "What are you then?" to which this reply was made, **"I'm a Bible teacher."** Both schools have indulged in extreme positions. The Bible teachings of Biblical security and human free-will are sane, sensible and true to all Scripture.

BOMBING CHURCH BUILDINGS ACCOMPLISHES SOME GOOD

House to house.—Acts 2:46.

The church in the days of her pristine power was a church with a "daily" program, not the usual weekly (weakly) program of today, with sometimes a sparsely attended meeting here and there during the week. With this daily program, the early church conducted a systematic service of "house to house" work. A return to early church methods would empower the present-day church. Then also, the church of earlier days was a church in which the **"Layman"** was active. Altogether, too largely the church of today is the work of the ministry.

The Lord often uses irregular means when others fail. Continued bombardment and the destruction of religious buildings have prevented British Christians from worshiping in their churches. Many have now returned to the example of the first Christian church and are conducting services in their own homes. America needs more of Christ in the home, as in the primitive church.

The church of today is facing formidable and powerful foes. She needs to get off her lees. She needs to arm herself for the fray. This is no hour for the weakling or the wavering. Unbelief has stalked into the pulpit, until some pulpits sound like a "Soviet Political Assembly," or "Free-thinkers Forum." Worldliness is rampant. Hostile forces are getting ready to attack the church from all angles. This is no day for uninformed, weak-kneed spiritually ignorant churches.

This is the day for staunch pulpit messages, vital Christian experience, thorough instruction for the rising generation, and the building of home religion, that will guide youth outside the walls of the home.

In great eras of conflict, followed by the greatest expansion, laymen did the unusual service in propagating the faith. In the early church the laymen went out everywhere,—and the Apostles stayed in Jerusalem. Peter Waldo and the poor men of Lyons moved their nation, and regions beyond in their day. Wycliffe and the Lollards made their impress on their times. Fox and the Friends moved England. The Anabaptists were flaming evangels in continental Europe, and we their posterity may well imitate their evangelical ardor. When their best-trained men, their ministers, were killed or imprisoned, laymen and laywomen bore testimony in many places, and from "house to house." John Wesley and his lay preachers fired England and saved her from a bloody revolution. Such names of great men, practically laymen, as Spurgeon, Moody, and Gypsy Smith, have become household words.

Today, there are many movements in tabernacles dotting cities, towns and rural communities, from the Atlantic to the Pacific, some indulging in wildfire preaching and undue speculation, rising today and folding up tomorrow, but others bearing a better testimony for God, than some of the statelier and costlier housed churches nearby. They are samples of God moving outside of the conventional circles to carry on His purposes when the church officially has gone to sleep.

This was one of the chief charges that the official Catholic and the state churches made against our forefathers, they were not conventional, that they did not recognize the official order, that they did not belong to the Apostolic succession. For these and other charges they jailed some, abused others, robbed many of their possessions, and killed thousands. But the work went on, "daily," and from "house to house."

Because of the government's hostility to the clergy in Russia, there is an ever-increasing number of lay preachers. It may be in the wisdom of God, that persecution may again bring more such men to the front in America. It may be that this is the only way for some Christians to carry on, where the leaders are honeycombed with modernism and liberalism. In the day of Christ, the existing religious order was untrue to God, kept political control of the Temple and synagogue worship, and threw out those who accepted Christ and the true way.

Where men are true to the Word, and carry on in the Spirit of the Gospel, such departures are not necessary. Where the "Spirit of the Lord" is, there is liberty for all to exercise their gifts, and render their service to God and man.

COMMUNISM INDICTED BY ONE OF ITS OWN MEMBERS

Prove all things; hold fast that which is good. —I Thess. 5:21.

Christianity is not a political movement. The Christian church adheres to no political party, when she is true to her founder. The Christian church is a spiritual organism. She is indwelt by the Spirit of God. She is the Temple of the Holy Spirit. This does not mean that she is immune from the cross-currents that sweep past her. This does not mean that she may not imbibe some of the ideology of the day. This has been her chief danger, this has been one of her chief sins. Instead of staying on the job, preaching Christ and Him crucified, she has often entered the political arena, to legislate the world back to righteousness and God.

Truly, the Christian church is the "light of the world," that is, it is her ministry to illuminate the world. She has also another ministry; she has been called the "salt of the earth." That is, she has much to do with the preservation of society.

Considering all this and more, the Christian church is not Communistic, she is not Nazi, she is not Fascist, she is not Republican, she is not Democratic, she is not Socialist, or anything else—she is primarily, fundamentally Christian, a spiritual factor.

However, she has some responsibility to **"prove** all things; **hold fast** that which **is good."** In that sense we are penning the recent reaction of a Communist, Alexei Liberov, who escaped from Russia, and presents 25 indictments against the system. You will notice that all his criticisms are apart from the Christian church, which has been the chief sufferer in that benighted country. The excerpt is from **"Christian Action":**

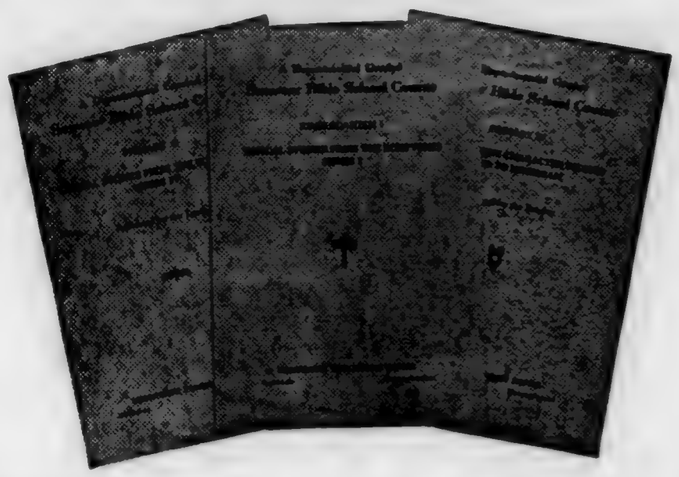
1. Communism has existed in Russia for nearly twenty years.
2. Communism has robbed the Russian peasants and enslaved them.
3. Communism has refused to pay Russian workers a living wage.
4. Communism is interested in machines only and not in men.
5. Communism has debased Russian youth.
6. Communism has destroyed all individual freedom.
7. Communism has forbidden all popular criticism.
8. Communism has destroyed freedom of speech.
9. Communism has destroyed freedom of the press.
10. Communism has destroyed freedom of assemblage.
11. Communism has destroyed freedom of petition.
12. Communism has destroyed the labor union.
13. Communism has forbidden all strikes.
14. Communism is the enemy of the working man.
15. Communism has increased the hours of labor.
16. Communism has reduced weekly wages.
17. Communism is the enemy of women.
18. Communism has forced women to work in factories.
19. Communism has forced children to operate machines.
20. Communism has made the Russians the poorest people in the world.
21. Communism has made the Russians the most miserable people in the world.
22. The most enslaved people in the world are the Russians—made so by Communism.
23. No foreigner who has recently worked in Russia has remained a Communist.
24. No Russian worker or peasant who has escaped from Russia has remained a Communist.
25. I was a Communist—I am a Communist no longer.

America needs an old-fashioned message on the heinousness of sin, redemption through the blood of Christ, the necessity of repentance and the new birth.—Merril T. MacPherson.

PRE BEN SPRINGER
MINIER R 1
ILL 128
JAN-42

SUMMER BIBLE SCHOOL MATERIAL

SUMMER BIBLE SCHOOL COURSES



Something new for Daily Vacation Bible School Courses has been developed that covers a range of ages from four to thirteen years inclusive that is fundamental and practical because it is BIBLE CENTERED and CHRIST CENTERED.

The Teacher's Manual, covering in detail the work to be done and providing ample helps for teaching, is prepared for use in each grade. These 10 Manuals are for teachers only. Each year's work is arranged for a three week term of 15 half days of school but may be readily adapted to a shorter or, if desired, a longer term. These Manuals are offered under the following titles:

1. **Kindergarten I** For pupils, age 4
   Topical Studies from the Scriptures Series I
2. **Kindergarten II** For pupils, age 5
   Topical Studies from the Scriptures Series II
3. **Primary I** For pupils, age 6
   Topical Studies from the Scriptures Series III
4. **Primary II** For pupils, age 7
   Topical Studies from the Scriptures Series IV
5. **Primary III** For pupils, age 8
   Old Testament Character Studies: Creation to Saul
6. **Primary IV** For pupils, age 9
   Old Testament Character Studies: David to Nehemiah
7. **Junior I** For pupils, age 10
   New Testament Studies: The Life of Christ—First Half
8. **Junior II** For pupils, age 11
   New Testament Studies: The Life of Christ—Second Half
9. **Junior III** For pupils, age 12
   New Testament History and Leaders
10. **Junior IV** For pupils, age 13
    New Testament Studies: The Life of Paul

Bound in heavy paper cover. Uniform size of books, 6 x 9 inches. 80 to 120 pages.

Uniform price per copy, each .....$ .50

SUPPLIES

Bible Story Picture Sets

These beautiful four-color art pictures have been selected and printed especially for the Summer Bible School Courses. The Picture Sets should be ordered for the Manual wanted according to Series Number.

Large Size

Series I (for Kindergarten I)
size 10½ x 12, Set of 14 .....$1.00
Series II (for Kindergarten II)
size 10½ x 12, Set of 14 ..... 1 00
Series III (for Primary I)
size 10½ x 12, Set of 14 ..... 1 00

The large size pictures are for use in the Bible Story Period. One set is sufficient for a class and may be used year after year.

Small Size

Series IV (for Primary II)
size 3⅛ x 3⅝, Set of 14 05
Series V (for Primary III)
size 3⅛ x 3⅝, Set of 14 05
Series VI (for Primary IV)
size 3⅛ x 3⅝, Set of 14 05

Enough of Small Size Series Picture Sets should be ordered to provide each in the class and the teacher with one set.

Send for the six page SUMMER BIBLE SCHOOL MATERIAL Circular listing in addition to above, such items as Record cards and sheets, Diplomas, Picture Cut-outs, Doctrinal Booklets, Missionary Books, Reference Works and General Supplies.

36a

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

THE WORK OF THE AMERICAN BIBLE SOCIETY

A distribution of 7,370,908 volumes of Scriptures in 1939, representing an increase of 5% over the circulation of 1938, was reported by the American Bible Society at its 124th annual meeting held on May 9 at Bible House, its headquarters in New York City. The Scriptures were circulated in more than forty countries and in upwards of 200 languages. This total, according to the Bible Society, by no means represents the increased demand for the Bible. Only the Society's budgetary limitations kept it from being much greater.

In America, in all but one of the Society's ten district offices, the circulation topped that of the preceding year.

In Latin America the Society was able to meet only one-half to two-thirds of the call for Scriptures. The rapid advance of the evangelistic movement and the growth and efficiency of national schools, which, year by year, are decreasing the illiteracy, are, undoubtedly two contributing factors in the urge for the Bible. In many of these nations there is a rapidly expanding development of Bible training schools.

Over on the other side of the world, China, facing a devastating emergency created by the present invasion of her country, reports the sale of twice as many whole Bibles and twice as many New Testaments as in 1937, and a decided increase in the distribution of portions of the Bible. The orders for Bibles and Testaments poured into Shanghai Bible House in such volume that the presses and binderies were unable to keep up with the demand. At the end of October there were unfilled orders for 35,000 books.

It is now one hundred and five years since the American Bible Society began its service to Blind. Scriptures in the various embossed systems are supplied and no application for volumes goes unfilled. All are furnished to the blind at a mere fraction of their cost. The Society also supplies the new "Talking Book Records" that contain parts of the Old and all of the New Testaments.

It is estimated that nine-tenths of the 2,000,000,000 people in the world might now, if they turned to the Bible, hear it read in a language they understand. There were four additional new translations for which the Society was responsible last year, two for the Philippine Islands, and two for Bible-hungry China. One of these, the Hwa Lisu New Testament, used in Yunnan Province, carries a Western flavor for the dialect is printed in roman characters, the words are set from left to right, and the book is read from the front.

The American Bible Society is now carrying the added responsibility of providing many Scriptures for the foreign work done by its sister organization in London, the British and Foreign Bible Society, crippled in its activities by the outbreak of war in Europe.

Anticipating these and the already unmet demands in the Society's own fields particularly in Latin America, the Board of Managers of the Bible Society, adopted during 1939 a forward movement program, which, as one of its aims, calls for an annual increase of $50,000 from living donors during each of the next four years, so that by the close of 1944 the total giving from churches, individuals and auxiliary Bible Societies will have risen from $235,000 to $435,000 annually.

BONNETS, COVERINGS AND MATERIALS
For Sale by
Mrs. Noah Welty
R. 1, NAPPANEE, INDIANA.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.
Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

MAY, 1941

CHRISTIAN MONITOR

"Love of our mothers, tender love, the fount of childhood's trust and grace"

THE WINNING ESSAY

By L. A. Reber

A GROUP of school pupils stood earnestly discussing an important subject after the day's session was over. It had been announced during school hours, that a course in college would be given free of charge to the pupil who should deliver the best essay on the last day of school, from the subject, "What is the noblest work that God has created?"

Many were the comments made by the children on this subject, and many were the different opinions given by each. All were determined to make a struggle for the prize; as a course through college was not only something each one desired, but the honor of being the best competitor as well.

Eunice Elmore was rather doubtful of her ability to win the prize, but she determined to try at any rate. She had always wanted a course through some business college after her school days in her home village were over, and she felt it was rather useless to ask her father to finance the proposition, as he had all he could do to furnish the household and buy what necessary clothing they needed.

"Mother, what do you think is the noblest work that God has created?" asked Eunice that evening after she had told her parents of the contest.

"That would be hardly fair to the rest of the contestants, daughter, if I gave you my views on the matter," replied her mother. "You should decide for yourself, without help from others."

Eunice was only one of an excited group of young people in the neighborhood, in the days that followed; as all were striving in their own way to solve the correct answer and win the prize. This subject was brought more vividly to their young minds through this channel than it ever had been before. Serious thought was given by all the scholars on the theme in question.

Eunice Elmore kept thinking of the largest animals she knew, such as the elephant, rhinoceros, etc. But would the judges render their decision in favor of these? They certainly were the biggest, but the contest called for the noblest. This question puzzled more of the young people than just Eunice.

The days sped swiftly by and, although the pupils did not confide in each other, you could tell by their actions that each had prepared an essay of some kind on the subject.

Up till now Eunice had not written a line on the matter, as she could not settle in her own mind which she considered the noblest, although she too had given the question serious thought.

She was sitting by the table one evening, pencil in hand and paper before her, ready to commence writing as soon as she received the right inspiration. While she was sitting idly there, nibbling on the point of her pencil and gazing intently about the room, her gaze happened to turn in her mother's direction, as she sat there patiently doing needle work. Suddenly a thought came to her, and turning toward the table she commenced to write rapidly. When through writing, she gave a deep, contented sigh as she put paper and pencil away.

The last day of school arrived, and the different essays had been handed to the judges a few days before. Every one was waiting patiently for the decision, as it had been announced that the one winning the prize would be called upon to read his or her essay to the rest.

The judges came marching into the large assembly room and the pupils listened breathlessly to hear who was the lucky one chosen for the prize. As they waited, one of the judges came forward as he said,

"Young people, I am glad to say that every essay handed in is commendable. They are not only well written, but it can be seen that care and forethought were given in their construction. But there is one essay that stands far above the others only in the answer given to the question, and which I will let you pupils decide in your own minds as to whether the judges were correct in awarding it the prize. It was the only essay handed in with this answer. I will now call on Eunice Elmore to please come forward and read her essay to the audience."

Eunice was surprised to hear her name called as the lucky one, yet she had been half expecting it, as she was almost sure that none of the others had the same answer as hers. She felt a delightful feeling pass through her as she made her way forward and noticed the envious glances of her schoolmates. Taking the essay from the judge's hand, she bravely faced her young companions as in a firm, clear voice she read:

"Question: What is the noblest work that God has created? Answer: My mother.

"Most all beautiful things we enjoy in life, come by more than one. Sisters, brothers, aunts, uncles, and cousins. But there is only one mother to each of us.

"I consider mother the greatest heroine and the noblest handicraft that God ever gave this world. Who is there that makes the sacrifices that mother does or patiently endures the suffering she does, for the ones she loves?

"An erring son or daughter never gets beyond the reach of a mother's prayers for their welfare. She is the first to forgive and receive an erring son or daughter back again to an aching, loving heart.

"The giving of one's life to save another, or for his country, can not be compared to the many sacrifices which many mothers endure during their lifetime.

"She will suffer hunger in order to feed her loved ones. She will give her life, if necessary, to protect her offspring. Even in childhood, when she croons us to sleep with a cradle song, as she bends to kiss her babies with a faith that's firm, true and strong, she lifts her heart to heaven for our Father's watchful care that no harm may encompass us.

"We should pay every tribute we can, at all times and in all places, of honor, respect, gratitude and devotion that love and duty suggest to us, to her. I hope every one of us here present will acknowledge to all the world the great debt we owe our mothers, and devotedly thank God for giving us one who is willing to make sacrifices and endure many a pain in looking after our welfare—one who sacrifices her entire life and labors for our benefit and happiness."—Light and Life Evangel.

"Love worketh no ill to his neighbour."

IN THIS ISSUE

The Winning Essay, *by L. A. Reber* 130
Count Your Blessings, *by Rosalie Nickler* 131
Out in the Open, *by Lawrence Keister* 132
The Friendly Trees, *by Winifred Heath* 133
The Psychology of Temptation, *by S. A. Witmer* 135
Thoughts on Some Staggering Figures (*Editorial*) 137
Foot Washing, *by Geo. R. Smoker* 138
Making Knowledge Practical in Christian Life, *by Mrs. H. W. Shank* 139
Grandmothers, *by Sadie A. Hartzler* 140
Mothers, *by Orpha Kraybill* 141
Mission Work in Northern Minnesota, *by Mildred Weaver* 142
To and Fro in Argentina, *by S. C. Yoder* 143
Literary Gems from the Bible, *by John Umble* 145
The Book of Acts, *by Edward Yoder* 146
Soil Conservation Service as a Work of National Importance 149
Jesus Christ, His Lordship, *by S. F. Coffman* 150
Nuggets of Truth Found in Our Sunday School Lessons 152
Book Reviews 154
Young People's Bible Meetings 155
World News 158

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., MAY, 1941 No. 5

COUNT YOUR BLESSINGS

By Rosalie Nickler

HANNAH WILLIAMS pulled a cherry pie out of the oven, shook it to see if it was done and glanced at the clock. It was about time for Henry to be getting home and she wondered if he'd make it before the rain came up. Of course, he wasn't as afraid of storms as he used to be, but he still didn't like them. She chuckled as she thought of the first one after their marriage. She'd been baking pies, just like today, but in an iron stove in a log house, when it began to thunder and lightning. Henry had come running in from the barn and nearly carrying her with him had run for the bedroom. She'd pulled away just as he was ready to climb into or under the bed, and said: "What is this? I thought I married a man to protect me, and here you're afraid of a little thunder!"

But he'd just laughed and said, "I don't know what you married me for, but surely I'm protecting you, bringing you in here where you can't see those lightning flashes." And in spite of the way she'd teased him, he sat in the bedroom, because it had no windows, until the storm was over.

"Looks like a pretty bad rain," she thought looking through the kitchen window. "Better get the chicks into the brooder house. They have had a lot of rain this spring, but now it is getting hot and after each rain the corn seems to shoot up like mushrooms."

Hannah stopped in the yard and looked over their farm. Across the road was the ripe wheat, nearly ready to be cut, waving in the wind. The green alfalfa fields were beyond the barn, and south of the house was her garden. How Hannah loved that garden —the straight rows of peas, beans, lettuce and radishes; and never a weed. The farm men from around always asked their women, "Why can't you have a garden like Hannah Williams?"

Their oldest girl, Judy, and her husband had been over yesterday for Sunday dinner. In the afternoon, while they were sitting in the yard the younger folk had said: "Well, Mother, you and Dad ought to be about able to retire, with crops as good as they are this year." And Hannah had answered: "I reckon folks like your pa and me don't know much about retiring, but it will be nice not to have to work so hard. With James through school, it will be just us to look out for, and maybe we can take a trip or two like we always wanted to."

As Hannah went on across the yard the thought of Jimmie, her baby, was tucked away like a chick under its mother's wing. It was her favorite pastime, pulling those thoughts out and caressing them.

"Get in there now, shoo, shoo!" she cried, for just then the storm broke and the rain came tumbling down. "My, what a wind!" she thought as she put all her weight against the door and shoved. It was hard work but she fastened it and ran for the house. Safely there, she went around closing windows and wondering about Henry. He'd had to make this trip to town this afternoon; a shaft or the binder was broken and they'd soon need it to be cutting the wheat. But she hoped he was in town, for he'd hate driving in such a storm.

And suddenly the storm was there, a tornado, an avalanche of wind, rain and wild things. A limb ripped off the cherry tree, cherries showering down. Shingles were torn from the roof. The wheat was soon beaten to the ground. The brooder house fell with one crash. A window was suddenly plucked from the house. Hannah terrified, ran, looking for some place to hide, and even in that wild moment, thinking: "Just like Henry, poor man. I do wonder where he is!"

And then, as suddenly as it had come, it was over. The wind was gone, and the rain settled down to a patter that soon stopped. Hannah walked heavily to the door, opened it and looked out. It seemed impossible at first. She couldn't believe it; but there it lay, the work of a lifetime—in ruin!

Even the barn with its heavy foundations, had collapsed under the strange force of the storm, and under it lay their fine team of horses. She rushed to the brooder house and pulled at the boards, but when she saw what was underneath she knew it was no use, all her beautiful little chicks were dead. It made her a little sick and she stood with her hands across her stomach there in the yard.

The wheat had been beaten to the ground. Gone was the chance of a crop. Shingles from the roof of the house, limbs of trees, cherries and boards from outer buildings were all over the yard. Ruin and death lay all about her as Hannah walked slowly to the house.

Mechanically she picked up kodak pictures that had been strewn from one end of the house to the other when the window had come out and only when she found a baby picture of James sticking in the cherry pie, did the tears start trickling down her face. She walked to the bedroom, threw herself on the bed and let grief and fear have control.

And then she heard a voice: "Hannah, Hannah, where are you? Are you all right? You're not hurt? I was so worried when I saw the storm had come this way I came home as fast as I could. Talk to me Hannah, tell me you're all right!"

Then Hannah sat up, and using her apron, wiped the tears from her face. "Yes, Henry," she called, "I'm all right. You didn't get caught in it?"

Henry sat on the bed beside his wife and put his arm around her. After a minute's silence, he said: "I had to leave the car up the road a piece, a tree had fallen, and as I came on I saw what had happened. It's done. all our life work just smashed."

And knowing she must hide her own grief to comfort him, Hannah replied: "Now, Henry, don't be bitter. Let's not talk about it just now, but just remember it will be all right."

She wondered if it did any good to talk like that, and then she remembered the time their boy, Tom, had fallen out of the hayloft. While she sat in the buggy holding him,

SPRING

Look around thee! How the spring advances!
New life is playing through the gay, green trees;
See how, in yonder bower, the light leaf dances
To the bird's tread, and the quivering breeze;
How every blossom in the sunlight glances;
The winter-frost in his dark cavern flees,
And earth, warm-wakened, feels through every vein
The kindling influence of the vernal rain.

How silvery streamlets, from the mountain stealing,
Dance joyously the verdant vales along;
Cold fear no more the songster tongue is stealing,
Down in the thick, dark grove is heard his song;
And all their bright and lovely hues revealing,
A thousand plants the field and forest throng;
Light comes upon the earth in radiant showers,
And mingling rainbows play among the flowers.

—Ludwig Tieck.

Henry had raced the team against death, and he had turned to her and said: "Don't worry, Hannah, everything will be all right." And she hoped her words now were helping him as those had helped her, even when they had lost the race and Tom had died there in her arms.

There was a rap at the door and together they went to answer it. It was a neighbor, whose farm had not suffered so much, coming to ask if they were safe and if there was anything he could do. And then more people who took this or that away for a souvenir, whose curiosity exceeded their sympathy. They'd ask, "How did it feel? Weren't you scared?" not really wanting to know. And they'd say, "I'm so sorry," and then go their own smug way, not really sorry at all.

Reporters came, and when refused pictures, took them when Henry and Hannah weren't looking. Several times Hannah told them to be off, but it did no good. She knew that the next day her picture would be there, looking as much like a scared cat as usual. How Hannah hated it all!

At night when everyone must go because it was too dark to see, Hannah planned she would fix their supper, and they'd sit at the kitchen table and try to plan their work, for as a whole people were most kind. They had organized groups to work on each farm and the week became a week of reconstruction. A carpenter came to fix the house, other people cleared the yard, road, and fields.

On the second day she received a letter from James, and as she opened it a bill fell out. It was for ten dollars and in his letter he said: "I'm sorry I haven't any more just now, but will continue sending as I know the cost of repairs will be great." And even with her gratitude to him, she thought: "But nothing can repair my garden, bring back my chicks, straighten the wheat or piece together the corn."

Judy and Lucille, her two girls, brought her some cherries, already canned, and once again she was thankful for her children.

But inside her there was a great ache for the things that were gone and could never be replaced. At least once a day she cried for the team of horses that they had worked so hard to buy and loved so much.

After that first speech Henry had not shown his discouragement. Even now he was planting corn in the hope of a late season. He was using the tractor for the work but was planning to buy soon another team.

On Saturday as he was getting ready to go to town he asked her how many chicks she wanted him to bring home and she broke out with: "I don't want any, I can't bear to begin over again and have to think of those I lost."

"Hannah, you have always been a sensible woman, and now you are letting this feeling run away with you. Life must go on, you know, no matter what happens, so we might as well make it as happy as possible."

When he came back he had brought her fifty half-grown chickens and she sheltered and fed them before she went to bed.

In the morning they got ready for church, for it had always been their custom to go. Looking at him as they drove along, Hannah thought: "I'm rather a trial to him, I'll try and do better."

And he was thinking, "Poor Hannah, I must try and help her to forget this somehow."

At church many people came to them and told them how sorry they were, for it seemed as if everyone was discussing the storm. She entered the church with a group of women and sat on the "women's side." They began the service and the first hymn they sang was "Count Your Blessings—" and looking up from the book she saw Henry smiling at her, and in that smile was faith, hope, and courage and she knew wherein her blessing lay.—Gospel Messenger.

OUT IN THE OPEN

A Collection of Spiritual Gems

VI

By Lawrence Keister

The Word of the Lord endures forever, fresh and vital, the appointed food of immortals.

Jesus says, "My words shall not pass away," and here they are in spite of centuries.

Earthly kingdoms flourish and perish, but God's kingdom cannot be shaken.

"Other foundation can no man lay," however hard he tries.

Moody said when dying, "I see earth receding, heaven is opening, and God is calling me." What peace, assurance, understanding!

"When the papers announce that Moody is dead don't believe a word of it," he said, "for I will be more alive than ever."

This must be the eternal life spoken of in the New Testament.

"Take my yoke upon you, and learn of me," said Jesus—learn by My example, My teaching, and by association with Me.

The Spirit came upon Jesus when He was baptized—the completion of His manhood and the seal of His divine Sonship.

The disciples were told to wait for the coming of the Spirit, an event that transcended their expectations.

Pentecost perfected their personal religion and prepared them to be witnesses for Christ.

According to New Testament teaching to be filled with the Spirit was to be complete Christians.

"He shall guide you into all truth" and "abide with you forever." Christ went away when His work was done, but the Spirit comes to stay.

"Be thou faithful unto death, and I will give thee a crown of life"—completion of personality and coronation in the realm of the Spirit.

God reveals Himself in Christ and also in the religious experience of every true Christian.

The Samaritans boasted of their personal knowledge of Jesus after they had seen Him and heard Him speak.

Being created in the image of God and redeemed by Christ, it becomes possible for us to know Him as one person knows another.

God must reveal Himself in order to be known by men, and men must know Him in order to be Christians.

My conversion was my introduction to God and His recognition of me—His recognition, an experience I never can forget.

When Peter made his great confession of Christ it was by reason of a revelation from the spiritual world.

Late in life Paul longed to know Christ and the power of His resurrection, though he had known both from the time of his conversion.

"It is more blessed to give than to receive"—more like God who gives so freely and graciously.

"Give, and it shall be given unto you"—you will never go bankrupt.

God gives as He alone can—His Son as man's Saviour and His Spirit as man's associate in life.

Our Lord became poor in order to make us rich spiritually and capable of ministering to others.

The Lord loves a cheerful giver, one who gives with heart and hand.

"Such as I have give I thee," said Peter, and that was the very thing the lame man needed.

The lepers asked for cleansing and, lo, as they obeyed the Master's command their request was realized!

God gives wisdom when wisdom is wanted, and grace and glory when men are ready to receive them.

My life can never become irksome and uninteresting if I continue to obey God.

Each day should afford evidence of the Divine Presence and tokens of Divine approval.

When men fail in life it is because they look for assistance in the wrong place.

"Men ought always to pray and not to faint,"—a sovereign remedy for soul weakness.

Men dishonor God by doing as they please, and disown Him by relying on their unaided wisdom and strength.

God asks men to respect His image, believe His Christ, and be filled with His Spirit.

The apostles showed commendable self-respect when they said. "We must obey God rather than men."

We know the way of the transgressor is hard because we all test it.

The way of the just is as a shining light, and we can test that too.

Jesus tells of the narrow way and the broad way—we know what He means and each one takes his choice.

The narrow way has restrictions, but the broad way has room for all the evil known to mankind.

When Jesus says, "I am the way, the truth, and the life," He groups three things that become the heritage of His followers.

In apostolic times the religion of Jesus was called "The Way," something new and different, described by Isaiah as new and living, not designed for wild beasts but the redeemed of the Lord.

"Be not conformed to this world: but be ye transformed"—different, so that the will of God may be proved and argument ended.

How graciously Jesus called attention to the widow's gift of two mites and the publican's prayer of seven words!

Not a sparrow falls without your Father's notice—your Father is concerned for them and infinitely more for you.

The hairs of your head are numbered—little things are not too small or numerous for Divine consideration and control.

In answer to Elijah's prayer the cloud as big as a man's hand broke a drought of years.

A group of praying Christians welcomed Peter from prison with its gates and guards and impending death at the hands of Herod.

A dream and a journey to Egypt placed the Infant Jesus beyond the jurisdiction and jealous rage of a king.

"All things work together for good to them who love God"—even when good people are not aware of it.

He shall bring to your remembrance—like a friend who reminds you of something you had forgotten.

"This do in remembrance of me"—give your devotion expression before God and men.

"Son, remember"—memory carries the record of your life, the proof of your identity, the cause of your present condition.

"Forget not the assembling of yourselves" for religious worship, for the Lord promises to meet with two or three.

"Forget not all his benefits"—however many or constant in coming.

"Remember me when thou comest into thy kingdom." The Crucified Christ, recognized as a King, answered on that basis, "To day shalt thou be with me in paradise."

Scottdale, Pa.

THE FRIENDLY TREES

By Winifred Heath

With roots deep down in the good earth and leafy branches lifted to the sky, there is nothing nobler or lovelier to look upon than a tree. In early days the forest was a sacred place, the home of the tree spirits, and there are still parts of the world where men believe in the wood gods. One native tribe of Africa always leaves a young green branch on the stump of a felled tree, so that the tree spirit will still have a home and not visit his wrath upon the woodcutters.

Even when men ceased to believe in wood gods, they kept the tall trees with their lacy leaves in mind as they built the world's first churches, the Gothic cathedrals of Europe.

The tree has been man's constant friend along the way, giving him shelter and shade, a roof for his head, a refuge from his enemies. The trees have fed him, clothed him, and covered his earth home with a green and restful beauty.

Man was an interloper in the forest world, for the trees were here before he arrived. Here, in the so-called "New World" which is, in reality, so old, grow the giant sequoias and redwoods who count their years by centuries. Some of them have lived several thousand years, and many of them have a count of one or two thousand. In the Old World still live the Cedars of Lebanon, whose wood was used by Solomon in the building of his mighty temple; and whose welcome shade seemed to the prophet Isaiah to be a living proof of the goodness of God who had "placed in the wilderness the cedar."

In all our efforts toward a larger, freer life the tree has been our aid and ally, from the first wooden raft to the modern airplane.

Without the first ships man would have been kept a prisoner in his small portion of the globe, hemmed in by impassable waters. Those early ships broke the long silence of the seas and opened up new horizons the world over.

One wonders how the first boat came into being. Perhaps a broad leaf sailing down a river way suggested the possibility of man's doing the same thing on a larger scale. The earliest attempt was the log raft, then the slim canoe, to be followed by the galleys of Rome and Greece, the great galleons of Spain. Among the world's earliest vessels are the so-called "junk" of China and Japan, wooden ships which have changed little during the centuries.

Columbus sailed to North America in a wooden ship; Cortez found the southern portion of the great New World in the same fashion; Vasco da Gama, master mariner of Portugal, sailed clear around the great continent of Africa and into India with three small wooden ships. Many of us have forgotten that the United States largely owes its dependence to the wooden clippers and frigates, gallant little vessels which the pioneers built from the great virgin forests.

The living tree, by its very breathing, makes the air sweet and wholesome, taking in the poisonous elements of the atmosphere and sending out life-giving oxygen. It would be impossible to measure the good that the eucalyptus or Australian gum tree has done in the world. Its roots absorb an enormous amount of moisture, and set down in malarial districts this tree changes fever-ridden marshes into wholesome lands. The Campagna at Rome was once a damp, fever-ridden district, but has now become livable the year round, due to the kindly offices of the eucalyptus trees.

In Europe it is known as "The Good Feber Tree" and the oil distilled from the leaves is used in many medicines and as a healing balm. Many of us have become pleasantly acquainted with the virtues of eucalyptus oil when having a bad cold.

The blue gums of Australia have changed the once treeless plains of southern California into pleasant green places. They have added enormously to the beauty of the California landscape—these tall evergreen trees with their tufted heads high in the heavens. Added to other good qualities the eucalyptus is a rapid grower and some species have an almost indestructible wood.

Another great family of good trees are the palms whose uses are innumerable, especially in the tropic lands of which they are natives. In Ceylon the native (Singhalese) uses the cocoanut palm from root to the topmost leaf. He builds his home of it, some of his clothes, most of his domestic vessels, and it also serves him for food and drink. There are oil palms, sago palms, wine palms, date palms, and many others, all serving man in many fashions.

The figs have served man since the earliest days with wholesome, beneficial food. The figs of Attica (Greece) were famous the world over, and they still form one of the chief articles of diet for many Oriental people who have little money to spend.

The great Banyan tree, glory of the fig tribe, is held in high esteem all over the East. This "most stupendous effort of the vegetable kingdom" grows hundreds of aerial roots, forming a whole forest with one tree. The tree gets its name from the "Banian" or Hindoo merchant whom it has served since time immemorial as a cool, inviting display place for his wares. The green canopy of the banyan also forms a natural temple for poor Brahmins who cannot afford a church of stone or wood, and it is a happy shelter for scores of monkeys, bats, and birds who feast on the little red, cherry-like fruits. Another useful member of the fig family is the ficus elastica which provides the milky fluid from which rubber is made. All the fig trees yield a milky juice, most of it forming a not unpleasant drink on a hot day.

Another order of trees which serves man in many ways is the pine, so important in the days of wooden ships because of the products known as "naval stores," spirits of turpentine, resin, pitch, and tar. As a timber tree the pine is the most important of all, its nearest rival being the oak. Besides providing man with wood for his home and furniture and countless other necessities, the pine brings health with its healing, aromatic breath. Nor is there any music in the green world lovelier than the song of the wind in the pines.

Among other goodly products of the tree are perfumed woods, such as the cedar, rosewood, and sandalwood, which tree, the Brahmins say, teaches us by its example that we should love our enemies, for does not the sandalwood tree perfume the axe which lays it low?

All manner of medicines and healing salves have been obtained from the trees. Quinine, one of the best fever remedies, comes from the Peruvian bark or cinchona tree discovered by the Jesuit fathers in the seventeenth century.

There are many trees which furnish an animal food in vegetable form, such as the butter tree of West Africa, which incidentally brought publicity to the slave trading in that locality. The king of Dahomey, much disliking the comments of foreigners who visited his kingdom because of this odd tree, and noting the cruel treatment of the black people, ordered all the butter trees cut down. However, they soon came up again, bringing more visitors, and finally he was forced to discontinue his trade in human beings.

The cow tree in the forests of South America produces a fluid much resembling cow's milk. Other trees in the great forests of Brazil are the Brazil nut, coffee tree, the famous breadfruit tree which grows by the million along the Amazon. There is a silk and cotton tree so called from the nature of the fibre, and even an ink tree which provides a liquid of varying colors.

Chicle, the chief ingredient of chewing gum, is made from the sap of the sapota tree of Central America and Mexico. It is one of the few trees which minister to a human bad habit. However, to its credit we may say that the sapota tree caused the discovery of some of the world's most remarkable monuments, put up by the Mayan Indians centuries ago. The chicle seekers came across these strange buildings in the depths of the forests, where, but for them, they would probably have crumbled away unnoticed. These highly cultured, brown-skinned, strongly-featured Mayans have left little word of themselves, and the strange characters carved upon the great monuments they left have not yet been completely deciphered.

Even the trees of thousands of years ago still serve, for in the shape of coal they have formed the world's chief fuel. Sometimes imbedded in ancient trees we have found the picture of some prehistoric creature, and so the trees have added to our knowledge of the world as it was countless years ago.

Man has not been properly grateful to his tree friends, nor has he realized their immense value, until recent years. When the white man first came to America he found a continent almost covered with great forests. For centuries he has hacked and hewed, only of late years awaking to the fact that he was putting the axe to the very roots of his own well being. Within the past sixteen years or so the art of forestry has progressed tremendously, and is now a highly important branch of the Department of Agriculture. Yale and Harvard universities have established Schools of Forestry and the Arnold Arboretum of Harvard covers two thousand acres of land, forming a living textbook, each tree being listed and studied.

The State of Nebraska is known as the Tree Planter State, a most honorable title, for its wide-awake citizens were among the first to realize the necessity of planting where one pulled, and so preserving the balance. Their first Arbor Day was instituted in 1867, and there are now twenty-six states and territories where Arbor or Tree-Planting Day is an annual legal holiday, doing much to spread the good news of the conservation of trees.

Another happy method of preserving the trees is the setting aside of great forests, mountain lands, and waterways as national parks. Thereby many of our finest forest monarchs have been saved—such as the magnificent sugar pine, the Douglas fir, and many others. By this means we not only make wonderful playgrounds for ourselves, but we give shelter and sanctuary to our furred and feathered friends.

In conserving and keeping the trees, we make the world much safer to live in, for their serried ranks stand as a bulwark against the raging waters of overflowing rivers, the melting snows, the force of mighty winds. In China men have learned to their cost the value of trees. During the long centuries they have cut down forest after forest, leaving vast territories bare, at the mercy of China's tempestuous rivers, with most terrible results. We, too, know something of the ravages of great waters and terrible floods, bringing disaster and destruction in their paths. Much of this flood tragedy could have been avoided had we been more careful of our friends, the trees.

Man set down upon the green earth is always learning something of the ways of nature, sometimes willingly, other times in spite of himself. In southern Arkansas for many years the farmers waged war against the too-persistent pine, which would not allow him to farm with any success. Finally he gave up and let nature have her own way, only to discover that a "pine crop" can be just as remunerative as wheat. The most hopeless looking pine stump, when slightly encouraged would grow quite rapidly into a tree. Since then that once arid region has grown green and pleasant; large lumber companies have moved in, and prosperous sawmills are replacing broken-down or deserted farms. But they do not just cut down trees in southern Arkansas; they plant as well and nature amply rewards them.

Most of the tree gifts come to man without any, or very little trouble. He gets oil, wax, honey, sugar, wine, dates, figs, vegetable ivory, and countless other products with very little effort. However, co-operation brings its rewards as we may note with the fruit trees. We enjoy fine apples, luscious pears, cherries, peaches, apricots, etc., without perhaps realizing that their perfection is largely due to man's efforts, as well as nature's generosity.

Once in a while the world has the good fortune to know such a man as Luther Burbank, whose "wizardry" consisted mainly of an endless patience, and a true love and reverence for the good earth which God has given us. Luther Burbank showed us what miracles might be wrought when man worked in harmony with trees and plants, assisting them in every way to a full and perfect growth.

We may be thankful for the wise men in our country who realized the value of trees before it was too late and our wooded lands had become sterile wastes. In the years to come those who dwell upon our earth will remember gratefully the men and women to whose unceasing efforts they owe their goodly heritage of wooded lands, the many blessings of the noble and friendly trees.—The Watchword.

MY MOTHER

Someone I love comes back to me
With every gentle face I see;
Beneath each wave of soft, gray hair
I seem to see my mother there.
With every kindly grace and word
It seems as if I must have heard
Her speak, and felt her tender gaze
With all the love of olden days,
And I am moved to take her hand
And tell her now I understand
How tired she grew beneath the strain
Of feeling every loved one's pain.
No further burdens could she bear;
The promise of that land more fair
Alone could tempt her from her child;
And now, if I could keep her here,
No sacrifice would be too dear,
No tempered winds for her too mild.
Then I would smooth and kiss her face,
And by her side take my old place,
And sob my fears and cares away,
The tears I have so long repressed
Would lose their ache upon her breast.
I think if I could feel her touch
Once more, it would not matter much
How sunny or how dark the day.

—Author Unknown.

TO AND FRO IN ARGENTINA

(Continued from page 144)

with this avenue with its ornate buildings of more recent construction, its shady trees, its gorgeous plazas filled with flowers, our own Pennsylvania Avenue looks rather drab.

Their National University with its ten thousand and more students is located at La Plata, but the Medical College and some of the other professional schools are in the capital city. The University of Buenos Aires, a large modern institution of learning, is also located here. Great throngs of school children step to the time of the music in the parades on their national holidays. Platoons, ten and twelve deep, go marching by in a steady stream that continues for hours. All the public school girls, rich and poor, dress in white smocks, as do their teachers, while the boys wear a blue garb simply designed and without ornament.

Buenos Aires, city of two and a half million people, with great cathedrals, playhouses, racecourses, banking institutions, and places of business, how wonderful it is! Its botanical and zoological gardens are noted throughout the country and visited by thousands of tourists every year. Its wealth is lavishly displayed and often recklessly spent. It sits like a queen on a wide spreading plain with its feet in the sea and beguiles all passers-by to stop, to admire its loveliness, and enjoy its hospitality.

Goshen, Ind.

CHRISTIAN MONITOR PULPIT

THE PSYCHOLOGY OF TEMPTATION

By S. A. Witmer

TEXT: And lead us not into temptation.—Matt. 6:13.

A contributing means to overcoming temptation is to know its psychological factors and processes. Such knowledge will help us to discriminate between the elements for which we are responsible and those over which we have no control. It will also help us in determining at what point temptation becomes sin so that we may be fortified against unsuspected perils. The Bible is the source of the most authoritative light on this subject for therein we have not only a revelation of God but of man as well. In its classical passages are recorded all of the steps in a temptation-sin situation as well as the means by which victory may be attained. The first step is

Attention

Attention may be voluntary or involuntary; quite frequently it is the latter. Satan directed Eve's attention to the fruit of the garden. He also drew the attention of the Son of God to making bread from stones and jumping from the pinnacle of the temple to satisfy sensation-seeking crowds. Achan likely didn't seek the Babylonian spoils which he stole; he merely happened to see them. It follows, therefore, that we are not necessarily responsible for having our attention directed toward evil. Thoughts of evil may be generated by impure impulses, but not always. Suggestions of evil may come in through the eye-gate or the ear-gate. Satan himself apparently has the power to project ideas of evil into the mind. Accordingly, there is no ground of condemnation nor guilt when evil is involuntarily presented to our consideration.

The next step following attention is

Imagery

There is presented in the field of consciousness a mental image of a desirable object. Achan testified, "I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold." The devil took our Lord into a high mountain and showed Him "all the kingdoms of the world, and the glory of them." In terms of psychology these images were the product of sense-perception, hence they are known as precepts. The objects were actually before the subjects. They may also appear in consciousness by means of memory or imagination; then they are known as ideas. In such cases the objects are not immediately present. It is important to recognize this, for one may be severely tempted and he may even yield to sin when the object desired is far removed from him. The ability to recall mental experiences and the power to construct vivid images are particularly strong among youth of the teen age.

The third step in temptation is

Desire

Every temptation makes its appeal to some one or more desires. There can be no valid temptation without desire. Desires may be legitimate or illegitimate, pure or impure, normal or abnormal. An example of a wholly abnormal desire is morphine addiction. Appetites of this kind require nothing less than the surgery of the blood which cleanseth from all sin. Again, the desire may be a legitimate appetite that is perverted, such as lust. It too needs the purifying and sanctifying cleansing of the blood. Regeneration often effects a complete change in perverted and abnormal appetites. Sometimes deliverance comes by a special answer to prayer. Frequently complete victory is not attained until one learns to walk in the Spirit in order not to obey the lusts of the flesh.

However, there are perfectly normal, God-given desires to which temptation may make its appeal. The sin in such cases does not consist in the mere satisfaction of an appetite or desire, but in the illegitimate means of so doing. It was not wrong for our Lord to eat bread, but it was wrong for Him to secure bread at the behest of the devil. It was not wrong for Him to desire the kingdoms of this world, for as the true and righteous Messiah the restoration of the world under His sovereignty was His redemptive goal, but it was wrong to obtain that goal by the illegitimate means of paying homage to Satan. Our Lord is our example, for victorious human living had one supreme desire that integrated all other desires—the desire to please His Father and to do His will. The satisfaction of every other desire was subordinated to the fulfillment of the one great desire of doing the Father's will.

It should be noted that desires may be physical, intellectual, or spiritual. In the first temptation recorded in Genesis 3, the forbidden fruit made its appeal to three different kinds of desires. First, it promised to satisfy a physical appetite; "the woman saw that the tree was good for food." Secondly, it offered esthetic pleasure; "it was pleasant to the eyes." Finally, it offered intellectual satisfaction: "a tree desired to make one wise." It can be readily seen that the forbidden fruit made its appeal to the whole of her being. The capacity for enjoyment in the human soul is extremely varied and complex, and unless we are severely honest with ourselves and under the constant illumination of the Word, we can readily manufacture reasons to justify questionable gratifications of the flesh.

Following the arousal of desire, the next is

Deliberation

This is the crucial point in temptation. It is here that victories are achieved and battles lost. It is sometimes known as the "area of control," or the "zone of hesitation." It is here that the issues are weighed, the consequences evaluated, the competing desires felt, the voice of conscience heard, the prompting of the Holy Spirit experienced. Often a considerable period of conflict ensues as the various factors seek the consent of the will to their respective courses of action. Illuminated conscience speaks: "Obey God. Be true to your convictions. Do not compromise. Remain pure." The subtle Tempter whispers: "Is it wrong after all? Others do it, why can't you?"

Now it is very important to make an immediate and positive decision when a temptation is seen in its true colors as an enticement to evil. Our Lord would have nothing to do with the suggestion that He evade the cross and its sufferings. "Get thee behind me, Satan," was His blunt reply to the suggestion of Peter. His replies to Satan in the threefold temptation of the Wilderness were just as instant and decisive. "How then can I do this great wickedness and sin against God?" was Joseph's immediate reaction to the solicitation of a charming, sensual, Oriental woman. Eve's first mistake was made when she entertained the idea of doing what God had expressly forbidden. It is at this very point that most battles against temptation are lost. We labor under the mistaken notion that temptation does not become sin until consent is given by the will to a wrong course and action is initiated.

But before this stage is reached, the wrong course may well have become inevitable through desire having become overwhelming. And the desire has become irresistible because attention has been given to a forbidden object that stimulates desire. It is a pyschological law that ideas grow in distinctness as we attend to them. The more Macbeth and his wife held before themselves the idea of the fame and power which the throne would confer upon them, the stronger became the desire to kill the King, until it finally grew too strong to be mastered. They were, however, responsible for nursing the desire; had they resolutely thought of something else, that desire would have weakened.

The will therefore is active before a given act is initiated. It determines whether the idea of right or the idea of wrong shall occupy the mind. In a sense it determines which desire shall become the stronger by choosing which objects shall be given attention. The will is not responsible for the thoughts that flit into the field of consciousness nor for the ideas of evil that are projected into the mind

(Continued on page 160)

Editorials

Mothers

As Mother's Day comes to us each year on the second Sunday in May it gives us a peculiar opportunity to pause long enough in the busy round of life to pay a tribute to our mothers. Motherhood has long been recognized as one of the most sacred functions of life, and many minds have paid high respect to their mothers by the praises they have sung and the lives they have lived. Perhaps no higher tribute was ever paid to motherhood than when Jesus, while enduring the terrible suffering of the cross, commended His mother into the care of the loving disciple. Most of us also remember the famous words of Abraham Lincoln when he said: "All that I am, or hope to be, I owe to my angel mother—blessings on her memory."

But when we think of motherhood it is well to remember that there are many kinds of mothers. Some qualify as grandmothers also and deserve a double respect because of their age and experience. Others are the younger mothers who are in the midst of their responsibilities of rearing and training children. Some are thoroughly Christian and do everything in their power to bring up their children to love and serve the Lord. Others have never accepted the Lord and assume absolutely no responsibility for the spiritual welfare of their offspring. Some welcome the responsibilities of motherhood, while others look upon their children as unwanted charges that interfere with their pleasures and selfish pursuits.

No doubt all of us freely acknowledge that being a mother alone is not particularly meritorious or praiseworthy, for mothers of the animal kingdom seem to put some human mothers to shame. Most animal mothers will defend and even gives their lives for their offspring if necessary. The bird mother will hover over her brood of chicks or birdlings no matter how great the danger. Yet we find some human mothers who willfully and wantonly desert their children. Others, if not guilty of such extreme misbehaviour, are given to woeful neglect and ill treatment of their progeny.

But these are not primarily the mothers we have in mind as we write, for we have fond memories of a different kind of mothers and grandmothers. Few people shed such a benediction of godliness in general and devotion to their descendants in particular as the grandmothers who have reached a ripe age and are busy in ministrations of love in the home and the community even as they "cast a wistful eye" to the home beyond where a blessed rest awaits them. We think too of the godly middle-aged mothers who still are assuming many of the responsibilities of life, although the children are sufficiently grown up to help to ease the burdens and to make the cares lighter. They, with the hearty co-operation of Christian fathers, have brought up a fine group of children that are the joy and rejoicing of their hearts. And then there is the army of younger mothers who are in the midst of the responsibilities that go with caring for babies and smaller children, who even now are sitting beside crib or cradle, comforting a troubled little soul, cooling a tiny fevered brow, or singing a goodnight lullaby. To all of this kind of mothers, as mentioned in this paragraph, we want to pay our respects in this Mother's Day season. May the Lord comfort and strengthen them all, and may He lead all of us to give them the love and help and kindness and prayers which they so richly deserve.

The love of a godly mother is one of the most beautiful virtues that we see in humankind. And one reason we can appreciate such love is because it is constantly being demonstrated in the lives of our mothers and other mothers all about us. It is a love that springs from the heart and one that is sanctified by the presence in the heart of the love of God that was shed forth there by the Holy Spirit of God. Of such mother love the prophet says, "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13). We thank God for our Christian mothers and what they have meant and still mean to us. May He bless and keep them and finally receive them to that eternal home of which our earthly homes are but a precious foreshadowing.

The Ascension of Jesus

One of the important holidays occurring in the month of May is Ascension Day. It commemorates one of the great events in the life and work of Jesus and should have a place in the church calendar similar to that of Good Friday and Easter. For forty days after His resurrection Jesus appeared intermittently to the disciples in order to give them "many infallible proofs" of His resurrection. Incredulous at first, every one of them seems to have been absolutely convinced that Jesus did rise as He had said He would, after they saw Him in person, heard Him speak, and observed the telltale marks of the crucifixion upon Him.

But it was also necessary that reliable witnesses should see His final departure to be with the Father. And so we find Jesus taking with Him a group of believers and leading them out to the Mount of Olives. Here He gave them His final commission to be witnesses for Him in all the earth. Here too, as He lifted His hands in blessing, He ascended into heaven in plain sight of them all. It took this added experience to make them qualified witnesses for Him. They had walked and talked with Him during His ministry. They had beheld His crucifixion. They saw Him risen from the dead, and now they now beheld Him ascending to glory. All that they needed now was the enduement of the Holy Spirit, and after that they would be flaming evangels for their Lord.

But it may be asked why the ascension of our Lord is so important. It was the necessary culmination of His work on earth. He needed to go away at the proper time so that the Holy Spirit might come, as He had promised. The disciples needed to know that He had actually gone, in order that they might take up the work that He had delegated them to do in His stead. He needed to go in order that they, by the power of the Holy Spirit, might do the "greater works" that He said that they should do. He needed to go to glory in order that He might take up His work as Intercessor in behalf of His people. He needed to be in the presence of God in order that He might be our High Priest to give us continual access to the throne.

The ascension of Jesus was an important event in the great chain of events which went to fulfill the marvelous plan of God for the salvation of man and the preservation of the saints. In a measure the Church has appreciated its importance, but in our modern life we do not seem to hear as much about the observance of the day, or of the significance of the event which it commemorates, as in days gone by. It is another illustration of the apathy of people today toward the things that are of great spiritual im-

portance. The tendency of some communities to observe the day by special meetings is to be commended and encouraged. In the rush of modern life we need to guard that we do not become so absorbed in the less important, even though legitimate, that we lose sight of the greater things of Christ.

Thoughts on Some Staggering Figures

Billion dollar figures are tossed about today with such utter abandon that we find it hard to be impressed when we read news statements about expenditures that are being made annually for luxuries and, more recently, for defense purposes. Last month we cited the fact that according to apparently reliable statistics the annual national bill for alcoholic beverages now amounts to $4,600,000,000, or about $36 per capita, that is for every man woman and child. We now want to turn our attention to some recently released figures on defense costs. A statement from a Washington news bureau announces the startling fact that the "United States arms spending program may soon equal or exceed Great Britain's monthly war outlay of $1,500,000,000."

We admit at once that none of us can comprehend figures of such size. But we may be able to make a few calculations that will give us a little clearer idea of what they mean. If the monthly amount is multiplied by twelve we get the colossal sum of $18,000,000,000 per year. If we divide this figure by 130,000,000, the population of the United States in round numbers, we find that the cost for each man, woman, and child per year for defense purposes is approximately $131. If we count every fourth person a wage earner, we find that if this bill were to be paid at once, every earning person would have to pay an annual bill of $524 for defense purposes.

We might break up the figures in other ways to make them more understandable. This rate of monthly expenditure would amount to $50,000,000 for every twenty-four hour day, and over $2,000,000 per hour. Staying by round figures this would mean approximately $83,000 per minute or $1200 per second.

There are a number of reasons why these figures should cause us to stop and think. First, we are appalled at the lengths to which our nation is going in the direction of war. It seems amazing, to say the least, that a nation that is not at war, and is officially committed to the policy of keeping out of war, should go to such lengths in the way of war expenditures. That such a course can only lead to war eventually can hardly be doubted by any thinking person. And so we give this to show how rapidly America is traveling on the road to war, which peace-loving people can only deplore, even though wishfully hoping that war may not come.

Second, as Christians these figures should cause us to think seriously as to what we are giving for causes that we wholeheartedly espouse as being in harmony with the word and spirit of Christ. For instance, millions of people are in physical need because of the wars now raging in Asia and Europe. The suffering in China has assumed large proportions, and Herbert Hoover is responsible for the statement that at present 70,000,000 people in the occupied regions of Europe are in dire physical need. Yet in the past year the United States contributed less than $50,000,000 for war relief. Compare this with the $18,000,000,000 to be spent for war purposes in this present year and we find the nation is planning to spend 360 times as much as was given to the relief of suffering last year.

The Golden Rule Foundation in its little booklet, "The Church at Work in a World at War" makes this significant comparison.

"For every dollar which the average American gave to war relief last year he spent—

"$71.00 for alcoholic beverages.
" 35.00 for cigarettes and tobacco.
" 31.00 for theaters.
" 18.00 for confectionery and ice cream.
" 11.00 for soft drinks."

To this we would add that for the year 1941, in the same proportion, the nation will spend $360.00 for war purposes to every dollar given for relief.

Let us now bring this matter closer home to us as a Mennonite Church. When we think what the nation is spending for wasteful and destructive war and useless and often harmful luxuries it makes us wonder if we are willing to make similar sacrifices to the causes which we as a church espouse, or if we are being carried away with the popular current and also make large outlays for needless luxuries. How much do we give for missions, for example? How do we respond to the calls for help in our church institutions, such as charitable homes, schools, hospitals, etc.? How largely do we support the church's relief program in this day when there is such dire need in war-devastated countries? How willingly and generously do we support the Church's Civilian Service program, which even over a period of years will mean only the contribution of a few dollars per member? How much do we support our local church work, including local charities and ministerial support? Are we willing to give at least the tenth of our income to the work of the Lord?

The world is willing and ready to give and to sacrifice to the causes in which it is interested. Will we allow it to outdo us and to put us to shame for the way we support the cause of Christ? May the figures cited at least cause us to do some serious thinking.

Mission Work in Northern Minnesota

Three years ago a few of our brethren became interested in this field to a sufficient extent to do some pioneering work there. It was altogether a venture of faith on their part, but the Lord blessed their efforts, and a real work was begun, which has led to activities at a number of isolated points and which has drawn a number of other workers into the service. In this issue we begin the first of a series of articles on the work in this interesting and comparatively new field, as far as the Mennonite Church is concerned. The pioneer efforts are discussed in this article. In the issue to follow the development and outreach of the work will be set forth, as well as further possibilities in this field.

We believe our readers will be glad for this opportunity to become better acquainted with this work. Watch the installments from month to month, and as you learn of the needs and possibilities, along with the problems, will you remember the work in prayer? We are glad for all efforts for the salvation of lost souls, and especially for such launching out as will reach the unreached of our nation, as well as of other lands.

And while we are speaking of this new series of articles, we want to call attention to a few things you may look forward to in the June number. In the articles on the "Seven Ordinances of the Mennonite Church" the Devotional Covering will be ably discussed by Mary Keener of Harrisonburg, Va. You will also be interested in the coming installments of the recently begun series on "To and Fro in South America," by S. C. Yoder, and "Literary Gems of the Bible" by John Umble.

CHRISTIAN LIFE

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

III. Foot Washing (Concluded)

By Geo. R. Smoker

In this article Bro. Smoker concludes his helpful treatise on an ordinance of the Church which is not recognized as such by many people. A rereading of last month's article will be helpful in order to get the full scope of his discussion.

Last month we tried to show that Christ's washing of His disciples' feet signified the cleansing by Christ from indwelling sin and defilements contracted through contact with an evil world after baptism. This symbolical significance of the act of foot washing was given by Christ as a sort of digression from His main design, it would appear, for we have the proper explanation of the meaning of the foot washing after the deed is done and the Saviour has reclined again at the table. It is this explanation, found in John 13:12-17, that we now consider.

I. The Obligation to Wash Feet

"Ye also ought to wash one another's feet," was the word of Christ to His disciples. The word "ought" means "to owe," "to have to pay," and this was a word used of debts that were required to be paid—a strong word. Reason is piled upon reason by Christ to show His disciples that they were obligated to wash one another's feet. The five appeals made by Him are as follows:

1. **The Appeal to Recognized Relations.** The disciples had acknowledged Christ as their Master and Lord. Christ was their Master or Teacher, and the disciples, being His scholars or disciples, were obliged to recognize Christ's authority. He was also their Lord, and as such they were bound to obey Him. As Teacher, Christ had authority over their doctrine; as Lord, He had authority over their life. One believes his teacher, and obeys his lord, and this is what Christ was asking them to do.

2. **The Appeal to an Act Performed.** "As I did, so you should keep on doing," Christ told His disciples. It is surprising how few times Christ admonished His followers to "do" anything. In John 15:14 He says, for example, "Ye are my friends, if ye DO whatsoever I command you," and in Luke 22:19 this is found, "This is my body which is given for you: this DO in remembrance of me." Similar references are very few, and so we know that when Christ did command His disciples to "do" something it was very important for them to do it.

3. **The Appeal to an Example Given.** Christ gave an actual demonstration of what He wished His followers to do. He was not content with merely laying down the doctrine, in which case He might have been misunderstood, but He gave the example. As Joseph Parker, a great London preacher, once said,

> "There it was,—a stoop that could never be forgotten, an argument which no ingenuity could ever impair. It was worth doing, or he who never trifled with life would not have set us the example."

4. **The Appeal to a Worthy Precedent.** Our Lord, it seems, anticipated their objection to washing one another's feet,—opposed as it was to the accepted custom of the day, and requiring self-abasement, and so He adds the argument, "The servant is not greater than his lord; neither he that is sent greater than he that sent him." That is to say that the servant whose duty it is to serve may well stoop to offices which the lord himself discharges. If Christ, their Lord and Teacher, humbled Himself, no imaginary greatness or dignity should keep His servants and pupils from similar lowly service.

5. **The Appeal to a Potential Blessing.** "If ye know these things, happy are ye if ye do them." There is an old Jewish saying that goes like this: "If a man knows the Law but does not do thereafter, it had been better for him that he had not come into the world." Spiritual blessing is dependent upon combining knowledge with action. If the principle is not practiced the benediction must be forfeited.

II. Spiritual Significance of Foot Washing

Christ's washing of His disciples' feet was symbolical of His cleansing them from sins. When the disciples are commanded to wash one another's feet this does not mean, as many have taught, that the Christian is to go after and restore his brother whose feet have become soiled by sin. The removal of the stain of sin is a divine act. The washing of forgiveness is something Christ alone can do. No man can spiritually wash another. The washing of one another's feet does not convey at all the idea of an unfallen brother washing the feet of one who has fallen. Rather this act is a confession of the mutual need of all the brethren of cleansing by Christ. This mutual foot washing was in part instituted as a constant reminder that as Christians we are all on a level in needing forgiveness after baptism.

III. Teaching Concerning Christian Conduct

The rite of foot washing teaches that Christian conduct is to be governed by principles far different from the principles which govern the world. The following laws of living are taught by the ordinance of foot washing:

1. **The Law of Love.** By washing their feet, Christ demonstrated His love for His disciples—demonstrated that He loved them with complete, unutterable love. As Christ loved, the disciples were to love. The distinguishing mark of the Christian brotherhood was to be their love for one another. Love was to be the motive, the hidden spring, of all their conduct.

2. **The Law of Service.** Christ's love expressed itself in an act. He stripped Himself of His dignity, girded Himself with a towel after the fashion of slaves, and served His disciples. He thus exemplified what He had taught earlier, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26, 27). Nothing is to be taken as too low or humble or mean to be undertaken by Christ's disciples. He who would shrink from doing the least kindness to the poorest disciple would be failing to copy Christ's example.

3. **The Law of Humility.** A third plain, practical lesson lying on the face of the narrative is that Christ's example heavily condemns pride. Previously He had taught the excellence of humility by such sentences as these: "He that is least among you all, the same shall be great"; and, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." By stooping to wash His disciples' feet, He who was Chief of teachers and Lord of all, demonstrated His own teaching. The exaxmple of our Lord led St. Augustine to exclaim:

> "O man, wherefore art thou proud? For thy sake the Son of God humbled Himself. Perhaps you are ashamed to imitate the humility of a man? Imitate the humility of a God."

Humility is one of the most characteristic virtues of Christianity, and yet it is a most difficult virtue to attain to. Greatness in the kingdom is measured by the extent of voluntary self-abasement. The Apostle Peter, writing years after the event, showed how well he had caught the meaning of Christ's girding Himself as a slave in these words:

> "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility [literally, gird yourselves with humility]: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Peter 5:5, 6).

4. **The Law of Equality.** If it be borne in mind that the disciples cherished the old Jewish expectations of thrones and kingdoms in the world and had been quarreling at this very time about who should have the highest places in that kingdom, it will be realized how startled they were to receive the foot washing from their Messiah. Such humble service was far different from their ideas of Messiah's service. By this act they are told that in the kingdom the means of rising is by descending, that the way to the highest position is the choosing of the lowest.

It is a fact generally overlooked that the mutual washing of each other's feet acts as a great leveler of Christ's disciples, and aids

in establishing and maintaining a true Christian brotherhood. Calvin said, "Pride hinders us from maintaining that equality which ought to exist among us." A sort of caste system tends to grow up in the church, due to varying conditions of wealth and poverty and differences in rank and station of the members. Foot washing is a constant reminder that there is to be no caste system in the Christian order, but rather a mutual serving of one another in love.

As Christ brought Himself down to the status of His disciples in serving them, they were to stoop to wash one another's feet, thus signifying their equality in the Christian brotherhood. The servant can never rise to the status of his lord, but the lord may condescend to the level of his servants. Even so, the humblest follower of Christ and the chief of the disciples were to find themselves on a common level in the new order Christ came to establish. The mutual foot washing was to be a constant reminder of this great fact.

Govett, an English preacher of note, makes this pertinent comment:

> "Christian greatness is opposed to worldly greatness. The Spirit of Christ is opposed to the spirit of the world. The men of the earth are getting more and more proud and jealous of their dignity. Let Christians grow more and more humble in service to their brethren, and to the Lord."

IV. Conclusion

Last month we found that foot washing symbolized the great truth of the believer's sanctification.

We have just seen that **Love, Humility, Service, Equality** were to be the guiding principles for the disciples in their new order of life. All this truth is set forth by the object lesson of the foot washing. And so we see that far from being a simple little incident hardly worthy of a place in "the Greatest Book in the World," the account of Christ washing His disciples' feet found in John's Gospel is seen to enshrine basic Christian truth. Perhaps Schweitzer is not to be charged with overstatement in affirming of this passage (John 13:1-17) that "nowhere else can be found a more beautiful narrative, full of such intrinsic truth"; and perhaps Emil Brunner is profoundly correct in asserting, in a public lecture, that "the whole Gospel is here."

We have not directly considered the question as to whether or not Christ was in this passage instituting an ordinance that was meant to be observed by the Church in every generation, as that would be an article in itself. Let it suffice here to say that the evidence points to the fact that foot washing was meant to be a rite of perpetual obligation. As we observe this ordinance let us do so with a full understanding of its meaning, that we may receive the benefit which its observance is capable of bringing.

For a complete Greek exegetical study of this subject you are referred to a thesis by the author, "Permanent Principles Implicit in the Ancient Christian Rite of Foot Washing," 250 pp. Available at the following libraries: Biblical Seminary, 235 E. 49th St., New York City; Eastern Mennonite School, Harrisonburg, Va.; Mennonite Publishing House, Scottdale, Pa.

Scottdale, Pa.

MAKING KNOWLEDGE PRACTICAL IN CHRISTIAN LIFE

By Mrs. H. W. Shank

Making Bible knowledge practical is the big job of every Christian. A man may know all the details of farming, may have studied agriculture in college, but unless he puts that knowledge to use, actually doing what he learned, it would not be practical, would not be a benefit to him.

A man may think he is a Christian, may know much about the Bible, may even be able to repeat many verses of Scripture, perhaps go to Sunday school and church services every Sunday, but unless he uses this knowledge and lives a Christlike life, he is not making his knowledge practical. You will remember that the scribes and Pharisees were the most regular in and most devoted to their worship at the synagogue, but were reproved for their transgressions.

In Bible times there were those who were orthodox, who did wonderful things, who used proper language, who were of the highest class, and who were very successful, but they omitted the great things—obedience in **all things.**

It is not enough to be able to say that your parents are Christians. Each one must give account for himself.

It is not enough to be teachers. In Matt. 15:14 Christ points out that blind leaders may lead the blind and both fall into the ditch.

It is not enough only to hear the Word. We have the promise of a blessing if we are not forgetful hearers and then are **doers** of the Word. Wisdom shows itself in life, teaching us to do as well as to talk, making our words and actions all of a color.

How much better if we would turn our eyes inward on ourselves instead of outward on others! David prayed thus: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me. . . . **Then** will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:7, 10, 13).

We first need cleansing ourselves before we can lead others to Christ. We need to ask God to open our eyes that we may behold wondrous things out of His law. Psalm 119: 18. We should read the Bible and pray regularly. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15), and, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Our friends should be those who are a real help, those who point out wherein we fail. In Proverbs we read that "Faithful are the wounds of a friend;" "A friend loveth at all times." The test of friendship is loyalty. Be true to your friend when he needs your friendship; stand back of him when others are forsaking him,—then he needs you most.

The enemy of our souls is always busy and there is so much offered in the world to detract from living a godly life, but "the effectual fervent prayer of a righteous man availeth much." Many a wandering boy when away from home has turned from evil because his mother's prayers have followed him. There was a young man in company with other young folks who were engaged in dancing while he was playing the piano. His mother's prayers were answered. Suddenly while playing it became loathsome. He turned away from the piano, told his intentions, and stopped associating with that group.

We are concerned about our own. Why not raise our voices in behalf of others' children when we see they are being led astray, instead of giving unkind criticism? No matter how wayward some boy may be, let us remember that he is some mother's boy, and that she loves her boy and her heart aches and longs for his life to be a blessing.

The manner in which our knowledge shows its practical working is:

1. By having brotherly love which is measured by the amount we are willing to sacrifice. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (I Pet. 4:8).

2. By doing good to all men. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). We are not to be a respecter of persons as the Pharisee, priest, and the Levite, but to be a good Samaritan.

3. By letting the fruit of the Spirit grow in and grow out. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). In Romans 12 Paul tells us that we have gifts differing according to the grace that God has given us. Some are teachers, many of us are homemakers, but whatever our calling we should do it as unto the Lord. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. 12:9).

4. By doing personal work; sowing, instant in season and out of season. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

5. By being submissive. In I Peter wives are admonished to be in subjection to their own husbands, so that if they are not obedient to the word, they may be won by the wives' conversation, being adorned by a meek and quiet spirit, which is in the sight of God of great price. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5).

(Continued on page 154)

OUR HOME CIRCLE

GRANDMOTHERS

By Sadie A. Hartzler

Grandmothers and grandmothers there are! Some are as the ripe luscious fruit, waiting for the harvest, pleasant, and sweet, and good. Some are as the ripe fruit too, but fallen, gnarled, and blemished. Some, in spite of trials and successes, by inward righteousness and outward watchfulness, have come to old age with a halo of glory. Some, because of inward rebellion and selfishness and outward carelessness, have reached old age, unlovely, unblest, unhappy, and unwanted.

We look upon an innocent child—which of the two will she be? Already the seed is planted, the tree is growing. "As the twig is bent!" We look upon young womanhood, radiant, vibrant, lovely—which of the two will she be? The tree has a larger growth. Habits and character are being established. The grandmother-to-be can be partly prophesied. In some girls we see the prospects of a grand, beautiful, upright old age. Upon some we look and wonder. On others we already see the blight that will bring a gray head in unhappiness to its end, unless God is enthroned in the heart.

Pulsford wrote: "As ripe fruit is sweeter than green fruit, so is age sweeter than youth, provided the youth were grafted into Christ. As harvesttime is a brighter time than seedtime, so is age brighter than youth; that is, if youth were a seedtime for good. As the completion of a work is more glorious than the beginning, so is age more glorious than youth; that is, if the foundation of the work of God were laid in youth. As sailing into port is a happier thing than the voyage, so is age happier than youth; that is when the voyage of youth is made with Christ at the helm."

What can we see in our grand grandmothers who have through a number of decades walked with God? Think of one such whom you know. A long life has been lived and has left its impress on body and spirit. As we see her sitting in her chair or walking about after the tasks she is not yet ready to lay down, and which she should not, what is the secret of the atmosphere she creates about herself? Soft, easy living was not back of it; years free from responsibility and problems did not produce it; selfishness and nonrestraint did not sweeten and perfume it. These are not the things life is made of—not grand grandmothers' lives.

A right attitude toward God put her on the foundation on which she built and on which she now stands. Very few old ladies are on the Foundation if they did not get on it in young womanhood or girlhood. Grandmothers, godly ones, long since learned that God had a claim on their lives—the best of claims. So they had said many years before, "Here, dear Father, is your property; do with us what is best for Thee and others and us." He gave them convictions, and they lived them out, and sometimes the living was difficult. Temptations, fierce and strong, they met in the years now gone, but in the strength of the Strong they faced them and conquered. Not that grandmothers were always perfect, even though in our childhood we may have thought so. And our grandmothers, most of all, would say how far short they have come.

Their attitude made worship a sweet incense. God had been so good to them, and they appreciated Him so much. Can you see them with their Bibles? They worship at church, but their worship at home seems still more real. It was always so. In the busy days that will never return again, they worshiped just as truly. The houses of which they were the queens, under the benediction of heaven, were their places of devotion; their kitchens and their living rooms were their altars; their gardens were their sanctuaries. Now that the days are less strenuous, less full of problems, they are ever learning new things as they keep on with the worship that has become their habit and their life.

The big place of service for our grandmothers was the home, but how they loved the Church of God! Into the Church they had brought their sons and daughters. Their joy was unbounded when those same sons and daughters too learned to know through personal experience the Christ, and also worshiped Him. Happy, a thousand times happy, the grandmothers whose sons and daughters have continued to walk with them in the narrow way, to walk in Truth. That must be the satisfaction, the greatest next to their own deep relationship to the Father, that we feel in their presence and see on their faces.

Then grandmothers are partly made up of the attitude they have always held toward life. No morbid, complaining, selfish attitude, theirs—not the grandmothers we are thinking of. There was joy in the commonplace, in the beauty of skies and woods, in the pleasures of a garden, in the everyday blessings of home, in the love of family, in the discipline that managing a home brought with it, in the struggle of life to meet its demands and its privileges. How many must have thankfully looked upon their own circumstances as being more blessed than many others! If they did suffer, life was not treating them worse than it had treated others; life couldn't always roll along like a song; life couldn't always be peaches and cream. They refused to be dominated by the things they could not prevent.

The grandmothers we know have come through years of work, hard work, years of carrying responsibility, years of practicing economy, years of self-denial, and years of directing and teaching and leading. No wonder there are wrinkles! Glasgow says, "What is written in these wrinkles? Suffering, endurance, participation in the real clashes and strains of life; courage, perseverance, love for many. Some wrinkles are made by smiling. Ah, yes, time has written of the passage of life; but it has been life, and not mere existence. It has been the midst of the realities, and not the retreat of the selfish."

No person becomes strong without trials and problems—our grandmothers did not. What of the reverses and disappointments they faced; the sick beds they hovered over; and the death angel some heeded as he whispered, "Give me the flowers, the fair young flowers?" Children were to be guided and what was the best to be done in a given situation?

Family claims on their time might have seemed enough; neighborhood claims clamored too for attention. Sickness and death and need in the community must not go unheeded by our Christian mothers. And our grandmothers did their noble share. Some grandmothers seem to be unselfishness personified. The personification began years ago. We must not suppose that our grandmothers did all these things as naturally as it is easy to write about them. Human nature has not changed. There must have been some big struggles with self. If the self, however, had usually predominated, we would not have the grandmothers we are talking about.

Now that grandmothers have reached old age, there is another attitude they foster and and keep green—the right attitude toward life itself. The story is told that a cheerful, tottering old man of eighty-one said, "Thank God, I have my wits and my limbs. I never was in prison, and I am not going to hell. I am the Lord's." Doesn't that seem to voice the sentiments our grandmothers would send up in a chorus, although they might word it differently? Place is not given to fretting even though present circumstances for some are less desirable than might be wished; there is no place for fretting to be relieved of this tabernacle of clay.

Our grandmothers have long, long thoughts. Great memories of youth and womanhood and motherhood come to bless their days. Then there are long, long thoughts of the long, long home. They find "the path of the just is as the shining light, that shineth more and more unto the perfect day." "The hoary head is a crown of glory," they read and are comforted. "I am on the bright side of seventy," said an aged pilgrim, "the bright side because nearer to everlasting glory."

With the Countess of Huntingdon they are saying, "My work is done. I have nothing to do, but to go to my Father." So our grandmothers will be going through the gate.

Dear Grandmothers, we thank you for your days of work, for your being strong and true, for your devotion, for your trust in

God, for your giving us the richest of heritages, for your noble, unselfish living, for your walk that made us want to walk with you. God bless you! God bless you!

"Dear Father, we thank Thee for Christianity that honors old age. We thank Thee for our Grandmothers—grand because of what Thou didst make them. Mold us too that we may be a benediction. In His name. Amen."

Harrisonburg, Va.

MOTHERS

By Orpha Kraybill

As twilight fades into night we are ready to lay aside the duties of the day. Baby, satisfied with his round of play, is glad for the rest of nighttime. It is precious to read a bedtime story from his Bible story book and to feel his little head resting on my shoulder while his evening prayers are said. His satisfied smile and the good-night in his baby language help one to look at life as being beautiful and worth-while. How the years fly! Our thoughts leap ahead to what they may bring. There will be school, new contacts, new friends, new experiences. Will all these things mean a closer tie between the child and mother, or may they tend to build a barrier between them? But every Christian mother knows, "More things are wrought by prayer than this world dreams of," and rests her wondering thoughts in God.

"Precious to her—but how much sweeter far
To Jesus Christ—these little children are.
She watches them upon their morning way,
Her heart will follow, but her feet must stay;
Oh, dare she trust them past the threshold's rim
Unless she **knows** she trusts them unto Him?"
—Helen Frazee Bower.

Yes, a mother's faith in God is an anchor for herself and for her child. We don't realize all these things in happy, carefree childhood. There are so many things we just accept, and only as the years add understanding, do we appreciate the blessings we have had because it has been our privilege to have a splendid Christian mother. We never will be able to learn how many times we were kept from wrong, harm, and danger by our mother's prayers. Her deep concern, coupled with God's great power were an anchor that held us when we did not even realize we needed help. When we count our blessings, or list our praises to God we certainly should thank Him for a praying mother.

There were so many little things mother thought to do that made life more pleasant. If the night was cool she was sure to see that we were tucked in bed, and comfortably warm. If there was some food we liked especially well, mother planned to have it for us. She would rather get things for the children that would bring them pleasure than supply her own needs.

Mothers are busy folks, but they somehow find time to read stories, as well as tell them to the children. I shouldn't wonder if the repetition of those little stories, poems, and songs were enough to make her tired, but we, as children did not think of that then; we only wanted to hear them again and again. And how well our memory holds those treasures! I can still repeat the things I learned then, often better than the things I have memorized not long ago. I am glad, too, that they were the kind one is happy to remember. They were about the Bible, and birds, animals, and flowers, the kind of stories a Christian mother would want her child to think about.

There is something about a mother's care in sickness that cannot be found in the realm of professional nursing. Her keen eye detects the threats to her child's health when the child often knows only that he is uncomfortable. With the wisdom of loving concern she can often avert serious consequentes. When the child's condition is critical, no one will try more carefully to carry out the doctor's orders, and do everything in her power to bring her loved one back to health. Although her daily tasks are often as numerous as they were when all are well, she finds time to take the very best care of the ailing child. She may not have been taught to do all these things in some school of learning, but God seems to direct the hands of a loving mother in her ministry of healing bodies, and bringing comfort and rest. Her presence is a ray of sunshine, her touch tenderness, and her smile assurance. She tempts the lagging appetite with the most appealing food. It isn't too much trouble to bring us a drink of fresh water. Many times she will walk to our room, rest her hand on our head, and try to see that we are comfortable in every way.

No one is quite as good a friend as mother when things distress us and life looks dark. We can safely confide in her. She can understand our problems better because she knows us so well, and is close to us in a way that no one else has ever been. No one else knows so many of the things that became a part of our life, and color our view of things. She has confidence in us, as well as a deep concern for our happiness and success in life. It matters to her what we make of our life, for she keenly feels the pleasure and satisfaction that are a splendid son or daughter's reward when they face life with a noble purpose. If she is disappointed she will feel it just as keenly, though she may hide the words that would express it deep in her heart as she wonders if she is to blame. She will be glad to be our best friend and we need never fear that she will be unfaithful.

HOME FOLKS FIRST

**Would you like to know how always to say
The pleasantest things in the pleasantest way?
To bring you the friends you will always need?
This bit of advice you must surely heed—
Just say them to the home folks first.**

**Do you want to know how always to do
The things that politeness requires of you?
(For courtesy is the oil, you know.
That makes the wheels of the day's work go.)
Just do them for the home folks first;**

**For home folks are nearest and dearest and best,
And home love is surest to stand every test;
So if you would know how to do and to say
The pleasantest things in the pleasantest way—
Just try them with the home folks first.**
—Florence Jones Hadley.

It does not matter what vocation a woman may be prepared for, she will find the training practical for the many demands of motherhood. It requires all the skill, ability, and wisdom that one may possess. Its demands are sufficiently varied that every talent can be exercised. The nurse will find many opportunities to apply rules of health and prevention, as well as use her sick-room experience. The teacher will find an apt and eager pupil that will respond to her guidance and direction. A business woman's accuracy and skill will be an asset to her in everyday life in the home with her children. The ability to get along pleasantly with others that is learned in factory or office; the patience one learns from waiting; the persistence required to stick to things against one's desire or feelings will strengthen character, and fit a woman for the multitude of experiences that will be her daily task as a mother. However, there are many splendid mothers who have not had a background of valuable preparation in any particular line. Many of the world's great mothers were humble, quiet people who did a great work well, and were content with God's approvel and the satisfaction that rests in the heart of one who has done her best for conscience' sake more than for reward. Talmage said of his mother, "My mother never made a missionary speech in her life, and at a missionary meeting I doubt whether she could have got enough courage to vote aye or no; but she raised her son John, who has been preaching the Gospel and translating religious literature in Amoy, China, for about forty years. Was not that a better thing to do?"

Do we really appreciate mother? She has given abundantly, unceasingly from a heart of true love and devotion. She is asking God to bless us in ways beyond her power. She loved and cared for us when we were helpless. She guided our lives in paths of right, loving and helping us when we were selfish, willful, thoughtless. She will be concerned about us as long as she is able. What does she expect for her years of self-sacrifice and devotion? We might give her gifts on Mother's Day, and she will be glad, rejoicing because we think of her. But she will be happier if she also knows we are giving her our love and devotion. I do not think she is asking to be repaid for what she has done for us; she found satisfaction in doing it. Perhaps we could be thoughtful and unselfish like her, thinking of the little things, and doing the kind things that would add to her comfort and pleasure. She will be happy, too, to see us walking close with her God.

Elizabethtown, Pa.

MISSIONS

MISSION WORK IN NORTHERN MINNESOTA

I. Pioneer Mennonite Missionaries

By Mildred Weaver

This is the first of a series of articles concernng the work that has recently been opened in this needy region. Articles discussing the development of the work will continue for a number of months, the Lord willing. You will not want to miss any of them.

Two men, Llewellyn Groff and Irwin Schantz, heard of the needy ones here in the north who had not the Gospel. Their love for these lost souls sent them on a survey of places in the north that convinced them of the appalling need the people in these sections had for Christ. The mission stations where they had been helping in Pennsylvania were well supplied with workers, so they heeded the call to launch out.

The Sunday School at Loman, Minnesota (1939)

In scouting the fields they would look on the map for the most deserted looking roads. They knew that in well-kept communities and on fine roads people lived who had money to pay for a minister. Those who lived on deserted roads and in poor shacks were the ones they wished to reach because they had no church privileges and consequently were lacking knowledge of God.

They bought a house trailer, quit their jobs, left their comfortable homes, and started out with the sure conviction of God's call and His promises of guidance and protection, on May 16, 1938.

This venture on faith brought them first to Kalkaska, Michigan, where they conducted two summer Bible schools. One was in a little one-roomed schoolhouse with 13 enrolled, in charge of Bro. Groff. The other was a larger school and was taught by Bro. and Sister Schantz.

A very godly girl, Mae Brooks, was working in this field. She had just obtained a helper and a car; therefore, they felt they should venture farther and find fields more neglected.

They pushed on, following the leading of the Lord. Their goal was Casselton, North Dakota, where Bro. Mast, the bishop of the Dakota-Montana district, lives. En route to Casselton they stopped at the Northern Bible Society House in Duluth to secure Finnish Bibles. There, Henry Ramsyer, director of the society, informed them of the great need in Northern Minnesota and of his desire for some earnest soul-winners in this field.

At Casselton the two men left their wives and the trailer and scouted the northern part of Minnesota and part of Manitoba. Their diet these two weeks consisted of summer sausage with a little too much garlic in it and dry bread.

On the map they located Angle Inlet. This is a point on the Lake of the Woods which can be reached only by boat in summer, and in winter, when the lake is frozen and covered with deep snow, by airplane. They felt certain that a place like that, fifty miles across the lake, would be neglected and in need of the Gospel. It so happened, as they went across to make arrangements for a summer Bible school, that a preacher from Warroad had gone just the day before to start a Bible school. Previous to this Bible school and since, it was neglected. But just then the door was closed to our workers. The authorities did not allow them to have Bible school in Manitoba either.

They went back to Casselton to get their wives and the trailer. Then they went to Loman, 120 miles southeast of Roseau, and had a summer Bible school in the schoolhouse where we now worship the Lord each Sunday. This is a place six miles back a log road through the muskeg forest. There are deer and bears in this forest and an abundance of mosquitoes. The beauties in the forest and the lovely climate compensate for these little pests though. Also, things like this can be endured for the sake of the Gospel.

From Loman, they started west, not knowing where they were going. They came to Roseau in the evening and parked the trailer for the night. A man there was building a garage and he needed a plasterer. Bro. Groff was a plasterer. They thought this was a God-given opportunity to earn some needed money to further their work, so they plastered the garage. There was no plasterer in Roseau. Others in the town heard of him, and soon he had a steady job as plasterer. Also Roseau seemed to be the center of the field—from there they could go into Manitoba, to Angle Inlet, Loman, and later White Earth, and the Red Lakes.

The Groff's secured a cabin and the Schantz's remained in the trailer house. The latter part of September they bought a lot on the outer edge of Roseau and started building a two-roomed house—one room for Schantzs and one for Groffs. On October 13, Mary Jean was born to the Groffs. Their room was finished first on account of the baby. The Schantzs remained in the trailer until the last of November. They experienced then some of the cold northern winter, with the thermometer registering at 20 degrees below zero. They were brave pioneers and cheerfully ate frozen potatoes and worked with numb feet and fingers—glad to suffer for the cause of Christ.

Sunday school had been started at Loman. Every other Sunday they would make the 120-mile trip and collect the children and take them to the schoolhouse. They would push the log benches as close to the old rusty stove as they could and leave their overcoats on. Thus they would worship and study the Word of God together.

In April, Linford Hackman came to join them in the work. He began building a house also.

Marcus Lehman, a young man from Ohio, was interested in missionary work in fields such as these. Through Linford Hackman's contact with him and description of the field he became interested and felt that it was a worthy place to serve the Lord. He joined the others at Roseau in May. He assisted in building Hackman's home and in teaching

A Scene in Manitoba, North of Roseau, Minn.

Bible school and Sunday school. A Bible class was started by him at Angle Inlet. He would leave by boat on Sunday morning. There was not another boat until Tuesday; therefore he would not get back until Tuesday evening. The schoolhouse where he had the service was a mile inland from the inlet. The people living here in the log houses are friendly and hospitable. They are mostly people from the heart of the states—Kansas and Oklahoma—who want to get away from the whirl of modern life and are content to live away off in the woods and enjoy a comparatively primitive life. They live on the deer they shoot, fish they catch, and groceries they order from town, which are brought to them by boat or plane. Their need for Christ is great. That is what took Marcus Lehman back again and again, making the long boat trip in summer and going by plane when the ice was frozen.

That summer of 1939 there were two Bible schools. One was at White Earth 165 miles south of Roseau. The teachers here were Marcus Lehman, Bro. and Sister Groff, and Katherine Rickert. Katherine came in June and helped with the work all summer. Her close walk with God enabled her to reach many souls for Christ and win many friends.

After this Bible School at White Earth, Bro. Groff continued having Sunday school every other week.

Also work was started among the Indians on the peninsula between the Red Lakes. They had heard that these Indians were practically pagan. Some of the workers from Roseau would visit there on Sundays. They would hand candy and pictures to the frightened little children and literature to the older ones. It was interesting to see their round huts made of bark and the papooses snuggled in their papoose cases on their mother's backs. Later, they found out that two missionaries were working in this field, so this work ceased.

The second Bible school of the summer of 1939 was at Loman in the same schoolhouse where they had Sunday school. It was in August—conducted by Bros. Schantz and Lehman, and Sister Verda Moyer who had just come in August. The mosquitoes and flies were raging, funds were low, but they had faith that God would supply their needs, and He did! They cooked in the school house. The men slept in a two-wheeled trailer outside and Verda had a cot inside the schoolhouse. There were 31 children in this Bible school.

Bro. Schantz thought he should separate himself from Roseau and give his whole time to the work at Loman. They searched the community, but could find no place to move to. A couple who lived in a nice large house were going on a trip to Washington and needed someone to stay in the house and do the chores. Thus, the Lord opened the way for them to move into the community and get acquainted with the people. On November 5, Brother Schantz along with his wife and two children, and Marcus Lehman, moved to Loman.

Bro. Marcus Lehman conducted singing classes each Friday evening, thereby giving the young people something wholesome to do. The only diversity for them had been a dance each Saturday night. The dances were held in the schoolhouse where Sunday school was held. Sunday morning it was necessary to go early to clean out the putrid mess of cigarette stubbs, beer cans, and similar rubbish.

The homes in this community are nearly all log houses. They are very meagerly furnished and have bare, rough, uneven floors. The walls are usually papered with heavy paper, old boxes, or newspapers, or we may find just the log walls with plaster in the cracks. A few faded pictures and various trinkets decorate the walls. Besides, we may also see an old dusty violin, deer antlers, guns, ostrich feathers, calendars from many different places, and almost anything.

During the long winter when the snow lies deep over the forest land, the people are then ready to visit. Coming in from a day's work cutting wood in the stinging cold, they enjoy spending a long evening around cozy, crackling fires. It was then the privilege of the missionaries to help them with soul problems and speak to them of the Bible.

The winter passed; attendance was good at both the singing classes and Sunday school. The number in Sunday school increased to forty or more.

In the spring Paul Lehman, Marcus' brother, came to Loman. He quit a well-paying job and came to give his all and to help enjoy the blessing of serving the Lord by faith. He had purchased a new car before coming. This he willingly used in any way he could. In May he, Marcus, and Bro. Schantz scouted the beautiful Arrowhead country for the summer Bible schools of 1940, of which you will read about in the next installment.

Loman, Minn.

TO AND FRO IN ARGENTINA

II. Cities Along the Way

By S. C. Yoder

This is Bridgetown on the isle of Barbados, one of the smaller islands of the West Indies, a city of bright buildings and dark people. Since early morning faint traces of land appeared which looked like a pale cloud on the horizon. Then the mountain peaks became distinct, and finally the houses, the groves of trees, and the tall palms. At last, as we rounded an arm that projects out into the sea, Bridgetown came into view.

No sooner did our ship heave into sight, than the hullabaloo began as tiny rowboats, filled with chattering, turbulent, black-skinned boys and girls, skimmed across the water like a flock of geese. They came to besiege our ship and relieve curious passengers of as many coins as possible. Miserable little beggars they are, most of them. Some are full-grown men and women who have never known any other occupation than to beg passengers of incoming ships to toss coins into the sea. Their skill in retrieving these coppers and silver pieces from the ocean is the reward one gets for giving up his money. They never miss. They dive with their eyes open and solemnly tell you that none of them ever go blind or wear glasses because salt water is good for the eyes. One was a red-haired Negro with blue eyes and a mulatto skin. Twenty years ago when I first stopped here, he was a mere lad. Now he is a man, lithe and agile as ever, accompanied by a portly woman as black as a starless night. All his life he has followed coins down through the water for his living—he will probably never do anything else.

Bridgetown is an old, old musty city, surrounded by large sugar-cane plantations. Except for a few British officials and business men and the planters who own the land and control the cane production, the population is mostly black. The place looks beautiful from the ship, which was anchored some distance from the shore. On closer observation, however, its charm vanishes. The foliage is gorgeous, and some places are lovely, but the streets are narrow and dirty. Sleepily, donkeys creep along under heavy burdens or stand contentedly blinking their eyes and occasionally wiggling an ear, waiting for their owners. How admirably they fit into this drowsy, debilitating climate! Dogs and goats vie with pedestrians for possession of the streets, while now and then an occasional parrot chatters at the passers-by.

In times of peace when the seas are clear this is a busy port, but now that shipping has been broken up as a result of the war, steamers call less frequently, and these skillful, diving beggars compensate for their lack of opportunity by becoming all the more vociferous in their demands for coins from the passing ships.

Shortly before lunch the anchor was raised, the propellers began to churn and the large liner was on its way. Adieu, Barbados; it's twenty years since first we met but—you still smell the same! May the years deal kindly with you and may the Eternal Spirit cleanse your soul as the waters wash your shores.

Pernambuco (Recife), how bewitchingly your lights blink to ships that pass in the night! We should have liked to stop, to walk your streets, to see your flowers and forests, and above all, your people but time did not permit. Victoria, lovely tropical city, built among the mountains bade us welcome with its pure atmosphere freshly laundered by its daily shower. The wonder is that the frail houses that hang so precariously on the hillside are not washed into the sea by the torrential rains that are frequent here. The city itself not only clambers up over the mountain side, but it sprawls along the narrow shore and pushes itself into the valleys and gorges. This is a beautiful harbor—a miniature replica of the one at Rio. A visit to the Baptist Mission and a drive through the city with one of the local missionaries provided for us a pleasant few hours during our stay. Then we had tea at the Mission Home, and a cup of native coffee brewed in Brazilian style at a cafe near the docks, after which we stepped into the little motor boat that took us to the ship which lay anchored in the narrow bay against a background of mountains.

One morning a few days after we left Victoria, land was sighted toward our right. By the middle of the forenoon we were close enough to distinguish the little houses on the hills along the shore. A man from Harvard, accompanied by his wife, was making his annual field trip to these parts to study the plant life and search for new specimens for his department. He had been here before and entertained the passengers by pointing out interesting details along the way. All day we sailed within sight of land. About midafternoon Sugar Loaf Mountain, at the entrance to the harbor at Rio de Janerio, raised its lovely head above the surrounding hills and Corcovado behind the city came into view. Late in the day the ship left its southerly course and headed into the setting sun as it nosed its way past Sugar Loaf into the harbor of the capital of Brazil.

What a wonderful city! Once it was the home of deadly typhus and carriers of yellow fever that annually took a dreadful toll of human life. Then the government brought engineers from other lands who broke up these nests of death and made it one of the cleanest and most healthful cities on the globe. What a gorgeous setting! A great modern city built along the shore of a circular bay with a very narrow entrance and lofty mountains behind it. Among them, high above all the others, stands Corcovada, already referred to. Atop of it is the great monolithic statue of the Christus, as high as Washington's Monument, with head bowed and hands outstretched over the city beneath. An auto trip to the foot of the statue takes travelers over one of the most dizzy drives in the country, with hair-raising curves so short that the driver tells us with true Latin serenity that one can "look at himself from behind." Below us in the midst of great cathedrals on the beautiful Avenida stand shops and markets and lovely outdoor cafes where people sit and dream while the Brazilian world goes by.

On top of one of the mountains, visible from the deck of our ship as she lay at her mooring, was a little Catholic chapel. It looked beautiful from this distance—it did twenty years ago when I first visited this place. It is reached by a long series of steps up which pilgrim penitents used to go on their knees, they say. However on closer approach it loses much of its charm. It is in a bad state of repair, and the narrow streets, the dirty children, and mangy dogs that follow one around mar the vision that looked so charming from the distance.

The root stock of the people of Brazil is Portuguese, but racial barriers have crumbled here, and the races not only intermingle but intermarry as well. Hence a large proportion of the Brazilians have a heavy admixture of Indian and Negro blood, but they are a lovable people. They are very courteous and polite. However, we are told that underneath the outer gloss is too often a moral corruption that is appalling. Twenty years ago I felt that on the whole we people of the United States had something to say to these folks, but now I do not think so. We have plenty of sin hidden under the cloak of respectability and sometimes under the pretense of piety—sad to say.

Rio has many evangelical Christians. The people of Brazil are very responsive to the Gospel, and large numbers are being gathered into the Church these days. The Baptists have an excellent college here, to which the president of the Republic sends his daughters to be educated. Here, too, is the Presbyterian College to which Harvard sent some instructors during the North American summer to conduct special courses. This, I believe, has had to be discontinued recently owing to strong opposition to foreign influence in their educational system.

As the ship left the harbor about dusk one evening, she was suddenly brought to a stop while a few belated and much-berated passengers who had become so intrigued with the charm of the city that they lost all sense of time, chugged alongside in a motor boat and paid fifty dollars for the privilege of clambering up the rope ladder to the deck while the Captain paced his cabin floor and gave vent to his feelings in language that would not look well in print.

After a night's ride from Rio we steamed into the harbor of Santos, the largest coffee market in the Western Hemisphere, if not in the world. Santos is a rambling city built on an arm that projects into the harbor. It has some beauty spots and a very busy business section, but it lacks the charm and loveliness of Rio. The houses are pure Spanish in design, surrounded by high fences or brick walls. Black and white children mingle freely. They are innocent and sweet, as children are the world over.

High on a mountain top back of the city stands a little old Catholic church hard by the side of Monserrat, a resort whose notoriety for gambling and immorality is known among sailors and tourists far and wide. The place is reached by an incline cable like those that operate at Johnstown, Pennsylvania. The little chapel is a shrine that is annually visited by many newlyweds and childless couples who firmly believe that a trip over the platform behind the altar will secure the blessing of the virgin and give promise of fecundity to those who long for and love children as most of these Latins do.

At Santos our crew loaded coffee. Thousands of bags went in the hold of the ship. While they took on cargo we boarded the new Diesel train for São Paulo which is located on a high, rugged plateau. En route we went through vast banana groves to the foot of the mountain where we were hooked on to an incline motor which carried us over giant trestles that span yawning abysses. We plunged into deep cuts and went through darkened tunnels hewn out of solid granite. The train sped on through fog and sunshine until we reached the plateau on the heights. What a ride! During a large part of the trip we were enveloped in the clouds where everything dripped with water.

Aside from its celebrated snake farm and serum laboratories, São Paulo is the most progressive and enterprising city in Brazil. Its high altitude gives it a fine climate. Industries are springing up on every hand, and railroads radiate from it to the interior of that large country, the vastness of which but few of us appreciate. Back from here somewhere in the interior is the place where the Mennonites live and somewhere to the south and west lives one of the graduates of Goshen College—the former Elizabeth Binkele.

Montevidio is the capital of Uruguay, one of the most progressive republics of South America. It is the home of a large settlement of Waldenses who came here long ago and during the years have built up one of the most prosperous and flourishing colonies on the continent. Though they have lived for generations on the plains of their adopted country they have not forgotten the yodels and songs of their Swiss mountain homes. Once a week their choral organizations broadcast to the world the music of their native land and incidentally (?) proclaim the merits of their cheese (Swiss) and other products that result from their thrift and skills.

Montevidio has had a turbulent history. Early in the nineteenth century (1807) it resisted an invasion of the British who tried to force it into the embrace of her expanding empire much against its will. Its streets have been the scene of revolution after revolution but during the last score or more of years its life has been more tranquil and perhaps to some of its restless souls more drab, until societies from the totalitarian states again provided the occasion for riots and bloodshed.

It is a beautiful old city, youthful in spirit, and intensely loyal to its westernized Latin ideals. The outstanding piece of architecture is its national capitol, the most ornate building in Uruguay if not in all South America. I could hardly say that it is the most beautiful—it seems more like an overdressed woman with bangles and dangles and ribbons and ruffles aflutter.

Buenos Aires, great metropolis of the South, was at the end of our journey by sea. It has grown, but it is yet the same. Crowds of well-dressed people still throng the streets. People sit at the tables that line the sidewalk and gamble and drink as of yore. Jesuits and priests and monks and nuns in flowing clerical garb are everywhere in evidence. But beggars have been hurried off the main thoroughfares and away from the doors of the great cathedrals, where in bygone days they found the most likely sympathizers and contributors. Autos have almost replaced the old colonial carriages that vied with street cars and subways for patronage. Large, stately new buildings rear their heads above their surroundings to form the sky line of this large, modern, thriving city, whose comforts, conveniences and improvements, are second to those of no other city of its size.

Many of its streets are narrow, like deep gorges through which flow streams of human beings from morning till late at night. A few of them have been widened. Whole city blocks have been demolished and moved away, and now Buenos Aires boasts of the widest street in the world underneath which are blocks of underground space for the parking of automobiles. Avenida de Mayo is the Pennsylvania Avenue of Buenos Aires. At one end is the national capitol with its dome rising high above the lovely plaza in which it stands. At the other end is the Red House where the presidential officers are. Compared

(Continued on page 134)

EDUCATIONAL

LITERARY GEMS OF THE BIBLE

III. The Day of Decision, or Joshua's Farewell Address

By John Umble

For our study this month let us consider another fine example of public speaking. This one is found in the Book of Joshua, Chapters 23 and 24. Joshua had now reached the period when it was necessary for him to say, "I am old and well stricken in years." It was time for farewell, for final words of parting. What will Joshua tell his people? Will he give them instructions for a successful completion of the conquest of Canaan? Will he, like some modern leaders, recite the record of his military and political achievements?

Joshua had led the armies of Jehovah; he had helped them, under the guidance and direction of the Lord, to possess a large part of the Land of Promise. Throughout the years they had seen many evidences of God's goodness and of His care for them. No doubt, many of them remembered their flight across the bed of the Red Sea and the terrible confusion of Pharaoh's drowning army. The observance of the Passover was an annual reminder of that wonderful manifestation of God's power. Their passing dry-shod across the Jordan River while the hand of God miraculously held back the flood-swollen waters would live forever in their memory. They had marched in the great procession around the City of Jericho and had seen the walls go tumbling down. They had seen great armies flee before them, put to flight not so much by their force of arms as by their faith in God and by their obedience to His commands. On the other hand, in such instances as the defeat at Ai, they had experienced what are the penalties for disobedience to the will of God.

One would naturally think that in the light of all these convincing proofs of God's goodness, power, and wrath, they would think of worshiping no other, that their minds would never return to the false religions of Egypt or to the gods which their fathers worshiped before the call of Abraham. Such, however, was not the case. Apparently many of them still kept some of the little charms or images that their ancestors had worshiped in the land of Uz, before Abraham was called away from his people to set up the true worship of Jehovah in Palestine. Abraham's father, Terah, and the latter's servants seem to have smuggled some of these "gods" with them when they left Uz to accompany Abraham. Even Rachel, when she left her father to return to Canaan with her husband, did not have wholehearted confidence in Jehovah. She actually stole some of her father's gods to take with her, and so strong was her desire to keep them that she invenetd a lie to keep the searchers from finding them in her possession. Even in Egypt some of the descendants of Jacob had continued to worship these images or others like them. And it seems safe to assume that they picked up the worship of a few new gods in Egypt. Worse than that, they seem actually to have been tempted to adopt the worship of some of the gods of the Canaanites, who were so vile that God no longer saw any object in permitting them to live on the earth. And now, more than five hundred years after Abraham left the land of Uz to be rid of idol worship and to set up the pure worship of Jehovah in a new environment, the experienced eyes of Joshua saw in these idols, the greatest threat to the happiness and prosperity of his people.

Joshua knew these people through and through. He knew how their ingratitude and disobedience had grieved God and how they had disappointed Moses and embittered his life. He knew their weak wills and their natures that lusted after the things that were not of God. He knew that many of them had good intentions, but were lacking in strength of purpose. They had no definite evil intentions in keeping their false gods. But they were in danger of allowing themselves to wander aimlessly in a path that would end in destruction. They did not mean to reject Jehovah. But they were still trying to hold on to the false gods, also. What they needed was to be brought face to face with the unpleasant truth that, not at some future time but right at that very moment, their course was leading them away from God.

The farewell address, recorded in Joshua 23:2-16 and 24:2-15, 19-20, 22-23, and 27, is peculiarly constructed in some respects. Joshua has several ideas to present and uses various devices for emphasizing them. He uses reiteration, even repetition, to enforce his ideas. He is very direct. He leaves little to the imagination, uses little suggestion. His method is that of the soldier, accustomed to giving orders rather than hints. This is illustrated in 23:6-8 (R. V.): "Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them; but cleave unto Jehovah your God, as ye have done unto this day." Also 23:11: "Take good heed therefore unto yourselves, that ye love Jehovah your God." In the second part of the address he uses the same method 24:14, 15, 23: "Fear Jehovah," "serve him," "put away the gods," "serve Jehovah," "choose ye this day," and "put away the foreign gods . . . and incline your heart unto Jehovah, the God of Israel."

As mentioned above he wishes to clinch certain ideas in the minds of his listeners: (1) "Jehovah your God, he it is that hath fought for you". . . . He saved you from the Egyptians, He helped you conquer the Amorites and gave you their land; when Balaam tried to curse you, "he blessed you still;" He delivered all the nations into your hand; and then He said to you, "And I gave you a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat" (24:13).

His second idea is that in return for God's benefits to them He expects and demands their complete loyalty, as set forth in the verses quoted above (23:6-8, 11). He demands a separate and a holy people. He will be satisfied with nothing less than their undivided loyalty. He does not compel anyone to serve Him. The individual makes his own choice, but having chosen to serve God or professing to serve Him, the individual must know that God is not willing to take second place or to accept a share of the individual's loyalty and devotion. He will have all or none.

The third point which Joshua desires to make clear is that Israel must not presume upon God's mercy or take His everlasting kindness for granted. He demands that they shall keep their part of the covenant. Just as He has always done them good when they have obeyed Him, He will turn and destroy them if they serve other gods. "When ye transgress the covenant of Jehovah your God, which he has commanded you, and go and serve other gods, and bow down yourselves to them; then will the anger of Jehovah be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you" (23:16, R. V.).

This leads Joshua to the main point, the final truth which he wishes to impress upon the people. Because they still keep the gods which their fathers served, they are not really serving God, have not even chosen to serve Him. When the people reply, "Far be it from us that we should forsake Jehovah, to serve other gods; . . . we also will serve Jehovah; for he is our God," this gives Joshua the desired opportunity to make clear to them where they stand. He knows about the little idols that they have in their tents, the little charms that they wear about their necks, the little trinkets in which they place confidence for help from this misfortune or that disaster. He boldly tells them, "Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins."

More terrible words than these the human tongue could not speak. It was bitter medicine to these secret worshipers of false gods. They cried out, "Nay; but we will serve Jehovah." Joshua is quick to take them at their word: "Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. . . . Now therefore put away . . . the foreign gods which are among you and incline your heart unto Jehovah the God of Israel."

It is to be feared that not all the worshipers of false gods among the professed follow-

ers of God passed away with the generation which listened to the challenging farewell address of Joshua. Perhaps even today there are those who would feel deeply offended if one were to class them among the unbelievers, but who try to give a part of their loyalty to causes or movements which are definitely unchristian. It is one of the tragedies of human experience that no matter how kind God is or how powerfully He manifests Himself in the lives of men, they must be letting their minds wander away from Him. Although Eternal Goodness is always present, evil tries to worm its way into the minds and lives of human beings. No matter what grand spiritual experiences people enjoy, Satan is there attempting to ruin and to thwart God's plans and purposes. In the words of the poet, Moore:

"Some flowers of Eden we still inherit,
But the trail of the Serpent is over them all."

This need not be true for the victorious Christian, but even he needs to watch and pray.

Of all the dangers that beset the professing Christian world, few are more to be feard than the spirit of trying to carry as much as possible of worldliness into this business of being a Christian. Perhaps we need again a Joshua who will say, "Choose ye this day whom ye will serve. Put away from you the worship of Mars and Mammon and Belial and Ease and Intemperance and incline your heart unto Jehovah, the God of Israel." No doubt, many who have tried to serve halfheartedly, would awaken to a sense of their responsibility, if they were to be told with harsh, frank kindness, "God cannot accept such service as you are trying to render. With Him it is wholehearted service or no service at all." Goshen, Ind.

THE BOOK OF ACTS

By Edward Yoder

Do not fail to read this helpful and informative article by the Editor of the Advanced Quarterly.

The Gospels in the New Testament are to the Christian believer the most vital and important of its contents, if one cares to distinguish at all between the value of its several parts. The central figure whom the Gospels portray is, of course, none other than the Saviour of the world, the Redeemer of mankind. These four would be the last of the New Testament books which we want to be without, if we were forced to choose between them in any wise. Without trying to rank the remaining books of the New Testament in any scale of comparative value or importance, we wish here to call attention to the special values and benefits to be derived from the study and understanding of the book of Acts. Acts is one of the significant books in the New Testament for Christian thinking. Its mastery and understanding is all-important for understanding the history of the Church and the mission of the Holy Spirit.

The Book of Acts is first-class historical literature. It is more strictly history in the usual sense of that term than any other part of the New Testament. The Gospels by way of contrast are chiefly collections of incidents, events, teachings, and discourses that center round the person of Jesus Christ. It is evident to any reader of the Gospels that they are not systematic and strictly chronological historical narratives. The Book of Acts comes nearer being a historical treatise in the sense that we understand the term "history."

Acts is more than a bare chronicle of events, more than just a narration of happenings. It is also an interpretation of those events. But the genuine literary art and skill of the writer are evident in the fact that Luke does not pause to tell the reader in just so many words what he thinks the events of his history mean. He had not time and space for explanations. What he does is to select from the total sum of historical events in the early church's history those particular ones which carry forward the story of a growing and developing movement. The author leaves the reader to gather from his narration of these events what he believed they signified. It is hardly necessary to state that the movement which Luke traces in Acts is the growth and development of the early Christian Church.

The Book of Acts as History

It is the experience of many readers that, next to the story of the life of Christ Himself, the history recorded in Acts is the most significant, as well as the most interesting and thrilling portion of the New Testament, once we grasp what Luke meant to say in this book. Unfortunately there are people who say they do not like or cannot enjoy the study of history. It seems dry to them to try to follow and understand the movements and developments in history. Some do not like history because they dislike the task of learning and remembering dates. Well, there are no dates given in Luke's Book of Acts, so no one need hold back from trying to understand this book for that excuse.

Of course, it is hard to follow any historical movement of importance without the exercise of what we may call a reasonable amount of historical imagination. Especially for understanding and grasping the history of Acts is the use of such imagination necessary. We must to some degree be able to place ourselves nineteen hundred years in the past and picture ourselves as watching or taking part in the events which happened then. This is not so easy for some persons as for others. Yet with practice we can learn to reconstruct and understand history. The more one knows of the contemporary history and life of the time of the New Testament from other sources, the more clearly will the history of Acts take on meaning and significance for the reader. In the brief space we have here it is possible to point out only a few features of the Book of Acts and its message, which may, we trust, be a guide to those who want to learn to grasp its vital history more fully. Let us see if we can exercise a little historical imagination as we go along.

First, let us think about what is not in the Book of Acts, or what is omitted from it by the writer, which we can imagine he might have included. There were twelve apostles, besides Saul of Tarsus, who was specially chosen later. They are all named in the first chapter of Acts. Of how many of these twelve apostles are the acts or doings recorded in the course of the boȣk? Peter is mentioned a good many times. Numerous acts or deeds of his are recorded in the early part of the book. John is just mentioned as being in Peter's company in chapters three, four, and eight. James, his brother, is mentioned merely to record his death at the hand of King Herod in chapter 12. That makes four out of twelve, and only the acts or deeds of one of these are described at any length, that is, of Peter. What about the other eight apostles? Are we to infer that they did no acts or deeds in the way of witnessing, preaching Christ, traveling as missionaries, and so forth? It is not hard for us to imagine that they did such work. Why then are their acts not also recorded in the book which has the title, "Acts of the Apostles"? And besides, why, in a book which omits the work of most of the original twelve apostles, is there at the same time included the work of the one who only later became an apostle through special revelation? Nearly two thirds of the entire Book of Acts is taken up with Paul and his work. When we use our imagination trying to find the possible answers to these questions, it is then we can form some idea of the historian's aim and purpose in writing the book. And it is from thinking upon these questions, as well as from the contents of the book itself, that we get the first suggestion of what the writer may have meant to teach from the events he has chosen to record, that is, the significance he saw in the events he selected.

The Writer's Purpose

The purpose of Luke in his second treatise is therefore not to give a complete and full history of everything which all the apostles did between the years about 30 to 60 A. D. In fairness to Luke it must be noted that the title, "Acts of the Apostles," is not Luke's own but was supplied by someone else at a later time. Judging from what the book does contain, we might state Luke's purpose something like this: To trace the chief steps in the development of the Christian Church from a small Jewish community of 120 souls to the time when it had become a world-wide fellowship of Christian believers scattered over many provinces of the Roman Empire. It is easy to see how this limited the scope of Luke's history. His aim in the book gave point and direction to everything which he selected for inclusion in his narrative; it guided him in choosing the particular characters, events, and matter which would make clear to the reader the theme which he was presenting in the book. The standard length of published books in that age would also set an approximate limit to the length of his treatise, beyond which he would not care to go.

There is one feature of Luke's style and manner of writing which deserves mention in this connection. As stated, there was a kind of standard length for ancient books, or

paper scrolls as they were then. Luke shows his skill as a writer in packing just as much material within the space he has as possible. His style consequently is terse and compact. He makes every word and phrase count. No space is wasted in needless repetition, or in making explanations and in philosophizing as is the manner with more modern writers. Today paper and ink are cheap and plentiful. Writers are in the habit of using a multitude of words to say something, and in general we are used to reading a prolix style of rhetoric. Such was not the general practice in Luke's time.

He does include some very extensive repetitions, which we might offhand judge unnecessary, as for example, the story of Saul's conversion is told three times in the book, and Peter's vision at Joppa is given twice. Whenever such repetitions do occur in the work of a writer like Luke, we are to understand thereby that these events were by him considered of very special significance. This is his way of emphasizing the important points of his history. In many other places in Acts, because we are accustomed to a more prolix and wordy style, we incline to overlook entirely some plain statements in the narrative.

One interesting illustration of this is found in chapter 13, verses 16 and 26. Here we read Luke's report of Paul's discourse in the synagogue at Antioch of Pisidia. In the first of the verses named Paul addressed his audience with the words, "Ye men of Israel and them that fear God," and the second time in nearly the same words. Now most of us in reading this simple form of address carelessly suppose that the two parts of the sentence are used synonymously, used merely for fullness and for rhetorical effect. This is distinctly not the case here. Paul saw in the audience before him two classes of people. They were, first, the Jews, and, second, the God-fearing or devout Gentiles who had come to the synagogue to join in the worship on that Sabbath. These God-fearers, by the way, are a fairly distinct class referred to many times in the Book of Acts. Luke in reporting Paul's words therefore meant to suggest thereby the vital significance of that whole discourse, which he takes the pains to report thus at length. It was an epoch-making sermon, and Luke reported it precisely for that reason. Paul was here ignoring Jewish privileges and for the first time boldly addressed Gentiles in the same breath and on the same basis as Jews, inviting them to share equally in the blessings of the Gospel of Christ. So always in reading Luke's writings it is essential that we note carefully every word and every turn of phrase which he uses, lest we miss important suggestions which he wished to convey.

Growth of the Early Church

Note now some brief suggestions to indicate how Luke achieved his purpose in writing Acts, how he portrayed the development of the early church. As for the geographical advance of the Church, the outline suggested in the last words of Christ (1:8) may serve as a rough outline of the book. First, the disciples were asked to witness at Jerusalem and in all Judaea. The first seven chapters of Acts cover in general this period. Then next they were to witness in Samaria, and the beginning of this work is described in Acts 8. "Unto the uttermost part of the earth," refers to that gradual reaching out farther and farther until the Gospel came to Rome and to the provinces of the far West. Acts, beginning with chapter 9, takes up the story of this phase of the church's development and geographical expansion.

As for the numerical growth of the early church, the writer gives a few notes for the earliest period only. Before Pentecost there were about 120 persons gathered together waiting for the promise of the Father. On the Day of Pentecost Luke tells us that in response to Peter's preaching in the power of the Holy Spirit about 3,000 souls were added to the Church. And in the days and weeks that followed Pentecost the Lord kept on adding to the Church day by day such as were saved. At a later time—just how much later he does not say—the believers in Jerusalem included about 5,000 men (note that he says men, not souls as at 2:41), making a total community of 10,000 or more persons. Beyond this the writer reports no numbers, thereby implying that the believers were no longer counted, due to the large and ever-growing numbers. This is Luke's very simple way of suggesting, without taking the space to say so in words, that the Church went on growing. In fact, he does at a number of points insert a sentence to emphasize the continued growth of the church, as at 6:7; 9:31; 12:24; 16:5.

Regarding the number of years that passed while all this was taking place, Luke says nothing. In the later chapters of the book he does record in some instances the length of time that passed. Paul, he tells us, stayed and preached eighteen months at Corinth, two years and more at Ephesus, two full years he was in prison at Caesarea, and two years in custody at Rome. From comparison with sources outside of Acts the dates of Paul's missionary journeys can be approximately fixed. It is reckoned that the first missionary tour covered over two years, about 47 to 49; the second about three years, from 51 to 53; the third about the same length, from 54 to 56; the years 57 to 59 he spent at Caesarea, and 60 to 62 at Rome in prison.

However, in the first half of Acts the dates of the different events that happened can only be guessed at and that without any certainty. One ingenious scholar has advanced the opinion that the little notes of progress which Luke inserted in his narrative at seven points are meant by him to mark exactly the time of the Feast of Pentecost at intervals of five years. These "notes of progress" occur at 2:47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:31. This is a pretty and attractive theory, and may be correct, but it cannot be regarded as proved or certainly true.

The Enlarging Vision

One other line of the early church's development Luke was certainly interested to trace in the Book of Acts, more even than its numerical or geographical progress. And that was the internal development of the Christian community and its leaders. It is this development which perhaps escapes many readers of Acts entirely, and they therefore miss the most significant part of the whole movement. This is really the most gripping and marvelous of all the phases of the early church's development, and there is reason to think that Luke was as much interested in the internal development of the church as in its outward expansion. The outward expansion was dependent on its inner development. He traces with devout skill just how the thinking of the Christian community changed under the influence of the Holy Spirit, changed in what it thought about itself and its mission, changed in what it thought about God's program of redemption and the ways in which this program was to be carried forward.

Here again it is necessary to exercise a little historical imagination in order to get the force of what Luke writes in Acts. In most cases when we thoughtlessly read over the experiences of the early church, we read into the background of Luke's narrative our own experiences and the knowledge of the Church as we know it today. This is a mistake, which really keeps us from understanding what actually happened in the history of the early church. Today, to take just one illustration, Jews and Christians are completely separated religiously. Whenever a Jew is converted to Christ today, he leaves Judaism and unites with the Church. But when we assume in reading Acts that identically the same thing happened in the early chapters of Acts, we fail to grasp the facts.

It is evident that the early Christians in Jerusalem, for example, had no idea they were leaving the Jewish religion to take up a different faith. They were and long remained sincere Jews, they worshiped and prayed in the Temple, so far as we know they offered sacrifices and took the same part they always had in their ancestral religion. But in addition to this they believed on Jesus of Nazareth and accepted Him as the divine Messiah whose coming was foretold through their ancient prophets. They believed He was the true Messiah. They fellowshiped together in special meetings of their own, because they had their faith in Christ in common,

LOVE OF OUR MOTHERS

Love of our mothers, living yet,
In cradle song and bedtime prayer,
In nursery rhyme and fireside lore,
Thy presence still pervades the air:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, tender love,
The fount of childhood's trust and grace,
Oh, may the consecration prove
The wellspring of a noble race
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, guiding love,
For youthful longing, youthful doubt,
How blurred our vision, blind our way
Thy providential care without:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, Christian love,
O living truth beyond our creeds,
Still serve the home and save the church,
And breathe thy spirit through our deeds:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

—Arthur Bardwell Patten.

and they witnessed for Christ because they wanted their fellow Jews to accept Jesus as Messiah and be saved. To all intents and purposes the early church, insofar as they thought upon the matter at all, thought of themselves as the true Jewish people of God, and they hoped all the people of their nation would join them in believing on Christ. They did, of course, know about the Lord's own commission to them to witness for Him in all the world, but they had not yet thought through what that meant. We shall see how it was the Holy Spirit's work gradually to lead them to change their ideas and to learn to think in other terms and broader plans.

Seemingly the first person to grasp the idea that the Jewish system of worship, the ritual of the Temple, and the ceremonies of the Mosaic Law were obsolete and unessential for the service and the worship of God was a man named Stephen. The space which Luke devotes to Stephen in Acts is an indication of what significance he attached to Stephen's idea and to its consequences. The longest single discourse recorded in Acts is that of Stephen in chapter 7. His main argument in this speech was that the divine work of God in Israel's history was not dependent in any way on the Temple and its system of ritual. The Spirit-filled Stephen boldly asserted and defended this truth. The result was that a mob of unbelieving, dignified Jews had Stephen stoned to death for saying such a thing. He thus became the first Christian martyr. Luke saw in Stephen's idea the beginning of a practical revolution in the thinking of the early Christians. It was an inevitable revolution, because the Holy Spirit was clearly leading them in that direction.

Stephen's Testimony and Death

And so Stephen was violently put out of the way. But the daring, Spirit-inspired idea which he had so boldly championed did not die with him. By one of the strange ironies of history, the new idea stuck fast in the mind of one of Stephen's leading persecutors. There it became like a spoke thrust into the wheel of the religious thinking of Saul of Tarsus. Presently this man, Saul of Tarsus, found himself kicking violently against the goads. And when the Lord Jesus Christ met him one day on the Damascus road, he became a changed man. He not only became a believer in Jesus Christ, but he was destined to become the greatest champion and protagonist and missionary of that very idea for which Stephen had been put to death. Can we doubt that Luke in his unpretentious narrative means to relate the conversion of Saul and his call to be the apostle to the Gentiles directly with the death of Stephen? We believe there can be little doubt that such was the writer's intention. He does not openly say so, but that would not be Luke's way of writing history.

These were two of the great events which marked the approaching change in the ideas and the thinking of the early Christians. Luke also points out certain other epoch-making events not so immediately connected with the death of Stephen and the conversion of Saul. The Holy Spirit was at work also in the minds of others at the same time that He was leading those above mentioned to take up new ideas. So we read at some length of the pioneering work of Philip in Samaria and with the court official from Africa. Acts 8. It was, of course, the persecution waged by Saul at Jerusalem which sent Philip fleeing for his life, and his work in Samaria was the result of his broader idea as to who was eligible to receive the Gospel of salvation.

Then there is that interesting story about Peter. He began to travel farther and farther afield in his work of preaching, coming in contact with more and more Gentile people. The more he saw of the needy and lost Gentiles, the more his mind was burdened with an idea which had likely been growing there slowly for some time. His thinking was changing too under the Spirit's impulse. But still Peter told himself that there surely can be no way for uncircumcised Gentiles ever to fellowship as brethren in the Church of Christ, even if some such would receive Christ by faith. It was a serious problem in Peter's mind, we may easily believe. Then one day the Lord in a vision revealed to Peter on the housetop what His will was in this matter. A devout Gentile seeker for salvation also had a vision from God about the same time. The upshot of the whole affair was that Peter changed his mind and his way of thinking about God's program of salvation and about fellowship in the Church. He took the momentous step of receiving Cornelius into the Church. And what was still more, he demonstrated the reality of the fellowship with Gentile believers through the unheard-of act of staying as a guest in the new convert's home for a number of days and eating at the same table with those people. A chapter and a half of space Luke devotes to this event, and so much space assigned to one incident is again the suggestion of what the writer thought of the significance of the step Peter took at Caesarea.

Gentiles Come into the Church

At Acts 11:19 Luke goes back in time and traces another line of influence and of changing ideas which resulted from Stephen's death and the persecution which followed it. A band of unnamed Christian missionaries traveled in various regions and finally settled down at Antioch in Syria. When they first started out they adhered to the custom of preaching the Gospel only to Jews. But somehow through the leading of the same Holy Spirit who had changed the thinking of Stephen, Paul, and Peter on the subject, these missionaries began to speak the Word to Greeks also. And it was with striking results, as was manifested through the evident working of the grace of God among them. And thus the development, as Luke traces it for us, went on slowly but surely. A special missionary party to Gentiles was soon sent out from Antioch at the direction of the Holy Spirit. And the remainder of the Book of Acts tells the marvelous story of the planting of Christian churches in many provinces of the Roman Empire in the course of twelve or fifteen short years.

This is all an entrancing story when we begin to grasp something of what really was happening behind the simple and unpretentious narrative of the beloved physician. When we pause to reflect how hard, as a rule, it is for men and women of mature years to change their minds, to adopt new ideas and new ways of thinking and working, then it becomes the more evident what a wondrous miracle really happened in the early church, when men yielded themselves to the leading of the Holy Spirit and were ready to think and to act in ways they had never thought or acted before.

There is, of course, a shadow in this picture of progress in Acts, and Luke does not fail to shade it in for us. Not all the Jewish Christians in Judaea followed the leading apostles in changing their thinking about the relation of the Church to the law of Moses, and the relation of the Gentile believers to the fellowship of the Church. These were good, earnest folks, deeply concerned for what they believed was the right relation to the Law of God. But they were afraid to admit into their minds new thoughts and new ideas. They were unwilling to give up what they had always believed and thought about the Law and its ceremonies, and about the uncircumcised Gentiles. Their active opposition to the new program threatened to arrest the work which the Holy Spirit had authorized and sanctioned. A council of the leaders and of the Church was held at Jerusalem to make clear the mind of the Holy Spirit. This opposition to the broader missionary movement among Gentiles was there officially silenced. Yet many of the believers in Jerusalem were unconvinced and some never did change their minds on the point. There are always, it seems, people like that in every age of the Church.

We have now sketched in barest outline the story of the internal development of the early church, and how it succeeded in freeing itself from the old Jewish ways of thinking. It is really a thrilling story to read. But because Luke does not make any fuss, as we say, over his subject and its importance, we so often do not grasp what he means to say. By holding in mind some of the points brought out above as we read through the Book of Acts its pages will light up with added interest, and we thus may become deeply absorbed in studying this important book. It is to be remembered that reading and rereading the book is a better way to grasp its theme than merely dividing it up by outlines. The whole is a work of art and needs to be studied as a whole, as the history of a movement which has affected the whole of history itself.

Scottdale, Pa.

"HE IS FAITHFUL THAT PROMISED"

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and far more, the Heavenly Father will not break His Word to His own child. "Remember the Word unto Thy servant, upon which Thou hast caused me to hope," is most prevalent pleading. It is a double argument: It is **Thy Word,** wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it; wilt Thou disappoint the hope which Thou hast Thyself begotten in me?—C. H. Spurgeon.

SOIL CONSERVATION AS A WORK OF NATIONAL IMPORTANCE

By the National Service Board for Religious Objectors

When the "Selective Training and Service Act of 1940" was passed and included a section providing civilian service of national importance for conscientious objectors to war many questions were raised as to what type of service this would mean. This article, we believe, will help to clarify matters.

Conservation of soil has been recognized as work of national importance by farm leaders and statesmen for many years, but until recently there has been no co-ordinated nation-wide movement for erosion control. Civilian Public Service camps, operated co-operatively by various religious bodies and the Soil Conservation Service of the Department of Agriculture, will undertake such work under the provisions of the Selective Service Act for alternative service for conscientious objectors to military service. At Grottoes, Virginia, and Colorado Springs, Colorado, camps administered by the Mennonites will soon begin activities in this vital field of home defense. Other camps, to be set up in the near future, will tackle the age-old problem of the washing and wearing away of fertile farm lands.

In 1929, the Department of Agriculture established a number of experiment farms where the nature and causes of erosion were studied and many erosion-control practices developed. It was discovered that erosion is universal in nature, and that erosion acts in many different ways, depending upon the climate, rainfall, topography, land use, and various other factors. In order to solve the problem it was found that attacks had to be made from many sides. In the battle against soil depletion agronomists, engineers, foresters, biologists, and a number of other specialists were called to action.

These scientists found that before erosion-control measures could be applied, the needs of the soil had to be determined. They found that there was a place for terracing, strip cropping, reforestation, use of cover crops. They found that in all cases where erosion was a threat—or a reality—farming should be carried out on the contour instead of up and down the slope.

When the erosion-control demonstration program started in the fall of 1933, soil conservation research in this country had been restricted chiefly to the Federal soil and water conservation experiment stations established in 1929 and in the years immediately following. What to do about the whole problem of erosion had scarcely progressed beyond the discussion stage, even among agricultural technicians. By the fall of 1933, however, the Department of Agriculture had established research stations in ten of the country's major erosion regions. These stations had established the fact that erosion problems in many sections of the country were clearly of an emergency nature. As a result, the Federal Government decided to act at once, rather than wait for the results of long-range research. It was decided that soil conservation research and operations should go forward simultaneously. The Soil Erosion Service was set up in the Department of the Interior in the fall of 1933 to initiate the program. In March, 1935, this agency was transferred to the U. S. Department of Agriculture and re-named the Soil Conservation Service.

For the past five years, carefully planned field tests and evaluation studies have been an integral part of the Service's operations work. A deliberate attempt has been made to project soil conservation research beyond the small-plow stage to whole farms and even entire watersheds and especially to evaluate the economic effects of conservation work.

Indicative of some of the findings made in connection with these studies are those obtained in the southern Great Plains, where records of wheat yields were kept on 114 terraced and contoured fields and 64 fields not terraced or contoured. These fields, located in seven demonstration areas, comprised a total of 18,249 acres of terraced land and 8,444 acres of land straight-farmed and not terraced. The yield per acre on the terraced and contoured fields was 15.1 bushels compared with 11.5 bushels on the fields not terraced or contoured—an advantage of 31 per cent in favor of the soil and water conservation treatment. These data showed significant crop-yield benefits from terracing and contouring in all but two projects, where rainfall was so abundant and well distributed that moisture was apparently not a limiting factor in crop production.

Studies of another kind, made in the Pacific Northwest region during a spring following a series of heavy rains and a period of rapidly melting snows, strikingly demonstrated the effectiveness of conservation work in saving soil. Covering a 409,425-acre area which included the erosion-control demonstration project near Moscow, Idaho; Pullman, Washington; and other adjacent lands in the Palouse section of the Columbian Plateau, the survey showed that farms in the demonstration area lost an average of 3.6 tons per acre. Detailed surveys of a few farms where complete conservation work had been fully established showed an average loss of 1¼ tons of soil per acre against a loss of 17.6 tons per acre on similar farms in the same vicinity where no conservation treatment had been effected.

At Bethany, Missouri, studies made on four fields showed an average reduction of 3.54 bushels for each lost inch of soil where the soil depth was reduced from 6.5 inches to 1.5 inches, and a reduction of 2.4 bushels for each inch where the depth of the surface soil was reduced from 12 inches to 6:5 inches. Since each of these fields had been uniformly cropped since cultivation started, the major variations in soil depths in these fields is clearly attributable to erosion.

In 1933 erosion-control demonstration projects were set up on small watersheds, generally about 100,000 acres in size. In these demonstration areas, Service technicians demonstrated, under farm conditions, the most efficient methods of erosion control. The demonstration projects proved so useful to farmers that within a short time their number had increased to 180 in 45 states, Hawaii, and Puerto Rico. At one time there were over 500 CCC camps engaged in erosion control demonstration work; today there are 350 CCC camps under Soil Conservation Service supervision throughout the country.

Some 90,000 farmers, representing 26 million acres of land, co-operate in the demonstration and camp project areas. In addition, the Service helps to plan erosion-control program on individual demonstration farms in co-operation with the Extension Service. Such plans have been developed on 2,200 farms in 42 States.

The Service also has co-operated with the Forest Service and the Bureau of Agricultural Economics in a program designed to retard runoff on the upper reaches of flood streams. By January 1, 1941, the three agencies had completed preliminary examinations of 120 watersheds and detailed surveys were completed, or under way, in 41 of them to provide a basis for actual operation.

Work has started in a broad watershed improvement program for the Los Angeles River watershed in California.

The Service is responsible for the supervision of farm forestry projects in predominantly agricultural areas. In these projects the Service helps farmers build up their woodlands, both for income production and erosion control. There are now 44 farm forestry projects in 33 states.

One of the most important phases of the erosion-control program is the surveying of land to determine its capabilities for use. Basic facts about our land are essential to the development of effective plans for a permanent conservation agriculture, for soil conservation districts and individual farms.

To obtain these facts, the Soil Conservation Service is making a survey of the land resources of the United States—a survey sufficiently detailed to indicate which land can be used safely for the production of cultivated crops without special conservation treatment, which can be cultivated safely with simple treatment, which needs complex and intensive treatment, which is not suited for continuous cultivation, and which should not be cultivated at all, anytime.

Once this information is assembled, it will be possible for farmers to make any necessary expansions or contractions in crop production with reasonable assurance that the land will be used with maximum efficiency and with the smallest possible waste of money, manpower, and land resources. The survey will also supply the basic information needed for carrying on the long-time task of conserving the Nation's soil resource.

Washington, D. C.

Your love for your brother or sister for whom Christ died determines your gratitude toward God. You cannot love the Lord and despise or set at naught the least of His own. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Selected.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXIII. Jesus Christ, His Lordship

By the Bible Study Editor

There is no title of honor given to Jesus Christ that is more significant than that of "Lord." This title is used in various ways in the New Testament. The title as used in the New Testament is "Lord," and the same title is used for God. The Greek, "Kurios," applies equally to God and to Christ in the New Testament. It is only as the term is used that one may distinguish between God and Jesus Christ. In the Old Testament, the variety of terms have a variety of definitions, as they apply to God as the Lord.

There are various combinations by which the Lord is known in the writings of the Apostles. Jesus, referring to the Father, called Him, "Father, Lord of heaven and earth" (Matt. 11:25). At the time of His temptation He called Him, "The Lord, thy God," as it had been written. Matt. 4:7, 10. At the same time Jesus called Himself, "Lord." Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." It is possible to understand that the first reference is to God, the Father, because the expression was directed to God by Jesus. In the second instance it is necessary to understand that Jesus referred to Himself as Lord, because He spoke concerning Himself. There is no difference in the form of the title either in the Greek or English text. It may be said that in the estimation of Jesus He is just as much Lord as is the Father. In the esteem of the recorder of the Gospel, Jesus is as much entitled to the term "Lord" as is the God and Father of Jesus. With the apostles and among the followers of Jesus, the title, "Lord," was one of highest reverence and was constantly used as an expression of devotion and worship.

There are instances in the New Testament where the title is applied to men with no intimation of Deity, although the same Greek appellation is used. Such an instance is found in the Lord's discourse concerning the lord and his servants. Matt. 24:45-50; Luke 12: 42-47.

In Zacharias' hymn of praise to God, he calls God the "Lord God of Israel" (Luke 1:68), and when the Angels announced the birth of the child Jesus, they said, "A Saviour, which is Christ the Lord." This title was commonly applied to Christ by each of the Gospel writers in their accounts of the life of Jesus. In order to describe the Lord more minutely He was called "Jesus of Nazareth," "Jesus the son of David," and Jesus frequently called Himself the "Son of man." But when Jesus had the intimate conversation with His disciples before leaving them He used a double term, "Lord and Master." for the purpose of imparting to them the true spirit of honor and equality. In this case the term "Master" had the meaning of "Teacher."

But in other instances the term "Master" has the meaning of "Lord." This is the case in such passages as Matt. 6:24; Luke 16:13. Also Rom. 14:4 R. V.; Eph. 6:5, 9; Col. 3:22; 4:1. See R. V. margin. These masters holding power over their servants were their lords. Again the term "Master" may have the meaning of a "director," for so the disciples used it when the Lord directed their fishing. And thus Peter addressed the Lord on the mount of transfiguration. Luke 9:33.

The title "Lord" is very frequently used in combination with "Jesus Christ." And this is no doubt a purposeful use by the Apostles. One author has said that in every instance where the title "Lord" is used by the apostles, it was used in combination with "Jesus Christ" in the early manuscripts. Whether or not this was the case may be doubted, since the revised versions do not thus indicate it. But there are frequent instances in the Scripture text where the whole title is thus combined. Luke introduces the "Lord Jesus" to Theophilus (Acts 1:21), and thus Stephen addressed Him. Acts 7:59. It is not strange that Paul should frequently use the names in combination. When the Lord appeared to him he said, "Who art thou, Lord?" And the Lord answered, "I am Jesus, whom thou persecutest." However, Paul used the title, "Lord Jesus," frequently. Acts 9:29; 19:5, 10, 17. But these are isolated instances of the use of the partial name. It cannot be said there is a difference in the significance of the names and titles of Jesus Christ, the Lord.

The closing sentence of the Acts of the Apostles, which is Luke's account of the ministry of the Apostles, and particularly the account of Paul's ministry, should give emphasis to the estimation of Paul concerning the titles of Jesus whom He preached. "And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the **Lord Jesus Christ,** with all confidence, no man forbidding him."

It may have been the custom of some of the apostles to use the names or titles of Christ in the manner in which they appreciated them most. It is certain that Paul used a variety of terms to tell of Jesus Christ whom he honored as his Lord. John, in his epistles, as well as in his Gospel, has a special interest in the use of the name of Jesus. He uses it more frequently in the Gospel than do the other writers. He uses the title "Lord" as frequently as do Matthew and Luke in their Gospels, and in his epistles, only once (II Jno. 3) where he refers to "Jesus Christ." He uses the title, "Christ," only four times in his epistles, although he uses it as frequently as other writers of the gospels.

Peter is interested, seemingly, in the use of the full title of his Master. He refers to "Jesus Christ" seventeen times, four times he calls Him "Lord and Saviour Jesus Christ," twice he uses the term "Christ Jesus," and twenty-two times he uses the term "Lord," alone or in combinations. In all of the New Testament, the term "Lord" is used alone or in combination, and outside of the gospels it refers almost entirely to Jesus Christ.

Why should this emphasis be placed on the Lord Jesus Christ, if He is not entitled to the position of Lord in the plan and purpose of God? Jesus Christ is not what man makes of Him, nor what the Church has made of Him; He is what God has appointed Him to be for men and for all creation. He is Lord of all. Acts 10:36. Here in the first sermon which was preached to a Gentile, an officer of the Roman government, Peter declared Jesus Christ to be the Lord over all men. This was not an anarchistic declaration, but it is implied that Jesus Christ was one divinely ordained to direct and control the affairs of men, whether they were Jews or Gentiles. The Master of men had come in the person of the Saviour of men. This place of honor, of glory and of rightful power over the affairs of men, was that which God had destined for His Son, Jesus Christ the Lord. If God has a place in the life and affairs of men in the world (and He has), then Jesus Christ has that same place and that same right. Jesus Christ has been enthroned by the Father. He was the King of Glory before He came into the world. He is the same King of Glory today, having been restored to the honors which were His before the foundation of the world.

But of what is Jesus Christ, now, the Lord? John 1:1-4 suggests that He is the Creator of all things, and that the world that was made by Him knew Him not, when He came into the world. Jno. 1:10, 11. Again Paul refers to the place which Christ has in the created world in Col. 1:16, 17, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist." The latter term is interpreted as, "holding together." Also, in I Cor. 8:6, Paul makes the statement: "But to us there is but one God, the Father, of whom are all things, and

we by him; and one Lord Jesus Christ, by whom are all things, and we by him." There is no other source of creation given than that which came by and for Jesus Christ, the Son of God. In that case, the Lord is the rightful owner and Lord of this creation.

While the Lord was in the world He frequently demonstrated His power in and over nature. Some are inclined to think of the miracles of the Lord as being some new creation. Others are inclined to think of the miracles as being the suspension of the laws of the world and of life. In either case the Lord revealed Himself as being greater than the world, and the laws which control the life with which we have to do. When He turned the water into wine, He imparted to one substance qualities which it could not have had without the long process of passing through the vine and into fruit and the consequent processes of wine production. When He healed the diseases of men, He checked the processes of disease and built up the broken down tissues of the body, in a moment of time. He stilled the storm and walked upon the waves, subjecting natural elements and forces to the dominion of His will and purpose. The beings of a spirit realm, the evil spirits and their head, were subject to His word. Satan could tempt but could not command Him, demons obeyed His will and came forth from those whom they had subjected to their will. Jesus Christ was Lord wherever He appeared and whenever occasion required. But Jesus never displayed power that had in its purpose only the display of Himself for the entertainment of men. The wisdom of God controlled every manifestation of His might and dominion.

The question of the limit of His power might be raised. Can Jesus do more than has been done? Is the present creation the limit of His power? Can Jesus and the Father recreate, or create that which has not been thus far brought into existence? Has Christ, as Lord, infinite power over the realms under His control, and over those who are His subjects and the objects of His purposes? In the world he had perfect power. He raised the dead and thus proved that the last enemy of man could be and was subdued. But that power was called resurrection, a raising again to life of that which death had subjugated. The Lord could take care of His subjects even when they had been overcome by a power that was greater than themselves. But when Christ arose from the dead a new thing had been accomplished. Concerning Him it is said, "But now is Christ risen from the dead and become the firstfruits of them that slept" (I Cor. 15:20).

If there had not been, thus far, any such resurrection as that which Christ experienced when He rose from the dead, by this act there was a new thing accomplished. If Christ was the firstfruits of a resurrection, there had never been another such manifestation of power. No one had ever been raised from the dead as Christ was raised. Here was a new creation, yet not altogether new. For the body of His earthly life was included in the new thing which had been done, and because the Lord had brought forth His own body and had quickened it by the Holy Spirit it was a resurrection.

In respect to the resurrection of the dead, the Lord is the firstfruits, and those who shall be raised at His coming and glory shall be like Him; but He will be the Lord of that new resurrection. According to I Cor. 15:26-28, the resurrection life will be subject to the Lord Jesus. "The last enemy that shall be destroyed is death. For he hath put all things under his feet. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." The Lord will be the Lord of the new resurrected world, after the subjection of death.

Christ, Our Lord

The Lord Jesus Christ came not into the world for the purpose of continuing His Lordship over His creation. Through the Holy Spirit God prepared the way for the Lord's coming that the people might be prepared to receive Him. The Holy Spirit in John the Baptist called the people to a repentance and preparation for the Lord who would follow him, "To make ready a people prepared for the Lord." The marvels of nature are the admiration of men. But the marvels of God's work in the hearts of men are the wonder of angels and the praise of God.

The message of Gabriel to Mary contains a statement which is marvelous in its significance. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). There is in this message the declaration of the Lord's association with men and that He shall rule over men, and the men whom He shall rule belong to the people of Jacob.

The fact that the Lord has a close relationship with His own, Israel, does not prohibit His also being the Lord of the Gentile nations. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he said, Rejoice, ye Gentiles, with his people" (Rom. 15:8-12). The latter part of the quotation is especially significant, "And he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Thus it is stated in the Scriptures that Christ is appointed of God, according to the word of prophecy, to rule over both Jews and Gentiles. He is to be Lord of all men.

There can be but the two classes of people in the world; those who are not of the seed of Abraham, the children of Jacob, or Israel, are the Gentiles. When Paul found the Jews refusing the Gospel he turned to the Gentiles, whether in Palestine, Greece, or Rome. Jesus Christ is to be Lord among all people.

To the Christian Church the Lord is "Lord" in a special sense. The disciples understood that their discipleship implied his lordship. "To whom shall we go? Thou hast the words of eternal life" (Jno. 6:68). Peter understood that there was to be a service performed for the Lord, and that all should share in some manner in that service. The feeding of lambs and sheep on his part implied some service on the part of the other disciples. Jno. 21:21. The implicit submission of the disciples to the Master and to His authority was such that it was implied in every relationship with Him. "Ye call me Master and Lord: and ye say well; for so I am" (Jno. 13:13). When Paul saw the Lord and heard Him speak the response was, "Lord, what wilt thou have me to do" (Acts 9:6)? In every case of the acceptance of the Lordship of Christ there was manifested a spirit of submission to Him. There is a difference between the idea of subjection and that of submission. One may be made to become subject to the power of another, even if it is by force. But one who submits to the Lordship of another does so because of the will to be in submission. The day will come when all people and tongues shall acknowledge Christ as Lord, when every knee shall bow and every tongue confess that He is Lord; but those who are truly the people of His kingdom are those who have chosen him as their King and who have submitted unto Him as their Lord. Even as Christ Himself shall be subject to God, so shall the people of the Lord be subject to God and to the Lord. This is not a matter of compulsion, it is a condition of willing service in honor to Him who has merited the title of "Lord," by the great work of salvation wrought by His power to lay down His life in redemption and to raise it up again in power and glory, for the salvation of men.

In the Church Christ has become the head of the body. The relationship is a natural one. All of the members are subject to the head and become members one of another. The authority is not questioned, neither is there a lack of respectful obedience to the headship. This results in a spirit of unity, as well as obedience in individual service. Ephesians states the relationship of the body to the Lordship of Christ, while both the Corinthian letter and the Roman message tell of the service rendered by the body by reason of the gifts that come from the Lord. The present state of the Church is that of submission to the Lord in spirit. The Lord is not crowned as her King, although He is King as He sits at the right hand of God at His throne. Christ spoke much to His disciples concerning the kingdom of God and the kingdom of heaven. When the Lord left His disciples they still inquired concerning the establishing of His kingdom. To them He replied, "It is not for you to know." The kingdom was not then established, nor has it since been established, as esteemed by the disciples. The Church does not need a throne for her Head. She does not need the scepter for her submission and obedience. She can say and does say, like Thomas, "My Lord and my God," and in that spirit she loves and serves the Lord Jesus Christ.

The wheels of Nature are not made to roll backward: everything presses on toward eternity. From the birth of time, an impetuous current has set in, which bears all the sons of men toward that interminable ocean. —Robert Hall.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE RESPONSIBILITY OF THE HOME REGARDING BEVERAGE ALCOHOL.—Deut. 6:4-7; Jeremiah 35:5-10

Lesson for May 11, 1941

Golden Text.—Train up a child in the way he should go: and when he is old he will not depart from it.—Proverbs 22:6.

Deut. 6:4, 5. One of the suggested renderings of verse four by the A. R. V. Com. is "Jehovah is our God; Jehovah alone." I like that rendering. Since ancient times there have "been gods many, and lords many." If there were no God the human heart would imagine one. As mankind turned away from the Creator they began to create gods who were partners and helpers with them in their evil lives. The God of the Bible is none of these. Instead of helping in the ungodly deeds of men He condemns all wrong and insists on a holy life on the part of all His worshipers. In this respect He is alone. Because all other gods are evil He will not allow any of His followers to divide their devotion between Him and the gods of man's creation. He is either your God and He alone, or He is not your God at all.

The emotions are stronger than the will. Unless your love is for Jehovah and His holiness, and unless it is so strong that it allows no secondary affection, your life will be one of sin, even though you understand all knowledge and can unravel all mysteries. Love must be yoked with the will before the individual can be strong enough to serve the Holy God. The church member who loves the world can at best have only a semblance of righteousness.

Verses 6, 7. It is the duty of all parents to teach their offspring the way of life. Any way but the right way will end in defeat and failure. Morality is more important than mechanics. The basis of success in all the avenues of human activity and relationships is morality. Only he who is in proper relationship with God can live properly in his relationship with man. This teaching ought to be the supreme effort of all parents. No other agency can take their place. Others outside the home may be helpers, but the constant influence of the parent in life, word, and deed transcends all other influences. Tie the teachings of God to yourself so that they could not slip away if they would. Make them to influence your thinking and your doing. Write them upon the very structure of your home so that the building itself with all that appertains thereto will reveal your love and reverence for God. If in the temple of your life and of your home every whit of it saith, "Glory," your children will be safe. But to the degree that life and home have things that are not to the glory of God your children are in danger. Psalm 29:9.

Jer. 35:5-10. True messengers of God never suggest that those whom they lead should indulge in that which is evil. Many who call themselves messengers of God have done and still do so. The Rechabites knew that Jeremiah was supposed to be a prophet of the Lord. I doubt if they knew that Jeremiah was going to use them as an object lesson to gainsaying Israel. But they had all respect for the judgment of the founder of their family, and they would not turn away from his counsel, even though a supposed man of God asked them to do so. God honored and blessed them for this stand, and I respect them. Don't you? Gal. 1:8.

The average church member has always been swift to follow his spiritual guides in things that catered to carnality; and but few have been true to right when all the church went wrong. In Jeremiah's day hundreds of prophets declared the deceit of their own hearts. They were readily followed, but Jeremiah was not. The non-Jewish Rechabites put the Jews to shame; and sometimes today non-church members put us to shame.

Today we have the horrible example of church members, including the elders, indulging in the use of tobacco and strong drink. Many a preacher uses his tobacco and drinks his social glass as he plays cards in the homes of his members. The church of today needs a revival more than at any time since the Reformation. It will hardly begin from the top down. But it will begin in the homes who have been true to God. When such homes become prayer units for the spiritual revival of the community something will happen. Is your home one of them? Or just another home where you try to keep up with the Joneses even though they are determined to remove all the ancient landmarks of morality and decency? Follow not the multitude to do evil. Ex. 23:2.

BROADENING CHRISTIAN HORIZONS: SAUL'S CONVERSION

Acts 9:1-31

Lesson for May 18, 1941

Golden Text.—I was not disobedient unto the heavenly vision.—Acts 26:19.

Chapter 9:1. Flattery is the breath of the sycophant; threatenings and slaughter the breath of the madman; but prayer and praise the breath of the saint. Psa. 139:20; Matt. 12:37.

The blessing of religious leaders upon any movement has always the effect of making those that engage therein more enthusiastic, more zealous, more audacious, and more fanatical. It was this blessing that made the Jews so fanatical in the persecution of the early Christians; it was this blessing that gave the Mohammedans the strength to almost overrun Christian Europe as well as Asia and Northern Africa; it was this blessing that energized the Crusades; it was this blessing that inspired the Jesuits and their work, and the horrors of the Inquisition; and it is this blessing that has given courage to those engaged in the modern missionary enterprise. Misplaced blessings have been productive of unspeakable horrors, and those properly placed have been productive of untold good.

Verse 2. The Sanhedrin had authority over the life (religious and moral) of the Jews throughout the entire Roman Empire. This gave them the authority to commission Saul to go to Damascus to eradicate what they called heresy there.

Verse 3. People today are asking, "Why doesn't God do something?" when they talk about the present world situation when madmen are converting the world into a chamber of horrors. Christians, no doubt, had been asking the same thing about Saul. Well, God did something then, and He will do something now. Saul was a sincere and honest soul. Therefore God enlightened him. What He will do with the leaders of madness today depends upon what is in their inmost soul. But He will make the wrath of men to praise Him; and the balance of wrath He will restrain. Let not the saints in the hours of distress forget Deut. 32:35, 36.

Verses 4, 5. Psa. 139:1-4. God has a name for all the stars of heaven. Psa. 147:4. He has also a name for every one of the children of men. We also are stars; some of us shining as the stars of the firmament, while the rest are wandering stars to whom is reserved the blackness of darkness forever.

When Saul fought against the Way he thought he was doing God's service; and he was sincere (Acts 23:1), but sincere effort under misapprehension of facts may work havoc instead of benefit.

An honest mind is anxious to know and to do God's will. To kick against God's will and purpose is as futile and painful as for an ox to kick against the goads that prod him to endeavor.

Verse 6. Most people who now think that they know God would be greatly astonished if they had a vision of Him and could see Him as He is. Pride and arrogance would give way to fear and trembling.

The real question concerning life's activities should never be, "What do I want to do?" but, "What does the Lord want me to do?"

Saul had spent some years in Jerusalem at the feet of Gamaliel to learn how to live; but he had to go into a heathen city to learn from a devout saint, and into the deserts of

Arabia to learn from God direct, before he really learned how to live. There is no worthy substitute for communion with saints and the revelation of God.

Verses 7-9. John 9:39-41. When the natural Saul saw, he was blind; but when the natural Saul became blind, he was ready to get spiritual vision and understanding. Saul fasted. He had always wanted to do God's will. The revelation that he had been persecuting God through His saints appalled him. We too need such revelations. If the church of today could see her failure, the result of leaning upon her own understanding, there would be such a contrition and calling upon God as has not been for centuries. If it would not cure all the world's ills, it would at least get the church back to the place where God could be glorified through it.

Verses 10-16. We have no evidence that Ananias was a church official. He is just called a disciple, and is described as a devout man and one of good report. Acts 22:12. But he was a man through whom God could work. Ananias' address, "Brother Saul," took on a new meaning to Saul that day. Brothers are born for adversity. We all need them. But are we really brothers to others? "Blood is thicker than water," but the kinship of the Spirit is strongest of all. Brethren, let us be BRETHREN. Paul was called for a purpose. Acts 26:16-18. He fulfilled that purpose to the utmost. Romans 1:15. You also have been called for a purpose. Find out what that purpose is and do likewise.

BROADENING CHRISTIAN HORIZONS: PETER'S VISION

Acts 10:1-11:18

Lesson for May 25, 1941

Golden Text.—Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

Acts 10:1-8. Certain things accompany salvation. Heb. 6:9. Certain things also are in evidence in those who seek salvation. The Ethiopian eunuch went to the house of God with the saints; and at other times, even under difficult circumstances, was reading the Book. Cornelius gave proof that he was seeking salvation by a reverential fear of God, by constant prayer, and by works of mercy. Had he spent his hours in carousals and debauchery that would have been self-evident proof that he was not seeking God. It has ever been true that they who seek God with all their heart will find Him. People do not seek for things with their eyes closed. And you will not find HIM unless you look for HIM and unto HIM. Isa. 45:22. And in thus looking you turn your face away from the sinful things of earth towards a holy God. At the moment the seeker finds, that moment the seeker becomes a son.

Acts 10:9-18. Those who know not the Lord are blind; but that does not mean that those who know Him have perfect vision. Now even the saints see through a glass darkly. Only in glory will the dimness give way to perfect light. But here we go from light to light. We emerge from the dimness of today into a clearer tomorrow. The Church had been commissioned to preach the Gospel to every creature, but at the end of six years even Peter had gone no farther than to the Samaritans. To meet the present exigency it was necessary for the Lord to give to Peter a special revelation. And that the truths might take hold they were three times repeated. Do not blame Peter; you are probably slower to perceive truth than he was. Only make sure that you always behold the Lord with an open face. II Cor. 3:18.

Acts 10:19-33. Every ordinance that God has ever given to man was not given for its own sake but for the spiritual truths that it would convey. When God in Christ broke down the middle wall of partition between Jew and Gentile He also destroyed the division between clean and unclean animals. I Tim. 4:4. The figure had taught the lesson that fellowship between clean and unclean defiles the clean. But a greater truth is here —all mankind has been unclean. No one can point the finger of scorn at another and say, "I am holier than thou." But God through Christ can make the foulest clean. And those whom God has cleansed enter a new fellowship, not of race or language, but a fellowship of the Spirit. And only those whom God has cleansed are clean. Such people are not common; they are the noblest work of God.

Acts 10:34-43. There can be no greater joy than to get a deeper and clearer understanding of divine truth; unless it be the joy that comes from winning others to the Lord through that truth. Peter had both these joys. On the Day of Pentecost Peter told the Jews that they were to repent and to be baptized. Again we are told to repent and believe the Gospel. Here he tells us that those who fear God and work righteousness are accepted of Him. The several expressions all mean the same thing. He who repents and believes also fears God and works righteousness. The fruit of unbelief is an ungodly life; the fruits of faith are holiness of conduct. The penitence of saving faith is followed with remission of sins.

Acts 10:44-48. The gifts of the Spirit are not given by those who are in the Apostolic Succession. They are given by the Lord upon those who are worthy of receiving them, and the manner of presentation varies. Human instruments may or may not have a part in the operation. No man and no church has a right to refuse those whom God has accepted. Peter did not baptize these people himself, but he gave the command.

Chapter 11:1-18. Anything different in the church always provokes carping criticism. The active soldier of the cross can always expect more criticism than prayers from his fellow members. When Peter was put on the carpet it was not for his sins. He had six witnesses with him to prove that God had put his approval on what Peter did, and that the family of Cornelius had received proof of acceptance into the family of God. The wonder to you should not be that God accepts others, but that He granted to you repentance unto life. I am Dutch, and no Dutchman was ever deserving such marvelous favor. I may have Jewish blood in my veins, and no Jew was ever deserving of God's grace. Are you any more deserving? But thank God, salvation through God's Son is the unmerited Gift of God to all.

BROADENING CHRISTIAN HORIZONS: THE ANTIOCH MOVEMENT.—Acts 11:19-30

Lesson for June 1, 1941

Golden Text.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

Chapter 11:19. The Master compares the kingdom of God to a mustard stalk. There is an interesting analogy to this in the humble mustard. After the stalk of this species has ripened, the wind causes the stalk to break loose from its root, after which the wind blows it over the country. As it rolls along its pods open and the seeds are scattered far and wide. The stronger the wind the farther the seeds are scattered. The wind of persecution struck the mustard stalk at Jerusalem and presently the saints were being driven hither and yon by the winds of persecution, scattering the seed of the Word wherever they went. The church of today can thank God for the persecution that scattered the early church so that the Gospel was at last given to the nations.

Verse 20. No one will venture on a hopeless task. When the scattered saints preached to the Jews only they believed that these would accept the Gospel. When they refused to preach to the Greeks it was because they did not believe that such preaching would do any good. But the Christians who were natives of Cyprus and Cyrene had more confidence in the salvability of the Greeks and consequently made the effort.

Verse 21. There is probably no such thing as valueless land. Some soils have rich agricultural value; other soils which may be barren of plant food may contains great mineral wealth. Even the seas contain immense wealth in fish, beasts, and chemicals. The world of men is similar. You may make your richest strikes where you least anticipate it. The brethren who preached the Gospel to the Greeks at Antioch cast their nets in such a vast school that at one time the church had 100,000 members in that city alone. This was an earnest of what could be expected throughout the Gentile world. The longer a people have lived in the darkness the more they will appreciate the light.

Verse 22. There were some in Jerusalem who were opposed to preaching to the Gentiles. But the fact that Barnabas was sent to Antioch is proof that those who approved were in the majority. Barnabas was sympathetic with the efforts made.

Verses 23, 24. Barnabas was glad at the manifestation of the grace of God. Would you be glad when others not of your own race and social standing would accept Christ and want to join your church? Your reaction to such a condition shows how much grace you have. But what is grace? According to Titus 3:4, 5 the combination of kindness, love, and mercy of God, properly compounded, makes the anointing oil of the saints called grace. Ex. 30:34-38. A little grace turns aside the judgment of the law: a little grace overcomes abounding sin. Two things

are needed if the church is to grow—revival and survival. Many had turned to the Lord, that was a revival. Barnabas exhorted them to cleave to the Lord, that was survival. We are saved from the sins that are past by the blood of Christ; we are kept from the sins about us by the power of Christ. He who would enter the city not made with hands must appropriate to himself both.

Godly character is seventy-five per cent of a minister's equipment.

Verse 25. A good man is not a selfish man. While Barnabas had been doing a good work at Antioch he knew of one who could do more. Unselfishly he started to Tarsus to seek Saul. He had recommended Saul to the church at Jerusalem, but there Saul's services were not acceptable: he now recommends him to the Gentile church at Antioch and thus launches the Apostle to the Gentiles on the greatest career that mortal man has ever accomplished. Thank God for the men that start others.

Verse 26. The word "Christian" is a Greek word with a Latin ending for a Hebrew idea. It signifies faith in the Messiah as my Redeemer, and acceptance of Him as my Lord and King. A Christian acknowledges and worships no other God, and yields submission to Christ as King alone. Are you a Christian?

Verses 27-30. The Lord reveals Himself and His purposes to His friends. He revealed a coming famine of exceptional severity to the church at Antioch through those among them who had the gift of prophecy. To be forewarned is to be forearmed. The saints at once showed their love for the brotherhood in Judea who had lost their goods through persecution, by sending them, through Barnabas and Saul, the necessities of life. They lived Gal. 6:10. Do you?

MAKING KNOWLEDGE PRACTICAL IN CHRISTIAN LIFE

(Continued from page 139)

6. By making our own homes such that our children will both understand God and heavenly things. Jesus used many home illustrations to illustrate heavenly things. In Psalm 103:13 we read, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

How sacred our work is in the molding of a life. The most sensitive thing in the universe is the soul of a child. What impressions are being made on the camera of childhood! We should reflect the light of heaven. We must be sure we have received that light as God would have us receive it. None of us can be perfect, but we can live close to our Great Ideal and by learning constantly from Him, we shall find a deeper sympathy for those who suffer, and a greater desire to be of help to those who really need help.

We become like that about which we think most. Thinking about stealing and doing it, makes a thief. Thinking about a lie and telling it, makes a liar. Those who want to be good musicians spend hours and hours a day studying and practicing. "As a man thinketh in his heart, so is he." So the more we think about Jesus, the more we become like Him.

Our thoughts determine the kind of life we live, and often proclaim character in the face. A smiling face is welcome everywhere. We should cultivate the habit of seeing the bright side of things. Happiness depends not upon how many burdens we worry about, but upon how many blessings we are glad about; it depends not upon what we have, but upon what we enjoy. God says, "Let the wicked forsake his way, and the unrighteous man his thoughts." God knows vulgar thoughts make vulgar men, and evil thoughts make evil men. Solomon compares cruel speech to a scorching fire. Prov. 16:27-33. Every Christian may keep cruel speech from spreading, or perhaps put it out altogether. It is always possible to say something good, even of the worst of men, as an offset to something bad. The life which is tainted by the habit of speaking unkind words falls short of its highest mission. The practice of speaking carelessly concerning other people poisons many an otherwise worthy life. Let us watch therefore to see that our thoughts as well as our words are such as will add to the happiness of those about us. Let us guard well against the ill-spoken word, however harmless it may seem. Christ said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11).

Perhaps in our weakness, we have not lived as close to the Master as we should have lived. There is One mighty to save. It is for us to reach upward in thought, in word, and deed, then will come the sunshine of His loving kindness to give us strength to rise toward Him. If we have fallen in sin we must suffer consequences which we would have avoided if we had shunned the evil thing; but in confession, humility and faith we may rise to receive the Master's "Well done."

Paris, Ohio.

BOOK REVIEWS

Conversation on Saving Faith for the Young in Questions and Answers, by Gerhard Roosen. Published by the Mennonite Publishing House, Scottdale, Pa. 301 pages. Price, 90 cents per copy; $9.60 per dozen.

The Mennonite Publishing House recently issued a new edition of "Conversation on Saving Faith for the Young." This little book has an interesting history. The author is Gerhard Roosen (1612-1711), a leading Mennonite elder of northwestern Germany in his time. The German original had the title, "Christliches Gemüths-Gespräch." How many editions of it were published in Europe is unknown. In America it was first issued from the press of the Ephrata Society in 1769, and was re-issued ten times in German from 1770 to 1873 at various places in United States and Canada. The first English edition was prepared by a committee of Mennonites in Ontario and issued by John Baer and Sons, Lancaster, in 1857. The latest edition at Scottdale is the sixth English edition. The book is still in demand and is used especially by some of the more conservative Mennonite groups.

The book is in four parts. Part One gives, in simple questions and answers, a treatment of the whole range of Christian doctrine. Part Two answers questions asked of those who desire to unite with the church. Part Three contains in full the Mennonite Confession of Faith which was drawn up at Dortrecht in 1632. Part Four, by Christian Burkholder, consists of three addresses to youth concerning true repentance and saving faith in Christ. The final address gives, among other things, the apostolic confession of faith, certain prayers, and reflections for the sick. A lecture by Peter Burkholder on Predestination has been appended.

"Conversation on Saving Faith for the Young" is a book with a long and illustrious history, and is a valuable book to possess from that standpoint alone. It will still be found of practical value for the indoctrination of Mennonite youth, treating as it does the distinctive tenets of our faith so completely. In these days especially we need to know why we believe what we believe. This book substantiates every doctrine by abundant Scriptures, and so will prove itself to be a help to old and young alike.—J. C. W. and G. R. S.

Ohio Mennonite Sunday Schools, by John Umble. Published by Mennonite Historical Society, Goshen College, Goshen, Indiana. 533 pages. Price, $1.50.

Last year a considerable degree of interest was manifest throughout the church in the centennial anniversary of the first Mennonite Sunday schools among Mennonites in America. This new book of over five hundred pages comes closely enough on the heels of the centennial observance to capitalize on the interest then created and add further to our knowledge of the history of Sunday schools among Mennonites. This is the first separate history on the Mennonite Sunday schools of any section of the church. It is quite fitting that the Mennonite Sunday schools of Ohio should be the first to receive this kind of extended and complete historical treatment, for it was in Logan County, Ohio, in 1863 that the first permanent Sunday school among Amish or Mennonites was established in America.

The book is in three main parts. Part I gives the reader a general survey of the Sunday-school movement in Ohio. Here the author presents a sympathetic and intelligent discussion of the early beginnings of Sunday schools, of the difficulties they encountered, of the factors that figured in their development, and of the influence they exerted upon the life and activity of the congregations in Ohio. A very considerable amount of congregational history is brought out in this background material. The author is careful to make clear the historical origin of each congregation and Sunday school, indicating whether it was Amish, Amish Mennonite, Swiss, or Mennonite. These historical distinctions serve in many instances to illuminate the developments in the Sunday-school movement and they help the reader to interpret the significance of that movement and the influence it had upon the congregations.

Part II contains the particular history of each Mennonite Sunday school in the state of Ohio, with detailed information on dates, leaders, methods, equipment, and so forth.

In Part III one finds given the history and the work of the Ohio Mennonite Sunday School Conference. This conference, which is perhaps unique among Mennonite Sunday school conferences, has filled from its beginning a large and useful place in the development of spiritual life and the promotion of Christian activity among the Ohio Mennonite congregations. It is one of the few Sunday-school conferences that is more than an appendage of a church conference, though it has worked in a co-operative way with the church conferences in its territory.

More than fifty illustrations are used in the book, mostly photographs featuring the meetinghouses where Sunday schools have been and are today being conducted, and also the leaders past and present of the organized Sunday-school work in the state. The book closes with nine appendices and four useful indices.—E. Y.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Special days and appropriate meditations from a Christian standpoint can be wisely used. We have topics during the month that apply to special-day thoughts. The first is "Mother's Day" and the second is "Pentecost."

1. For Mother's Day we have chosen the thought field of **Respect for My Parents,** as taught in the Scriptures. God's Word usually teaches the principle of honor to both father and mother together. We do well to hold to that balance in our teaching and thinking and acting.

2. For Pentecost we have a study of the **Christian's Comforter.** This is the period observed in memory of the descent of the Holy Spirit on the day of Pentecost as recorded in Acts 2. The office of the Holy Spirit in the life of the Church and of the believer is a very important one. The same topic serves in the classification of **Doctrinal Topics** and shows the work of the Holy Spirit in the Christian.

The Doctrine of Man receives a partial discussion under the head of **The Moral Nature of Man.** This is the regular doctrinal study for the month of May. We need to understand the hopeless condition of man since the Fall in order to fully appreciate the need of the Gospel as the only remedy for humanity. Men have dreamed of a better day for man to be ushered in through culture and better regulated government but have always been disappointed. The Gospel has always worked and always will work where it has been consistently received and applied.

The Doctrine of the Church is partially developed in the Christian Life topic on **"My Responsibility to the Church."** The Church holds a very vital relation to Jesus Christ and ought to be better understood and more highly regarded since to her is entrusted the Gospel message to all the world, and to her is given to feed and strengthen the believer. May I not fail to discharge my responsibility to the Church of Christ in her vital relation to Him.

Young People Working with Their Elders.—The study of the topic for May 25 reveals an ideal relationship with the Church. Every member, old and young, weak and strong, wise and otherwise, has a place to fill and is to have an equal respect for one another in the place which each is to fill. It is but natural that the older ones who were first on the field should feel that they have a vital interest in the work for which they were first responsible while the youth were growing. The youth has naturally a place which looks to the older ones to take the lead and bear the responsibility. But there is always a period of transition in progress in every congregation. A little illustration by a brother gives us the idea:

"Father used to haul in the corn and shovel it off into the crib. As a boy I tossed what ears I could in while father used the shovel. Then Father later got a little shovel which I used with all my might till Father had the load all cleared. But after a while as I grew a little stronger, Father gave the larger shovel to me and he managed the work while I did the biggest end of the unloading. As time went on Father turned the whole job over and gave me the responsibility of the whole field while he, as an old man, took such jobs as he well could do with his waning strength."

This natural experience may well have its counterpart in the work of the Church. There are strong hands and weak hands. Each can in his place do something that will help. The larger responsibility is borne by the elders while the younger inexperienced ones give help. The larger responsibility is borne by the elders while the younger inexperienced give their hearty help under their direction. As the younger grow in spirituality and strength they can take larger and larger tasks. As they prove themselves able the older ones in the lead can gradually charge the younger ones with more and more responsibility until they are able to bear the place of hard work and leadership in the whole task before them while the older ones give them the benefit of experience by good counsel and hearty good will and prayer. Happy are both old and young who recognize their place normally and naturally and enter into the labors which God has given them strength to perform.

RESPECT FOR MY PARENTS.—Ex. 20: 12; I Tim. 5:4; Eph. 6:1, 2

Topic for May 11

MOTTO

"Honour thy father and thy mother."

MEDITATIONS ON THE TOPIC

I. **Respect for Parents** is a fundamental law of life. God created us with this law in our being. When it is obeyed in the home it makes for the happiness of the home and prepares the growing children for the welfare and happiness of the whole social order. Respect for home leaders lays a foundation of character for respect toward teachers and leaders in the church. And those who have this will also recognize the right of the Creator to command their life in all things. Officers of government and their laws will find no rebellion where the fundamental laws of respect have been firmly established in the character toward parents and teachers and God. Only one exception to obedience to any of these leaderships will be necessarily made, and this exception is fundamental to the security of the continued respect to the same leadership itself. That exception is the obedience to God above all others when the others conflict with His command. Parents and teachers and officials, who try to break down the conscience of men in their relation to God, ruin the character of their subject and set him out on the road of lawlessness, if they succeed in their ungodly demands.

Respect for parents continues throughout our lifetime. Our parents, whether living or dead, should have the continued obedience to their command and respect for their supremacy in as far as their commands did not conflict with the higher law of the Creator, or does not conflict with the wisdom which is evidently superior to their understanding and time in which they lived. All fundamental laws of righteousness which godly parents have given us by precept and example may well be treasured even when parents are no longer present in the body in this life.

II. **The Text.—Ex. 20:12.**—Here we have God speaking in an audible voice and expressing the fundamental law of honor toward parents together with the result of long continuance in the land.

I Tim. 5:4.—The support of parents and kindred is an evidence of the proper conception of God's law of piety.

Eph. 6:1, 2.—Here the fundamental law as spoken from Mt. Sinai is repeated in substance and applied to the covenant of grace as God's unchangeable plan for children.

III. **Suggestions for Junior Programs.**—The juniors are in the period of life when disobedience to parents may come as a temptation to them. In this stage it is wise to show the manly and womanly beauty of life which includes in its principles of conduct, the greatest love and respect for those who have given a part of their life for their being in the world.

It may be wise to show the side of evil results for disrespect to parents, though it should be done in a way that will bring the co-operation of thought in the boys and girls. It is always unwise to "hammer" too much so as to bring an attitude of resentment to the message from some who have not been any too loyal to their parents. Good warnings are often most effective by way of illustration in the lives of characters that have been known. Also inspiration for a better life may be given by the same route of character-story of one who has been an example in his or her respect for parents.

The Scriptures from the outline may well be handled in the junior program to reinforce the assignments given them. Ways suggested for the honor to be shown should not be neglected. Perhaps the boys and girls could contribute some suggestions that would fit into their own thoughts and experiences that would help the interest and impression in the meeting.

OUTLINE STUDY

I. Honor to Parents Commanded.
1. From the mouth of God.—Ex. 20:12.
2. In the Law of Moses.—Lev. 19:3; Deut. 27:16.
3. The command perverted.—Matt. 15:4-6.
4. The command continued.—Eph. 6:1, 2.

II. Ways of Respecting Parents.
1. Heeding their teaching.—Prov. 1:8.
2. Obedience to their commands.—Col. 3:20.
3. Walking in the ways of wisdom.—Prov. 10:1; 23:24.
4. Keeping God's law.—Prov. 28:7.
5. Supporting them.—I Tim. 5:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Honor."**
2. Showing Respect to My Parents:
   a. By doing my best to please them.
   b. By helpfulness at home.
   c. By heeding their teaching.
   d. By asking their counsel.
   e. By living a righteous life.
   f. By making the most of opportunities of life.

For Seniors.
1. The Divine Law of Respect toward Parents.
2. How to Fulfill the Law of Parental Respect.

PERSONAL THOUGHT

I would that my life might be the brightest example of respect to parents in my power to give. Past mistakes may be forgiven but the future is still before me.

SEED THOUGHTS

Honor thy parents, those that gave thee birth, and watched in tenderness thine earliest days, and trained thee up in youth, and loved in all. Honor, obey, and love them; it shall fill their souls with holy joy, and it shall bring down God's richest blessing on thee; and in days to come thy children, if they're given, shall honor thee, and fill thy life with peace.—Tyron Edwards.

Unblessed is the son who does not honor his parents; but if reverent and obedient to them, he will receive the same from his o... children.—Euripides.

The Boy Who Minds

He may not be a handsome lad,
  Or very smart in fractions,
Or quickest on the baseball field,
  Or noted for wise actions;
He may be awkward with his hands;
  And one foot trip the other;
But he will be a favorite,
  Because he minds his mother!

His hair may stubborn be, but, oh!
  His eyes will meet you brightly,
For he will have a joyous heart
  Who faces duty rightly;
And if you choose me any boy,
  Choose me above all other,
For work, or play, or comradeship,
  The boy who minds his mother!

—Emma A. Lente.

THE MORAL NATURE OF MAN.—Rom. 3:9-20

Topic for May 18

MOTTO

"There is none righteous, no not one."

MEDITATIONS ON THE TOPIC

I. **Man's Moral Nature** has been corrupted by disobedience and sin. The experience of doing evil against God has corrupted the entire human race. There is not a soul who comes from the stock of Adam that is not contaminated with moral corruption so that God has given His verdict, "There is none righteous, no, not one; for all have sinned and come short of the glory of God." Man's moral perversity is not the result of his o... acts of sin alone but by heredity through the heritage received in the transgression of Adam. "In Adam, all die." "By one man's disobedience, many were made sinners." Because of a sinful nature, sinful acts are more abundant. A sinful nature makes man unfit for the fellowship of God and subjects him to the penalty of death, both natural and spiritual. It is not possible for any man to redeem himself from the penalty of sin. He will necessarily have to meet it unless some higher and better man is brought forth to die as a redeemer. But this kind of man is not to be found through any of Adam's descendants.

"By the obedience of one shall many be made righteous." That Redeemer is Christ, who is God manifest in the flesh. He is the seed of the woman. But he was not the seed of Adam, since the seed by which He was begotten is of the Holy Ghost. He has a holy nature and never knew sin by deed or by nature. By His obedience unto death He has opened the way for the salvation of sinful men. By His death we are redeemed from the penalty of death. By being born of the Spirit we are a new generation who are made free from the law of sin and death.

II. **The Text.—Rom. 3:9-20.**—This passage sets forth the verdict of God concerning the condition of all men. "There is none that doeth good." "All have sinned." Therefore "There is none righteous." And the sins that are manifest prove the conclusions of God to be correct.

III. **Suggestions for Junior Programs.**—There comes to the consciousness of every boy and girl, as they come in contact with the law of right and wrong, that there is within their nature an inclination to do wrong instead of right. In the study of this lesson we have an opportunity to impress this fact from the Scripture teaching on the subject and check the same by the experience of men and women, boys and girls. It will be well to use the principal passages that teach the nature of man in his fallen state and to lead to the thought that all need the remedy for sin found in Christ.

God's law shows us what we ought to be. Our sinful nature makes us do what we know we ought not to do and reveals the bondage we are in without the power of the Holy Spirit. It is well to lead the self-righteous ones to see that they are not as good as they imagine, as they learn to see what God requires. Use the outline for Juniors and the Scripture that is applicable from the Outline Study. As much as possible illustrate the evil descriptions by the figures used in Scripture, such as: "gone astray," like a lost sheep; "short," as a failure to reach; "corrupt," as a thing that is rotten.

OUTLINE STUDY

I. Moral Corruption Is World-wide.
1. Before the flood.—Gen. 6:12.
2. In the days of David.—Ps. 14:3.
3. In Isaiah's day.—Isa. 53:6.
4. In the beginning of the Christian era.—Rom. 3:23.

II. Moral Corruption Affects our Whole Being.
1. The natural man receives not the things of God.—I Cor. 2:14.
2. The heart is blind.—Eph. 4:17, 18.
3. The heart is deceitful and desperately wicked.—Jer. 17:9.
4. Full of evil continually.—Eccl. 9:3; Gen. 6:5.
5. A cesspool of evil thoughts.—Matt. 15:19.
6. Enslaves the will.—Rom. 7:14-25.
7. Corrupted conscience.—Eph. 4:19.
8. Fatal in its effect.—Jas. 1:15.

III. All Need the One Remedy.
1. The Sin-bearer.—Isa. 53:6; Jno. 1:29.
2. Sin blotted out.—Acts 3:19.
3. Justified by faith in Christ.—Rom. 3:25.
4. A new creature.—II Cor. 5:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Sin."**
2. None Are Righteous.
   a. Corrupted ways.
   b. None do good.
   c. Gone astray.
   d. Short of God's glory.
3. Inwardly Evil.
   a. Cannot understand God.
   b. Desperately wicked.
   c. Evil thoughts.
   d. Helpless to do good.
   e. A bad conscience.

For Seniors.
1. Sin Is in All Mankind.
2. Sin Affects the Whole Nature of Man.
3. The Only Remedy for Man.

PERSONAL THOUGHT

Do I know myself as God knows me? Do I know the only salvation for the sin of the world? Have I applied the remedy?

SEED THOUGHTS

There is the seed of all sins—of the vilest and worst of sins—in the best of men.—Thos. Brooks.

He that hath slight thoughts of sin, never had great thoughts of God.—Jno. Owen.

Though sin may be **in** the Christian, yet it hath no more dominion **over** him; he hath an unfeigned respect to all God's commandments, making conscience even of little sins and little duties.—Jos. Alleine.

I am coming to the cross;
  I am poor and weak and blind;
I am counting all but dross,
  I shall full salvation find.

Long my heart has sighed for Thee,
  Long has evil reigned within;
Jesus sweetly speaks to me,—
  "I will cleanse you from all sin."

"Here I give my all to Thee,
  Friends, and time, and earthly store;
Soul and body Thine to be,—
  Wholly Thine forevermore.

—Wm. McDonald.

MY RESPONSIBILITY TO THE CHURCH.—I Cor. 12

Topic for May 25

MOTTO

"Every one members one of another."

MEDITATIONS ON THE TOPIC

I. **My Response to Make to the Church.**—Christ has a particular mission for the Church in the world. He expects her to shine as a light and lead the sin-darkened souls to know and to love Him. Every one, whether he is of the Church or not, will have to answer for the way he responds to the service which the Church is rendering for Christ in his or her behalf. If the sinner responds, as is expected, he will receive the message the Church bears for Christ, and will soon be made a part of the Church itself so that he can have a part in the work the Church is doing.

The Church is also a nursery for those who have received Christ. In the Church they can be fed and protected and enabled to grow to be strong and useful and become a glory to Christ. When we are in the Church, as a member, we have a response to make. We are to submit ourselves to the Word and the Spirit by which the Church is regulated and guided. We are to take our place in the body and do our part in service. Whether we have a great or a small position does not change our responsibility to fill the work which is assigned. The same Spirit is in us all. That Spirit is giving the Word. That Spirit is directing every member in his or her work. The teachers, the overseers, the less honorable or more honorable, are all to work in harmony without schism or strife. Obedience and love and sympathy and rejoicing and sorrow are common to one as well as the other since they are all bound together in the same cause and bear a common service. I dare not feel that I am not needed. Neither do I dare think that some one else is too insignificant to be needed. Christ wants every one to fill his or her place in the unity of the Spirit in the bonds of peace.

II. **The Text.—I Cor. 12:1-31.**—This passage gives particular attention to the gifts of the Spirit as they work together in one body and make each member of service unitedly in the whole. The Church of Christ is compared to the natural body in its working. There is no distinction of race, or nationality, or social, or financial, or intellectual, attainment or standing. All are united into one for the work which Jesus Christ, as the head, directs the body to perform.

III. **Suggestions for Junior Programs.**—The Church has a particular mission in the world concerning childhood. Jesus welcomed little children in His presence and had a

blessing to give to them. As they respond to the service which the Church is to render to their tender lives, they will be brought to the place where, being converted, they will become an active part of the body and fill their service in the Spirit. The boys and girls should be made to feel a welcome and be encouraged to give attention to the work which the Church is engaged in and especially to the message and service which Christ is rendering through the Church toward the children. The Sunday school has its teachings and its songs and activities specially adapted to the needs of childhood. Likewise the general worship has in it those activities that appeal to the character of the child mind whether every detail of thought is fully understood or not. The children may be taught that they have a response to the work of the Church according to their understanding and ability to sing and to hear and to worship and to help. They are to learn and to obey and to respond to the call of Christ to give their lives into His service.

OUTLINE STUDY

I. What Constitutes the Church?
1. Those baptized by the Spirit.—I Cor. 12:13.
2. Members constituting Christ's body.—Rom. 12:4, 5.
3. The household of God.—Eph. 2:19.
4. God's holy temple.—Eph. 2:20-22; I Pet. 2:2-5.

II. A Place and Responsibility.
1. Members in particular.—I Cor. 12:27.
2. Differing gifts.—Rom. 12:6-8; I Cor. 12:4-11.
3. The responsibility of a gift.—I Pet. 4:10, 11.
4. General responsibility.
   a. To shine as lights.—Matt. 5:14.
   b. To show forth God's praise.—I Pet. 2:9.
   c. To evangelize the world.—Matt. 28: 19, 20.
   d. To build up the body.—Eph. 4:11-16.
5. Special duties of members.
   a. To glorify God.—I Cor. 6:19, 20.
   b. To serve one another.—I Jno. 3:16.
   c. To worship together.—Heb. 10:25.
   d. To pray.—I Tim. 2:1-10.
   e. To give.—Acts 20:35.
   f. Adorn the doctrine of God.—Tit. 2: 1-10.
   g. To promote the work of the Lord.—I Cor. 15:58.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Church."**
2. How I May Serve in the Church.
   a. Attending the services.
   b. Singing.
   c. Praying.
   d. Hearing and heeding.
   e. Giving.
   f. Helping others.
   g. Using my gifts of service.

For Seniors.
1. The Body of Christ.
2. The Place of Members.
3. Filling My Place.

PERSONAL THOUGHT

The work of the Church is my concern. Have I responded to the Church and her service for Christ as it has concerned my life and what Christ expects me to do for Him as a part of His body?

SEED THOUGHTS

Children of the Heavenly King

Children of the heavenly King,
As we journey, sweetly sing;
Sing your Saviour's worthy praise,
Glorious in His works and ways.

We are traveling home to God,
In the way the fathers trod;
They are happy now and we
Soon their happiness shall see.

Lift your eyes, ye sons of light,
Zion's city is in sight;
There our endless home shall be,
There our Lord we soon shall see.

Fear not, brethren, joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go home.

Lord, obediently we go,
Gladly leaving all below;
Only Thou our leader be,
And we still will follow Thee.

—Jno. Cennick.

From Every Nation

Elect from ev'ry nation,
  Yet one o'er all the earth,
Her charter of salvation
  One Lord, one faith, one birth:
One holy name she blesses,
  Partakes one holy food,
And to one hope she presses,
  With ev'ry grace endued.

—S. J. Stone.

THE CHRISTIAN'S COMFORTER.—Jno. 14:26; 15:26-16:24

Topic for June 1

MOTTO

"Another Comforter."

MEDITATIONS ON THE TOPIC

I. **The Other Comforter of the Christian.**—Jesus said just before leaving the disciples, "I will not leave you comfortless (orphans), I will come to you." He spoke this in reference to the Spirit whom Jesus was asking the Father to send as One who would "abide" forever. There would not be a time of departing like there was with Jesus being taken from them by the crucifixion. Jesus would be in the same Comforter though not present in a body. He would in the Holy Spirit be present to dwell within the believer.

The word Comforter with reference to the Holy Spirit is the word in Greek called **"Paraklete."** We may gather the rounded meaning of the word Comforter by noting the different offices that He fills to the Christian. His presence **removes that loneliness** that is the experience of an orphan who has lost a parent. Jno. 14:18. His presence gives us an **ever ready teacher** and **reminder** so that we need not stray or fall into error or indifference. His presence gives us **assurance** and **peace** that all is well between us and God. If we stray, He **convicts** and **draws** us so that we may get right before God. In weakness He is **our strength.** When we do not know, He **knows** and **intercedes** for us in inexpressible prayer which avails before God in our behalf. Rom. 8:26, 27. He is a constant **Friend and Companion** to us who is strong and wise and loving and will seek our welfare always in all things.

No wonder the words **"quench"** and **"grieve"** are used as a description of the treatment Christians may give their Friend. As sins against the Spirit grow more feeingless the words **"resist," "vex," "despite"** tell more nearly the treatment given Him. How shameful that a friend should be used so ill!

II. **The Text.—Jno. 14:26.**—This gives assurance of what the Comforter will do in taking the place of Jesus as a teacher of the disciples.

John 15:26-16:24.—Jesus is going away away and is sending the Holy Spirit. This is the most expedient way. It is better to have the Spirit dwelling in the believer than to have Jesus present in the body without the Spirit in the believer. His going perfects the plan by which the Spirit is sent on His mission in the world through the Christian in whom He is to dwell and to work.

III. **Suggestions for Junior Program.**—Juniors will understand the comparison of the Holy Spirit to a Comforter and Friend who goes with us and becomes a companion, guide and teacher along the way and, in all times of need, helps us to meet every situation. Such a companion will have a good influence in the life of those who welcome Him and heed His counsel, and allow Him to lead out in every undertaking. Well may we sing when this is the condition in our life:—

"What a wonderful change in my life has
  been wrought
Since Jesus came into my heart;
I have light in my soul for which long I had
  sought,
Since Jesus came into my heart."

We should impress the thought that this friend and Comforter dwells in the heart of the Christian and will make the whole life Godlike. It is this that makes the difference between a Christian and one who is not. The Spirit does not dwell in the hearts of those who do not love Jesus and who have not trusted Him to take away their sin and who do not obey His word or heed the voice of the Spirit. Those who know the Voice of the Spirit know that they belong to Jesus. Then we can see and understand the things of God as we could not before we received the Spirit in our hearts.

OUTLINE STUDY

I. The Office of the Holy Spirit.
1. To take the place of the absent Saviour. —Jno. 14:16, 17.
2. An abiding Friend.—Jno. 14:16.
   a. Comforting.—Acts 9:31.
   b. Guiding.—Jno. 16:13.
   c. Fellowshiping.—Phil. 2:1; II Cor. 13: 14.
   d. Helping our infirmities.—Rom. 8:26, 27.
   e. Teaching.—Jno. 14:26; I Jno. 2:20.
   f. Empowering.—Acts 1:8; Rom. 8:13; 15:13.
   g. Quickening.—Rom. 8:11.
   h. Assuring.—Rom. 8:15, 16; Eph. 1:13, 14.
   i. Revealing.—I Cor. 2:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Holy Spirit."**
2. The Holy Spirit as the Christian's Comforter.
   a. The fruit in the believer's life.
   b. The great Helper.
   c. The Teacher of our heart.
   d. Power to walk uprightly.
   e. The Assurer of our sonship.
   f. The Revealer of the things of God.
   g. Ever-present Friend.

For Seniors.
1. The Friendship of the Holy Spirit.
2. How the Spirit Enriches Our Lives.
3. The Expediency of His Coming.

PERSONAL THOUGHT

May our hearts be prepared for the indwelling of the Spirit who will continue to be the Comforter and guide of every faithful Christian.

SEED THOUGHTS

Spirit so holy, Spirit of love,
Spirit so gentle, sent from above;
Priceless possession, purchase of blood,
Good beyond measure, gift of our Lord.

Spirit of wisdom, Spirit of light,
Spirit of knowledge, showing the right;
Guide us and teach us, fully to know
All that in Jesus God would bestow.

Spirit so humble, Spirit so meek,
Spirit so kindly, helping the weak;

(Continued on page 160)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

A WORD OF ENCOURAGEMENT IN DAYS OF DISCOURAGEMENT

Be of good cheer.—Jesus Christ.

In some of the darkest hours in the days of the past have sprung souls with faith, hope, and courage. These souls were not blind to the discouraging features of the day, but had eyes which saw brighter aspects. Some who could hardly see the silver lining in the dark clouds of their day, looked into **the face of God,** and this cheered their spirits, and they hoped for and worked for a better day.

One of the cheering notes found everywhere in the pages of Holy Writ is that striking brief word, **"Be of good cheer."** Men like St. Paul needed those words; so did the other apostles. Those men weathered real storms, they did not go to heaven on "flowery beds of ease," but "sailed through bloody seas." Their days actually were darker than our days. We have more light now. There are more true Christians today. While many think in terms of apostates, backsliding Christians, cold and indifferent churches, and unfaithful preachers, they forget the 7000 who have not bowed their knees to Baal.

It may inspire all of us, and challenge many of us, to read the following summary of **"Encouragement in a Time of Crisis:"**

C. Darby Fulton, Executive Secretary of the Presbyterian Foreign Mission Committee of Nashville, says that this is a day of unparalleled opportunity in mission work, and lists some outstanding reasons for encouragement:

The high spiritual purpose and morale of Christian missionaries.

The courage and steadfastness of the Chinese Christians.

The scattering of many believers to the provinces of West China has meant that they have carried the contagion of their faith into areas heretofore unreached by the Gospel.

The new friendship of the Chinese people for the missionary, growing out of the helpfulness and service he has shown in this emergency.

The enormously enhanced prestige of Christianity because such great national leaders as Chiang Kai-shek, Madame Chiang, and others who are guiding the nation in the present crisis, are themselves Christians.

The unprecedented open-heartedness of the people toward the Gospel, with their new longings for the assurances of faith in the midst of the uncertainties of the present conflict.

The return of missionaries and the reoccupation of all our stations.

The large crowds attending evangelistic services throughout the country, with many conversions and other evidences of spiritual awakening.

Thousands of Korean Christians standing fast under severe persecution.

The deep undercurrent of heart-hunger among the people of Japan.

The bond of fellowship that remains unbroken between Japanese and Chinese Christians.

The wide open doors in Africa and Brazil.

THE CHRISTIAN ATTITUDE TO ANTI-JEWISH HATE

I will put it [the cup of trembling] into the hand of them that afflict thee; which have said to thy soul [Israel] bow down, **that we may go over: and thou hast laid thy body on the ground,** and **as the street, to them that went over.**—Isa. 51:23.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Maligning Jews, and bearing false witness against this ancient people, has taken on world-wide proportions. In our own country there has been carried on for some years a persistent propaganda of Jewish hatred. This spirit of anti-Semitism is both alarming and unchristian. It is not true to American traditions of fair play. This nation has been the refuge of persecuted minorities, and should stay so. To persecute the people from whom our prophets came, the custodians of the oldest section of our Bible, from whom the Son of God sprang, from whose ranks the Apostles came, is irreconcilable with the Spirit and teachings of the Lord Jesus Christ. These tragic hours of the Jews, another time of "Jacob's Trouble," are the time to speak kindly of the Jew, praying and laboring for his salvation. This is the Gentile church's **"Golden Opportunity";** this is the day of all days to make known to them their **"Messiah."**

The forgery of the "Protocols of the Elders of Zion" has been disclosed by competent authorities, from whom we quote:

Ex-President William Howard Taft, after an exhaustive study of the subject, answered the anti-Jewish articles which appeared in the **Dearborn Independent** (Henry Ford's paper). He said, "That these Protocols might have fooled the Russians was possible, but that they should be honestly taken up by an American citizen with ordinary intelligence, and offered as a basis for insisting that there is a Jewish question among us that needs solution, is hard to credit. The thing is grotesque and ridiculous and should make a reasonably intelligent man who reads them impatient."

B. L. Burtsev, Russian historical and political writer, considered the greatest authority on the history of the Russian Revolution, said, "The Protocols were prepared by agents of the old Russian Secret Police for the one purpose of creating persecution of the Jews. The Government knew them to be a forgery and refused openly to sponsor their circulation. In 1908 a judicial inquiry into the origin of this document was held in Russia, confirming their spurious origin."

Decision of the Swiss Courts in May, 1935, when Nazis mustered their strongest arguments to sustain the Protocols when Swiss Nazis were charged with using them to create social hatreds: "The Protocols are immoral documents because they are false and obvious plagiarism. It has been definitely established that the Protocols were copied largely from Maurice Joly's 'A Dialogue in Hell.'"

Count A. M. du Chayla, the one living man personally acquainted with Sergius Nilus (the man who first gave publicity to these Protocols and who in four different editions, gave four different versions in the preface as to how he got them): "Nilus was a very eccentric individual whose tumultuous character and capricious temperament made it difficult for anyone to get along with him. His stories to me concerning the Protocols were most contradictory."

Document Expert of the Swiss Court: "The Protocols are scandalous literature of the worst species, based on the famed essay of Maurice Joly written in 1854. I found 170 passages exact copies of portions of Joly's essay."

Paul Miljukow, colleague of Alexaxnder Kerensky, and an expert on Russian affairs: "The Protocols were gross inventions which no historian and no cultivated man ever took seriously."

Henri Sliosberg, Legal Advisor of the Russian Foreign Office in the reign of the Czar: "The Protocols were fabrications designed to bolster up the anti-Semitic movement in Russia."

Sergius Swatakow, Vice Governor of Leningrad under Kerensky Regime: "The Protocols were fabricated by secret Russian agents at the French National Library. They were prepared, so I understand, by General Rachkowsky and M. Galowinsky at the French Library."

Prof. Arthur Baumgarten, noted German expert on Jewish literature: "The Protocols have never been acknowledged by a single authority on Jewish literature as valid. The Jewish passion for a national homeland could not be made to fit with this alleged scheme for world domination."

Alexander Kerensky, former head of the Russian Provisional Government: "Any statement that the Protocols were authentic documents is ridiculous and stupid."

Hon. Samuel W. McCall, Governor of Massachusetts and an authority on Jewish history: "They are clumsy and stupid forgeries fabricated without cunning. The man who produced them styling himself Sergius Nilus, offers them as a postscript to explosive chapters of abuse that he is bent upon perpetrating against the Anglo-Saxon race. Even the London publishers who commercially had a great stake in the canard's distribution, appear to have found any pretense of authenticity impracticable."

Prof. C. H. Wright, the Librarian of the British Museum Library, who had an intimate knowledge of the literature and inteilectual life of Russia: "These Protocols are worthless. We are left wondering why this nauseating outpouring of a perverted religiosity should be foisted on the public in an anonymous shape without a clue to its real origin and full content."

Aylmer Maude, world renowned historian, as the translator of Tolstoi into English: "It is a jumble of embittered nonsense. There has been brought to light a French book published more than a half century ago against Napoleon the Third. Parallel passages taken from this book and from the Protocols show such an exact correspondence in substance and phrasing as to prove that the forger of the Protocols was a literary pirate of high order."

Princess Katherine Radziwell, a Russian Princess and an author of many books on Russia: "As to the assertion that the Protocols irrespective of their authenticity, parallel the facts of the Russian Revolution, that is sheer nonsense. The Revolution was not the work of Jews."

Dr. Joseph Flacks, an eminent Hebrew Christian scholar: "Any student of the Word of God and history ought to know that the Jews do not speak the language used in these Protocols. There is no such secret society in the Jewish world as the 'Learned Elders of Zion.'"

Prof. Starck, formerly of Berlin University, one of the world's great authorities on Jewish movements: "After careful examination of the official copy of the Protocols in the British Museum, I pronounce it a base forgery. The whole idea of a Jewish world conspiracy is a bogey."

Dr. J. Findlater, eminent authority of Scotland: "The Protocols are manifestly a forgery. The Protocols propaganda has succeeded in putting the real plotters in the background."

Dr. Elias Newman of Minneapolis who has studied the subject deeply: "Comparisons of the English versions of the Protocols with the

original in the British Museum reveals the fact that important passages have been suppressed with a view of cloaking the object for which the work was originally circulated. The original is anti-British and anti-American as well as anti-Semitic in its object. It makes England party to the plot to destroy the nations of Europe. It views the Anglo-Saxon people as the lost tribes of Israel. Why do English and American editions leave out these references and put the burden on the Jews alone? For the simple reason that it would not so well serve the purpose of anti-Semites."

Dr. W. E. Biederwolf, well known Fundamentalist scholar: "My impression is that these Protocols are not the work of Jews at all, but of Gentile origin and gotten up for the express purpose of creating jealousy and bitterness and hatred for the Jewish people. There are four billion people in the world today and only sixteen million Jews—less than one half of one per cent of the world's population. If they could hope to plot against and overthrow the Gentile ninety-nine per cent and more, it is certainly a sad commentary on the character, the force and the worthwhileness of the Gentile peoples!"

The late Dr. Thomas Chalmers of New York: "The props have repeatedly been knocked from under these who contend for the authenticity of the Protocols. But the arch fiend will continue to use them until he goes to the bottomless pit. Evil faces no true curb from men. God alone can suppress it."

Henry Ford, whose paper published the Protocols comments, resulting in a slander suit: "To my great regret I learn that in the **Dearborn Independent** and in reprint pamphlets entitled 'The International Jew,' there have appeared articles which induce the Jew to regard me as their enemy, promoting anti-Semitism. . . . I am deeply mortified that this journal which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded fictions, and for laying at the door of the Jews many offenses. Had I appreciated even the general nature to say nothing of the details of these utterances, I would have forbidden their circulation without a moment's hesitation. . . . This statement is made on my own initiative and wholly in the interest of right and justice and in accordance with what I regard as my solemn duty as a man and as a citizen."

Those who are interested in the persecution of the Jew ought to read their Bibles carefully. They would find that the business in which they are engaged has been unprofitable business for those engaged in it. Witness No. 1, **Pharaoh of Egypt,** whose kingdom was an outstanding one. His dynasty ended at the bottom of the Red Sea. Witness No. 2, **Nebuchadnezzar,** whose world-wide kingdom came to its close, and the ruins of the famous city of Babylon mutely tell its own story. Witness No. 3, **Titus, the Roman general** whose armies laid low into the dust the proud glory of the city of Jerusalem. Notwithstanding all these persecutions, the Jew has survived Egypt's glory, Babylon's beauty, and Rome's power. Why? May the Bible speak.

Jew haters ought to read some of the passages in the Bible such as, "I will **curse** him that curseth thee" (Gen. 12:3). **"Cursed** is he that curseth thee" (Num. 24:9). "Behold, all they that are incensed against thee shall be **ashamed and confounded:** they shall be as **nothing;** and they that strive with thee shall **perish"** (Isa. 41:11). "All they that devour thee shall be **devoured"** (Jer. 30:16). A prophecy which has to do with the climax of the age challenges thoughtful reading where Israel is symbolized by a **"woman."** Rev. 12: 6, 13-16.

What Can the Jew Do About It?

The Jew has always been in the minority. Occasionally, the Lord performed a miracle, and their smaller armies put to rout the aliens. Frequently in history, this handful of people, some 14,000,000, have been miraculously delivered from their enemies. Withal, some say that they must be driven to the ghetto—or into the grave. The Jews do not know what to do. In ages past they merely huddled together, those that survived, behind ghetto walls and waited for the storm to subside. They just lived on in their way, hoped for the best, and took the worst. And how they took it! They are indeed a Spartan race. The Jew is at sea again. In our day he has been living among the Gentiles; now again he is being turned out.

Palestine, the homeland of the Jews, seems not to have room for the Jewish refugees by the millions. Their neighbors, the Arabs, do not offer them the needed hospitality. Violence has been on the increase in late years. The Arabs blame the Jews, the Jews the Arabs, and the British the Italians. The root cause is that the Jews are not wanted. Another problem faces them—the millions of unwanted Jews could not crowd in. Also, German Jews, American Jews, and Palestinian Jews do not have much in common. Perhaps, the deepest tragedy may be seen in the suicide of a German Christian, who wrote these lines before taking his life—"I am a doomed man. To the Christians I am a Jew, and to the Jews I am a Christian. **I belong nowhere!"**

Are the Jews to Blame?

Undoubtedly, the Jews are to blame for some of their plight. They are accused of being clannish, arrogant, rich capitalists, middlemen who rob the public, leading communists, and labor agitators—rather a contradictory list of indictments. No doubt there are some Jews who qualify for all these places. What nationality is without sin, let it cast the first stone. No wonder that a wit defined an anti-Jew as a person who condemns the Jews **more than is absolutely necessary.** It is true the Jews dominate in some fields; so do other nationalities. Jews have a knack for garment making, medicine, law, and music. Is there anything wicked about this? No! Some say they are ungraciously aggressive. This is true to some extent. but they have been the victims of brutal discrimination in many forms. This accounts for much of it.

What Shall We Do About it?

The problem of the Jew must be solved by the Gentiles. They are in the majority. This majority will never solve the problem apart from the Christian Church. The Jew may be persecuted; this will only bring out the worst in them, and in us. No doubt there needs to be some social adjustment. But there is only one real remedy. That is to bring the Jew to Christ. Better still, bring Jesus Christ to the Jew.

Concrete evidences come to us that in Europe there is some adjustment, in spite of the terrible pressure against them. Hundreds of such fine touches come to us from Czechoslovakia, Poland, Norway, Holland, Belgium, France, and even in Germany and Austria. This better attitude varies in each country. It is expressed largely by aids to the Jew, and protests given at the risk of life.

The strongest resistance has been among the Hollanders. The Amsterdam police suppressed an anti-Semitic paper. In Antwerp Jews were ordered to wear the Star of David on their arms. The Jews complied. In a few days almost the whole Christian population wore the same arm bands proudly. In Norway the stores conducted by Jews, which the Quisling hoodlums destroyed, young students repaired, then patronized the same stores in a large way.

The real solution of the problem is in the changing of the Jew—the Jew in finding Christ, and in the arousing of the Gentile Christian to evangelize the Jew. Both of us need changing in the heart. The following graphic account in the "Evangelical Christian," Toronto, Ont., of the conversion of the atheistic, communistic Jew, Morris Gordin, shows the best method of dealing with the Jew.

Mr. Gordin (pronounced Gor-deen) was the son of the chief orthodox rabbi of Chicago, and himself a blatant atheist and leader of Russian Communism both in Russia and later in the United States. The history of his subversive activities and of his struggles against the powers of darkness is a vivid one; but at last on that Palm Sunday under the preaching of the Gospel at the little Mission in the heart of the Ghetto of New York, he rose from his seat and boldly declared: **"After these years of doubt and negation I throw myself over the bridge of cold reason into the redeeming blood of the Saviour."**

Since that day all of his brilliant talents have been consecrated to God for the proclamation of the Gospel of His Son among Israel. Following special study at Moody Institute in Chicago—in which city he had once led a parade of 3,000 radicals and subsequently served a term in jail—he has witnessed in New York. Just recently he has been appointed Director of the Christian and Missionary Alliance Mission to the Jews in the Bronx.

Our conversation over the telephone was a very happy one. At our request for a direct word from Mr. Gordin to pass on to Christian friends of Israel through this page, he dictated this message, pleading earnestly that it might be widely extended—and that it might reach many hearts:

"It is absolutely obvious, from indisputable multiplying observations, that God is renewing in a decisive way special dealings with His ancient people to reveal to them the fulness of His manifestation in Christ Jesus their Messiah. **This is the time for presenting the Gospel to the Jew as it has never been done since the days of the Apostolic Church.**

"The Jew stands aghast at the Terror facing him. . . . He is being uprooted from all society and driven into a universal exile of a universal Babylon. He is stunned and knows not whither to turn, in utter bafflement and disillusionment . . . paralyzed with fear at the rising cloud of condemnation from all corners of the earth, belching its fiery thunder: 'Blame the Jew.' . . . Something is taking place in the depths of the heart of Jewry that has had no parallel in the annals of Jewish history for long centuries and that points undoubtedly to a new stage, on the verge of realization, in God's dealings with Israel! . . . The fact is that Christ is marching irresistibly to the throne of His power in the heart of His own people. . . . Jewry is on the brink of a mighty outbreak Christward, if only the Gentile sincere believers would demonstrate the power of the Gospel in their lives, especially in their relationship to the Jew their neighbor.

Christians, awake to this supreme opportunity, God-given, Christ-led, in the inspiration of the Holy Spirit operative today! . . . Awake from the slumber of Satanic indifference and arise valiantly to the call of God who is preparing a Crucified People for a Crucified Saviour! March into battle with the weapons of love, into the ranks of Jewry, and soon the mightiest movement in many and many centuries in the history of the Church will be a reality—forerunner of the Church resurrected to meet her Bridegroom, Jesus Christ—Lord of Resurrection!

It may be later in the day than many of us realize. This attack of the Jew may be the prelude of the end of the age attack when the Lord will bring Israel to their homeland in a **"cloudy and stormy day"** from all parts of the earth, where He scattered them in an earlier day. **Watch the fig tree,** symbol of the Hebrew nation. **It is budding.**

When you get into a tight place and everything goes against you till it seems as if you couldn't hold on a minute longer, never give up then, for that's just the time and place that the tide will turn.—Stowe.

PRE BEN SPRINGER
MINIER 160 R 1
ILL
JAN-42

"INTERNATIONAL"

Black Face Type Pocket Bibles

These Bibles should commend themselves to any one laying special emphasis upon the following features: Small Size, Light Weight, Large Type, Clear Print, Extra Quality Paper, Good Binding, Low Price.

REFERENCE BIBLES SELF-PRONOUNCING

Will fit the pocket. Size only 4½ x 6¾ inches.

Specimen of Type

356 CHAPTER 18

1 *Philistines and Moabites defeated.* 3 *Syrians smitten.* 13 *Edom garrisoned.* 14 *David's officers.*

NOW after this it came to pass, that Dā'vid smote the Phĭ-lĭs'tines, and subdued them, and took Gāth and her towns out of the hand of the Phĭ-lĭs'tines.

e ch. 17. 7. Ps. 91. 14. Prov. 21. 31.
3 Called in the book of Samuel, Betah, and Berothai.
f 2 Chr. 4. 12, 15, 16.
g 2 Sam. 8. 9, Toi.

dedicated the silver brought fi from Ē'dor from the c from the Ăm'a-lĕk.
12 Moreo of Zĕr-u-i ites in the

No. I7290 FRENCH MOROCCO, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, grained lining ..... $ 3 75

INDIA PAPER EDITION

Same Bible as described above printed on India Paper

No. I7290X FRENCH MOROCCO, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, grained lining 5 00

TEACHERS' BIBLE—Self-Pronouncing With Helps and a Complete Concordance

Black Face Type. Specimen of Type above. Size 4½ x 6¾ inches.

No. I8290 FRENCH MOROCCO, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, grained lining 4 00

INDIA PAPER EDITION

Same Bible as described above printed on India Paper

No. I8290X FRENCH MOROCCO, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, grained lining 5 00

No. 8296X PERSIAN MOROCCO, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, leather lined to edge, silk sewed 7 50

Send for Catalog of Books and Bibles

5a

Mennonite Publishing House, Scottdale, Pa.

THE PSYCHOLOGY OF TEMPTATION

(Continued from page 135)

by external stimuli, but it does become responsible for retaining an idea of evil for carnal satisfaction. "We are not responsible for birds flying overhead but we can keep them from roosting in our hair." It is in the thought life that sin is conceived.

In overcoming temptation, therefore, resist evil immediately and decisively. Be careful not to indulge in the "mere" intellectual contemplation of sin. Desires may be aroused to which you may succumb. The best hygiene in this respect is to heed the exhortation of the Apostle Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are j u s t, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS" (Phil. 4:8).

The final step in temptation is

Choice

The will has not only the power of attention, but of choosing between alternative courses, and of initiating action. "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, **it bringeth forth sin."** This is sin in the act. There follows remorse, a sense of defeat and guilt. "And sin, when it is finished, bringeth forth death" (James 1:15). On the other hand, if temptation is overcome, there is experienced a sense of victory and the approval of conscience. A special beatitude is given to the overcomer: "Blessed is the man

that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

It is hoped that the words of the aged Apostle John may be added as a suitable conclusion: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).—The Missionary Worker.

YOUNG PEOPLE'S MEETING

(Continued from page 157)

Work in and through us, make us to be
Lowly and loving, yielding to Thee.

Spirit of power, Spirit of God,
Spirit of burning, work through Thy Word;
Search us and sift us, spare not the dross,
Show us that self-life ends at the cross.
—D. W. Whittle.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

We must be responsive both to the restraint and to the urge of the Holy Spirit.—Sel.

If, in all meekness and lowliness of heart, we allow the Holy Spirit to dwell in us, and are obedient to His voice, He will keep our hearts in a holy calm in the midst of ten thousand cares, and weaknesses and troubles.
—Selected.

BECAUSE WE ARE DIFFERENT

According to the fable, the mountain said to the squirrel, "You cannot bear great forests on your back." The squirrel retorted, "Neither can you crack a nut!" Gifts have their advantages. But that is no reason why one person should call another hard names.

Every human being is different from every other human being. Each has some peculiar gift which makes him different from every other. What a queer world this would be if all were exactly alike!

Yet how uncharitable we are, how lacking in courtesy and respect, in our attitude toward the peculiarities of others! In a world where all are differently endowed we need more and more to live in the atmosphere of the thirteenth chapter of First Corinthians.—Forward.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.
Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS
J. R. SHANK, Versailles, Mo. — Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

JUNE, 1941

CHRISTIAN MONITOR

IN THIS ISSUE

The Transformed Voice, *by Dorothy Smoker* 162

Let Us Live Graciously, *by Ursula Miller* 163

Out in the Open, *by Lawrence Keister* 165

Faithful unto Death, *by David S. Macinnes* 167

Civilian Public Service a Reality (Editorial) 169

The Devotional Covering, *by Mary E. Keener* 170

The Beauty of Simplicity, *by Leah Kauffman* 171

Marks of the Ideal Home, *by Daniel Kauffman* 172

Tuning in with Father, *by F. H. Chelly* 173

Argentina, the Land and Its Products, *by S. C. Yoder* 174

A Glorious Adventure of Faith, *by Mildred Weaver* 176

The Sacredness of Life, *by A. C. Brunk* 177

Jesus Christ as King, *by S. F. Coffman* 178

The Weak Strong Man, *by John Umble* 180

Sunsets and Duck Eggs, *by Mary Royer* 181

Book Reviews 182

Sunday School Lessons 183

Young People's Bible Meetings 186

The Mennonite Church and Her Way of Living in General
By C. F. Derstine 190

THE TRANSFORMED VOICE

By Dorothy Smoker

A FLASHY new blue roadster was speeding along Hollywood Boulevard late one afternoon. Its driver, a young lieutenant in the army air force was studying the lovely face of the girl beside him as much as the traffic would allow him, and he was pleased with what he saw.

"Helen, how do you do it?" he asked with mock seriousness.

"How do I sing on the radio?" she bantered. "Why I just open my mouth and think of you and ———"

"No. Seriously, how can you be so beautiful?"

"Will you pay me for this? Why, I owe all my success to my Fax Mactor compact, complete beauty aids for a nominal . . . ."

"All right, I lose. But tell me this. How do you manage these two lives of yours? I come to see you in your home town on Sunday and you're singing in your father's church and look like a saint. But through the week I see you here in the city after school hours and I've never seen your equal as a successfully sophisticated girl-about-town. There's nothing churchy about you here, or about the songs you sing."

"Well, I see you've caught me dead to rights, Phil. Shall I take down my hair and weep?"

"No, but tell me more. I think you're a marvel."

"Well, what else can I do? I love my father and he has a large, successful church with two or three hundred young people. It would spoil the effect, don't you see, if I should just be myself at home. The folks don't know anything about me—my radio job or my night life and it would hurt them if they knew. But I can't waste my whole life being a stuffy church girl, so in hours off I make up for lost time."

"Yes. You really do. But don't they even suspect?"

"Well, I'm not sure. They don't know much, at any rate. They never listen to jazz on the radio and even if they did, they'd never recognize 'Lila Lane' as their Helen."

"Something else I've been wanting to know."

"Go ahead, but isn't that about enough of a confession for one afternoon?"

"What school are you going to? I can't decide. It's not the University, because I always meet you downtown. And I don't think there is a music school near there either."

"Maybe it's the Polytechnic Kindergarten."

"Might as well break down and tell me."

"Must I?"

"Sure, as long as we've gotten this chummy, there's no reason why you shouldn't."

"All right. I room at the Bible Institute!"

"What!"

"No lie. You could hardly call it 'going to school' there. I cut as many classes as I attend and never listen. It was Mother's idea,—for my improvement. And it really is an improvement.—Don't forget to stop in the next block.—You see I used to have to come sixty miles in to the city to make my radio appointments." They pulled up in front of a large modern building supporting the neon letters "K L M N, Voice of the City." The girl slipped out of the car without formality and was half-way to the door before she turned to call,

"Sorry I have to rush. Come on in and wait in the broadcast room." Phil leaned back in the seat and whistled.

"What a girl!" In the broadcast room he heard the popular new Lila Lane program announced and heard the full, rich, vibrant voice of the girl sing the latest syncopated "blues songs" with all the appeal of her emotional young nature. He heard other people talking about her in the room.

"She's just what they've been looking for," said one.

"Give her a little training and she'll go to the top," said another.

"All she needs now is to become well known," said a third.

Later in the car again Phil suggested,

"Let's go dinner-dancing tonight to celebrate. Your singing was superfine today."

"I'd love it. But they're expecting me at home tonight for the week end, and I can't drop in at three bells."

"I'll promise to get you home by midnight, Lady Jekyll."

* * *

Dr. Wood, pastor of a large First ——— Church, was pacing up and down his study late that Friday night when he knew he should be polishing up his sermon for Sunday. His announced sermon subject was, "Young People for Christ," but he couldn't keep his mind on young people in general. Vividly the image of his own beautiful daughter stood before him. Back and forth he strode. She had brought home honors in local musical affairs in the high school and junior college and community. But he had known that all was not well with her. She listened absent-mindedly to all he and her mother had had to say, but disturbing rumors persisted. He ran his fingers through his hair. He hated to let her mother know he was worried. But here was this letter from the dean of women of the Bible Institute reporting Helen's cut classes. It was appalling. Just carelessness? Hardly. Then, too, there was that last sentence: "We regret to state that we have seen no improvement in Helen's attitude or spiritual life since coming to the Institute, and if there is no change soon we may be forced to ask her to withdraw." That was it—her spiritual life. She had none. How could he preach with conviction to other people's daughters and sons when his own daughter was rejecting the Christ he preached? They had done the best they could, he thought. She had been taught the Bible, taken to conferences, and given every opportunity. Oh, why, why could she not be different? Dr. Wood dropped to his knees and was lost to the world as he lifted his daughter in prayer to his God and asked for wisdom to know what to do for her.

A little after midnight the front door closed quietly. The click of the latch brought Dr. Wood out of his study.

"Hello, Father!" Helen was startled. "Aren't you working late?"

"Helen, I want to talk to you alone."

"May I join too?" It was Helen's mother in her bathrobe, her hair in two long braids down her back.

"Why Martha! I thought you were asleep long ago. What kept you awake?"

"I was just thinking, dear."

"Well, let's light the fire in the fireplace," Helen suggested, "and settle down to a little family talk-it-over. I can see it coming, and there's no time like the present." Her little, resigned sigh passed unnoticed. When they were settled, Dr. Wood began,

"I had a note from the dean of women at the Institute today, Helen."

"Oh, yes, I supposed you would soon." Helen replied cheerfully.

"Why, what's the matter?" Mrs. Wood asked.

"I'll explain it all, Mother. You see I haven't been happy at the Institute, and I didn't know how to tell you, so I cut some classes and thought I'd talk to you when the note came. I hate to disappoint you, Mother, but I just don't seem to fit in there."

"I am disappointed, dear. What seems to be the matter?"

"That's not the point," interrupted Dr. Wood. "Helen, what **do** you want to do? We'd do anything for you that is for your good. We want our daughter to live a happy successful life, you know that. You know, too, that we believe that you cannot be happy and successful unless you have the Lord Jesus as your Saviour and personal Friend. There's nothing I wouldn't do with God's help to give you this priceless possession. We believe that some day you will find Him, but it is clear that this school is not the place for you. What suggestion do you have? Do you want to find a job?"

"No, Father, I want to study music. Would you consider a music school for me?"

"Well, that doesn't seem to be a too unreasonable request. But music schools have a poor reputation for moral standards and char-

(Continued on page 166)

SMILE WHEN YOU CAN

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread tomorrow
And thus despoil the day?
For when you borrow trouble
You always have to pay.
It is a good old maxim,
Which should be often preached,
Don't cross the bridge before you,
Until the bridge is reached.

—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., JUNE, 1941 No. 6

LET US LIVE GRACIOUSLY

By Ursula Miller

Part I

FOR it is a good thing that the heart be established with grace.—Heb. 13:9.

"You heard too, I see," Professor Wall, chorus director and professor of music, said sorrowfully, almost angrily, as he entered the office of Miss Harms, Dean of Women of Sharon Springs, a small but exclusive and enterprising college.

"Having ears I could not help hearing," Miss Harms laughed ruefully. "I hoped fervently that that nest of hornets had decided to remain dormant these last few days, until after commencement."

"I, too. After that the responsibility of her rather doubtful charms and wiles will belong to her own people and community," Prof. Wall continued. "I have failed in my part. I was wondering, couldn't you give some general and impersonal talk? Something showing the absurdity and childishness of such behavior. Personal and frank heart-to-heart talks have failed."

"So far as Lisa is concerned, yes. I fear, however, that a general gesture including the group would also fail. But I will! I have a thought, an idea," Miss Harms promised. "It might take root."

"Fine. You know what the trouble is?"

"Yes, I do. Lisa is," she said with feeling.

"She is indeed. I have a friend in that community and without any effort on my part I have learned a few facts. Lisa and Iris are cousins. Lisa has a lovely home and is wealthy; Iris, an orphan, is poor. Lisa, wherever she is, loves to have the pre-eminence among them. Iris is loved and has always carried off all the honors, like the best grades, without too much effort and without seeming to try to surpass Lisa. Iris is a brilliant and gifted girl with a vast amount of charm and personality."

"I should call it by another name. I should say she has the Spirit of God in her," Miss Harms said dryly.

"Of course, I grant that. But she has been chosen for the solo part in our very difficult chorus. Lisa's ingenuity has almost distinguished her in her effort to replace Iris. I told her finally that the selection of singers is done according to voice ability, along with the ability to read and interpret, and the poise to render it."

"Contributing to Lisa's recent flare-up is the fact that Iris just obtained a position that Lisa wanted very much for herself," said Miss Harms.

"Why did she apply if she knew Lisa wanted it?" Prof. Wall wondered.

"I asked that, too. But she did not know Lisa even wanted it. She applied for three or four, like one does, and dramatically drew the prize Lisa wanted—or **wants,** now that the contract is signed." Miss Harms flushed a little in apology for her words.

"There is yet another reason for ill feeling on Lisa's part, a young man. It seems Lisa really cared, but he saw no one but Iris. The situation is so tense, and Lisa is so bitter that it seems tragic to me that one small person could contain so much bitterness—almost like hate. Lisa is really the most selfish and spoiled person I've ever known about."

"Well, I'll make an appeal to the higher emotions, if any, to ease the situation," promised Miss Harms.

"And in the meantime Iris shall be learning her solo."

* * *

True to her word, Miss Harms met informally with the ladies of Sharon Springs. "**'Let us live graciously'** is the subject of this most informal talk for this meeting," she began. "Let us live more graciously from day to day, is my plea. Not that I, myself have attained my ideal of gracious living, by no means. Even that great man, the Apostle Paul, said, 'Not as though I had already attained, either were already perfect; but I . . . press toward the mark tor the prize.' You will have attained a high standard, indeed, if you are aware in your soul of the desire, deep and sincere, of living graciously. The word 'gracious' is full of meaning, like having grace through the mercy and kindness and generosity of Almighty God, in your own life. Think well of this, it means living with grace. It is a sublime gift of the gracious Holy Spirit. To give you a key to this art of living graciously I shall tell you a story.

"Once upon a time there was a girl very much like you girls. She had her faults, like you have, and she tried to do right, as you do. She had her trials, and she had her days of joy. She had a tender conscience regarding the treatment of her friends in one thing especially—talking about others and running right to one about whom something was said and repeating talk, or tattling. This made her life hard in this respect, because when one of her many friends would rush up to her with an 'Oh, I just heard the most awful thing! You wouldn't believe it if I told you;' she would say eagerly, 'What was it?' and, 'Do tell me,' instead of having sufficient grace to say, 'Then perhaps you'd better not tell me.' And even when one of these friends came with 'Oh, you wouldn't believe it, I know, but Susy So-and-so told me this and that about you,' she would ask eagerly, 'What was it Susy So-and-so has told?' It was really gossip making the rounds.

"However, one day it so happened that her eyes were opened, praise God. And this is how it happened: This girl had a very dear chum whom she loved, a neighbor girl. One evil day it so happened that a casual acquaintance, scarcely a friend, came to this girl we are speaking about and told a dreadful story, an evil story, about the girl's chum. The girl was shocked. She knew it wasn't true, in fact, couldn't be true, for she knew her too well. Acting on an impulse, and perhaps habit, she went at once to her chum and told her the entire story. This chum, taking the girl with her, confronted the casual friend who had told the evil story. She was obliged to confess to telling the story, but refused to divulge a reason.

"But now after this sordid episode was all over the girl wondered, 'What good did my talebearing do?' Two enemies were made and I doubt whether the girl and her chum were more closely knit in friendship. It proved to be a tremendous shock and upheaval to her emotional, and even her spiritual life. What do I, can I gain by being party to gossip? This girl henceforth decided two things as an outgrowth of this devastating experience: **The first was never to tell any one that Susy So-and-so said this and that about you,** and, **second, when anyone came to her with, 'Susy So-and-so said this and that about you,' she asked very quietly 'And what did you say?'** These two rules made by myself and for myself, for I was that girl, have been a glorious safeguard. All my life they have been two sign-posts in the way of living graciously. Hate and evilspeaking are like buzzards—they hover over the hearts that reek with evil, but they overlook the ones who have these two rules in their way of living. Do not forget. **Do not carry to another one what someone said about her. And if someone comes to you with a tale that someone said about you, just ask her quietly what she said.** She won't ever do it the second time.

"I am almost sure that the talebearing and an effort to disparage another's character are due to hatred and envy. I do not believe

that they are due to love. And the hatred that we allow living quarters in our heart will grow within that heart until it becomes a monster, and it will eventually destroy us. We may make life unpleasant for others by our evil disposition, but we destroy our own life. Let us put away evil. Let us no longer hurt and destroy. Let us diligently study the Book of Books in order that we may learn how to live with grace. Let us live graciously."

As the girls filed out one by one, duly impressed, Miss Harms was deeply depressed. Why had she opened to the public gaze a spot in her life of which she had never ceased to be ashamed?—one act of her life which was always vivid in memory, making her blush with shame whenever memory brought it to the fore.

Lisa remarked to the girl who was walking at her side, "I don't know about that. That would seem to me an insufferably dull way of living. I couldn't see any point to that."

"'There is none so blind as those who will not see,'" quoted her companion. "I thought it a splendid and timely talk."

"What harm can there be in a little gossip? Putting it over people. Getting ahead of them. What harm? It must have been terribly embarrassing referring to herself."

"It was more impressive, doing that. It was an appealing and stirring talk. Here is a little poem, Lisa, right in line with her talk. I just ran across it; you may keep it. I have a copy."

"May my life be for His glory, and my lips express His praise,
Shun all evil and abhor it, then will goodness bless my days.
May I walk before Him blameless, by His gracious Spirit led,
Drinking from the living fountain, feeding on the living bread.
May I in a gracious manner live my days in harmony
With His Word, then He will lead me to His blest eternity."

Commencement days passed peacefully. Iris sang the solo portions with charm and modesty. Prof. Wall and Miss Harms thanked God for adequate success and peace.

Part II

When Iris opened the door to the room where the girls were having their sewing club she knew at once that she herself had been the subject of discussion. Several of the girls blushed deeply; a few eyes were averted guiltily, but Lisa appeared openly bold and defiant. More than a year had passed away into yesterdays since the memorable commencement when Iris had sung the solo parts of the most pretentious chorus by far that Sharon Springs had ever attempted.

Now here at home in their peaceful countryside, as one of the girls expressed it, the feud was on. Only, she declared laughingly, this feud was different from others—these were Christians, and only one side was having it, Lisa.

"The meeting will please come to order," Iris began and explained the purpose of forming an organization. Their attention had been called to very poor people in the city near by. The fact that they were in desperate need of clothing had aroused the pity of the girls of the Star church. They had immediately offered time, and money to help this destitute people. Peter Mast, Iris told them, in his slum mission work had run across these poor people. Iris, her poise restored, had at once everyone at work. Soon the nimble fingers were sewing, and the sewing machines humming.

Before going to the sewing meeting Iris had said to her aunt, "Lisa has been pretty nice to me, until just lately. She was angry about something last Sunday. I dread going to our sewing circle."

"You just go ahead with everything at the sewing and invite the girls to your luncheon for Friday," said Aunt Molly, "just as if everything were all right, which it is,—as much as you can make it."

"O Aunt Molly, I wish Lisa were my friend instead of such a bitter enemy. I've done just everything to make her like me," wailed Iris.

"I know you have, dear. Some time she'll change. She's been a little less arrogant the last year, it seems to me. Sometimes I think she doesn't quite realize how she is acting; then again I think she does those things intentionally to be mean."

"She never wanted Harvey to come to see me, Aunt Molly."

"Well, he did anyway," laughed her aunt. "So don't worry about that."

"If only I could be sure. Lisa is so deadly."

"Why, Iris, are you about to announce your engagement to a man and feel that way about it?" demanded Aunt Molly.

"No, no, not that. I trust him utterly. But I fear her. She spoils things so. Like when I sang the solo at commencement a year ago. I was very happy to be chosen for that, but she was so bitter, so envious about it, that she spoiled my joy too."

"Well, she is a miserable being, and she doesn't know it, nor why. She is so envious, so full of hatred, so greedy for honor, that she spoils her own life and hurts others. May the good Lord have pity on her and open her heart to good things before it's too late," fervently replied Aunt Molly.

* * *

But the meeting with the sewing group passed very pleasantly. Iris had asked Lisa to prepare an impromptu program, very short—several songs and a few talks about their work, to be held following Scripture reading and prayer. Just before dismissal she herself invited the group to her aunt's home for luncheon the following Friday.

The luncheon on Friday was a lovely affair. It was midsummer. Lazy and fleecy clouds floated in a sky of serenest blue. The birds were chirping and singing and flying hither and yon from tree to tree. The trees in full leaf were bowers and retreats of glimmering green. Contentment reigned outside the house —inside were girlish voices and subdued laughter, joy and happiness. At the side of the place cards the friends of Iris found a skillfully concealed note in a flower which announced the engagement and approaching marriage of Iris to Harvey King, the marriage to be an event of early autumn. Every one rejoiced with Iris, whom they loved.

After the girls had gone Iris began to straighten up the house. Going into the living room with a chair she was amazed to see Lisa—a Lisa stricken and white.

"Don't do this to me, Iris," she begged.

"Why, Lisa don't do what?" Iris was aghast.

"You have always carried off all the honors, Iris. And now Harvey."

"I have never in this world taken anything from you that was yours, could have been yours," Iris said.

"But Harvey was my friend first. Why did you take him?"

"Don't, don't, Lisa. Don't say any more. You will only be sorry. Try to forget anything, everything you have said. Let's both forget," begged Iris.

"O Iris," it was almost a moan that escaped Lisa as she struggled for self-control. She sat silent for some moments. Then rising in her natural manner she said, "You win, Iris. My mistake. Let's both forget," and went out.

The wedding took place as planned. Iris was a lovely bride. Peter Mast in the near-by city doing slum exploration work for the time being, for years Harvey's friend, was best man. He came often to the Star church, since his city work in connection with missions required that he find the sentiment of the large churches regarding the work. During the reception Peter found himself seated with Lisa, both of them enjoying their lunch. Strangely enough he a deeply spiritual man entirely devoted to the work of God, found himself telling Lisa about his work, his failures, his hopes, and what he believed could be accomplished. Strangely enough she listened, entranced. After a time he exclaimed impulsively, "What a power for God you could be if you gave yourself to Him." Then appalled that he had spoken out loud what he had often thought he looked for a sharp retort, a bitter rebuke. But it did not come. Instead a voice trembling with fear, said, "So you know too." It did not sound like Lisa but it was.

"I do know that there are vast possibilities for good in you, and that you deny them expression. You do not possess your possessions," he told her.

"That's what you tell people in your slum work; drunkards and vile sinners," Lisa said. Some deep emotion stirred her to the depths, whether of anger or sorrow Peter could not tell.

"True, very true. We say that to sinners—drunkards and vile persons as you said. I also say it to sinners in the church," he said.

"What?" Lisa looked startled, eyes alive with fear.

"There are people in the church who are not living graciously. Oftentimes they do not even pretend to keep the commands of Jesus."

"That makes me think of Miss Harms at Sharon Springs. She said we should live graciously. But if one—just—can't—quite—see"—she stammered painfully.

"'There is none so blind as he who will not see,'" quoted Peter.

"That is the second time that was quoted to me," said Lisa. "Miss Harms said too, that when we really and sincerely want to live

right or, as she said, **graciously,** that is a definite step upward. But to me it seemed a desolate and futile way of living. I wanted honor and popularity and THINGS. I must confess, however, that my way has not given me the peace that the gracious way seems to give those who live graciously. Instead it has given me unrest, vague fear, and dissatisfaction. I tell you frankly that at long last I have that longing to live in the grace of God."

"You have taken a great step forward," encouraged Peter.

"Iris with all her talent is deeply spiritual. If I had her talent I would be famous. But sometimes it occurs to me that her way is better than mine," Lisa said.

"You do not dislike Iris, do you?" her companion asked.

"No. No. I like her. But I have been and am yet envious of her. I have always wanted whatever Iris had. The very fact that she had something made it doubly desirable to me. I always thought she was the most wonderful person in the world, but I wanted to be wonderful too, so that she would see what I could do or be; and it made me quite jealous." Peter almost smiled silently at the childish, naive confession.

"Iris is a lovely girl and a happy one. Doing right brings joy," he said.

"Does it? Until lately I have acted on the assumption that having things and being somebody gave me happiness. Until lately I have never even doubted it."

"Then you have had a mistaken and unchristian philosophy and I am glad it is crumbling to ruin," Peter said as he arose to leave. The guests were taking their leave and Peter and Lisa left also.

* * *

The accident was not Lisa's fault but she was very badly hurt. A drunken driver had disregarded traffic rules in city driving. When she first awoke to consciousness, she thought, "Hate in the heart and alcohol in the body both destroy and tear down. Both are monsters that do evil where they do not want to, nor even know about doing it. How blind, blind I've been all my life!" Such were her thoughts when she came to herself physically and spiritually.

"Once I was blind but now I can see," she said to Peter Mast who visited her frequently during her long and slow recovery, her beautiful face shining with the glow of the Spirit within.

"I can understand Miss Harms' two rules now: (1) **Do not tattle to another what some one said about her.** (2) **When one tries to tattle to you ask, 'What did you say?'** It took those rules to make me think of my way of life; but I had to have the grace of God before I could carry out those two rules. Praise the Lord that I am now able to live graciously, too," Lisa beamed happily.

Lisa and Peter Mast, her husband, are giving all their talent to their God. "I know the value of living graciously, because by contrast I know too well the barrenness of a mean and selfish life. I know how envy can spoil a life," she said to her husband.

"I knew that day at Iris and Harvey's wedding that the Lord would lead you," he replied. A little slip of paper fell from Lisa's Bible. Peter picked it up.

"One of the girls gave it to me following Miss Harms' talk about living graciously. Its message helped me and I have always kept it. He read:

"May my life be for His glory, and my lips express His praise,
Shun all evil and abhor it, then, will goodness bless my days.
May I walk before Him blameless by His gracious Spirit led,
Drinking from the living fountain, feeding on the living bread.
May I in a gracious manner live my days in harmony
With His Word, then He will lead me to His blest eternity."

* * *

The weary pastor of the Star church and the visiting pastor were resting after the last meeting had closed.

"We have such splendid people in our church, all of them," naming a number of them, "willing to work, to help," the pastor said. Iris and Lisa were among those named.

"Didn't she at one time cause some trouble, some unpleasantness?" asked the visiting pastor.

"Who? Iris? No. Never. She never made any trouble for anyone. With all her talent she serves her Lord humbly, graciously," said the pastor.

"No the other one Lisa. I knew Iris made no trouble for anyone." "Lisa?" The pastor meditated awhile and replied slowly, carefully, "She had some trouble with herself longer ago. But the Spirit has transformed her life into such a gracious way of living that we no longer remember that. She lives graciously from day to day, by the grace of God.

Protection, Kansas.

OUT IN THE OPEN

A Collection of Spiritual Gems

VII

By Lawrence Keister

When spring comes even a potato wants to grow.

The full moon evidently has good intentions.

The buds keep close watch on the weather in February and March.

Day and night never get tired chasing each other around the earth.

The stars may have more to do than we think they have.

Men who love darkness have something to conceal.

God loved the world knowing how bad it was and how good it might become.

Silently the dawn delivers a new day, and in like manner men grow in grace and in the knowledge of our Lord.

If and when a dictator dies where can he go to avoid his victims?

Christian experience is the fruit of faith, not argument.

Errors last as long as dupes adopt them.

Is my religion the religion of Jesus or only my version of it?

Jesus made no compromise with Satan.

Select sins are often approved by select people.

Only self-respecting persons really respect others.

Created in the image of God—what an evidence of divine interest and what a start in life!

Love your neighbor as yourself and line up with the Master who has never been surpassed as a spiritual leader.

There appear to be many leaders but in fact there are only two.

Is it safe to be a Christian in a world like this?

Hebrews 11 assures us that men who tried it came out first best.

Worldly minded men discount spiritual values but do not destroy them.

Spiritual power appears to be no match for physical force, but in the long run it wins for God and is superior to the power dictators.

The rationalist bows God out of his own little world, but soon comes to the limit of his life and folly.

God is in history as seeing men see and turns the tide of battle.

God's law of love holds as firmly as His law of gravity.

The dictator cannot dictate to God, and God never abdicates in his favor.

Even a reformer needs to be reformed now and then.

Jesus was a religious leader with a divine mission.

The life and work of Jesus issued in spiritual values.

The teaching of Jesus is overgrown with human explanations and interpretations.

Search the Scriptures, not the magazines and best sellers.

God's Word is a personal appeal to anyone who has a desire to hear.

Jesus spoke as no man ever spoke, and also with authority and not as the scribes, His hearers being His reporters.

His servants speak in His name, and assisted by the Spirit which gives value to any Christian service.

As snow comes down and waters the earth, so God's Word fulfills its mission.

Religious leaders who wander away from Scripture are fond of adventure.

Dependence and independence are good, each in its place.

Wisdom and folly have neither a common beginning nor outcome.

The trials of life, like an X-ray machine, reveal defects of character.

The lie detector shows the close relation of mind and body, and the impossibility of concealing sin.

Wise men take God into counsel and so escape the delusion of evil.

Some men's sins go before to judgment—known too well to sidestep or excuse.

Quick moving and noiseless as light Jesus shines into every soul.

The flood was not in sight when Noah built the ark—that was faith, visible and victorious.

Some persons prepare for a life of usefulness, and by and by are in demand.

Idleness and incompetence often keep company.

What can Christians do for friends who do as they please? Show a sincere interest in their welfare.

"Our people die well," John Wesley said. They were Christians.

"The light of life" never flickers or goes out, not even at the end.

"What is truth?" His question brought Pilate no answer except the silent Christ before him.

To His disciples Jesus said, "I am the truth,"—the reality in life men must receive or reject.

Paul said that in Christ all things consist, or hold together, thereby solving the problem of life here and hereafter.

Truth as spoken and truth as personality are united in Christ and every true Christian.

The invisible being eternal is real in a higher sense than the visible which belongs to time.

Truth is spiritual reality and the loss of it characterizes the present with its dictators and destruction.

Christ must come back to men and men must come back to Christ before peace and prosperity can return.

At their worst capitalism, so-called, and labor unionism show signs of civilized paganism.

Our economic system is under criticism but industrious, economical citizens get on.

Bread is to be enriched, after being robbed of vital elements which nature gave it.

If the perilous times predicted in the New Testament are here we should know the cause and cure.

"God only is great," but would-be great men know it only by hearsay.

Even women urge submission to "the wave" that is too powerful to resist.

"On this rock," the divinely inspired confession of the Deity of Christ, "I will build my Church and the power of evil shall not prevail against it."

Scottdale, Pa.

The evil one, terrible as he is, is only a limited being. This is a most important consideration for the people of God. The wicked one has much power, but it is a bounded power—bounded by the goodness of God, who will not allow His people to be tempted beyond what they are able to bear; by His wisdom, which knows the exact proportion between the strength of the tempter and the tempted; by His power, which overruling all, restrains the power of Satan, and terminates it when the proper time has come.

The evil one could go so far, and no farther, with Job—so far, and no farther, with Jesus: he can go so far, and no farther, with us.—P. B. Power.

THE TRANSFORMED VOICE

(Continued from page 162)

acter building, I have been told. I hate to see you in that environment."

"Oh, I know just the thing," said Mrs. Wood. "I know a Bible school that has a splendid music course, and it would be a fine place to live too."

"What do you say, Helen?" queried her father.

"Well,—I'm not sure. I'd want to know more about it, I guess." Her mother hastily interposed,

"No, on the other hand, it is too far away. We really couldn't think of sending you that far, dear. Let's find a place near by." Helen raised her eyebrows slightly.

"There are many opportunities there, of course." Her father seemed to be thinking aloud. "You would be on your own, Helen, and would have all your own decisions to make." Helen's eyes glittered a little, as she changed her mind.

"You know, I think that music course would be all right for a beginning, Father. I'll go."

"Fine," said Dr. Wood, rising. "Then that's settled."

* * *

At the station, Helen was laughing and gay as she said good-by to all her friends.

"Isn't it wonderful that she has this chance to go to the Conservatory of Music?" one of the girls asked Phil. Phil only said, "Hmph." But to himself he thought, "There's something phoney about this 'Conservatory of Music' or I'm a marine."

On the train she told her seat companion glowingly about the music school she expected to enter in the big city and became the center of quite a little group of attention.

The moment she set foot in the metropolis, however, her courage failed. Homesickness swept over her like a cyclone in Kansas. Moreover, she had scarcely been registered before she felt a fever rising and the symptoms of influenza. Her first bed in the city was in the infirmary ward.

All night the "flu" and nostalgia had their innings. The next morning when the girl in the next bed smiled a cheery "Good morning" she was glad for anyone to talk to if it would take away that feeling of aloneness. After inquiring about Helen, the girl went on,

"Well, I've been here nearly a month now, but these days have been some of the most glorious of my life." Helen stared as the girl talked.

"The Lord is more precious to me now than He ever was before. I've had hours alone with Him, and I've learned to pray as I never could while I was working my way through school. I can't be thankful enough for this chance to really get acquainted with God. Why, He's right here in the room all the time." Helen shivered.

"You'll find it that way, too, I hope," said the girl. "One of the best things of all is that you have time to read God's Word. You'll find you can read clear through a book of the Bible without being disturbed. That's wonderful. God just seems to speak right to your heart. Oh, the nurse forgot to get your Bible out. Here you can use mine till she comes. I have a testament."

"Thanks," said Helen feebly, wondering if she had brought a Bible at all. She wasn't going to read it, but she looked at the shining face of the sick girl, and all of a sudden she realized that that girl had something that she knew nothing about. The girl's features were plain, almost homely, but the light in her eyes and the genuineness of her smile made her lovely. She was poor, had no talents or future as Helen would have thought of it, and yet she had something that to Helen suddenly seemed more valuable than all her own popularity and success and gay times. Helen decided to read the book.

All day this went on. At intervals the girl would share some special thought from the Book she was reading, quite unconscious that everyone seemed aimed right at Helen. At other times the girl would just praise the Lord with a full heart for His goodness to her. It began to seem to Helen, too, as though God were right in that room and it frightened her. She realized that God could see her heart and that He knew all of her deception and lying and wicked life. Surely there could be no forgiveness for one who had rejected Christ so deliberately and so often. She was lost, and she knew it. Still the girl beside her went on. She seemed to be reading a part of the Bible called Romans.

"This verse means a lot to me," the girl said. " 'Whosoever shall call upon the name of the Lord shall be saved.' If that verse didn't say 'whosoever' I'm sure He never could have saved me. I was born and brought up in the worst part of the city slums, you know, and I was taught to hate God like poison, and yet He saved me!" Helen started as though someone had struck her. "Whosoever," she thought, "Whosoever"? Yes, she had heard her father preach about that. "Whosoever shall call upon the name of the Lord . . . ." It was dark in the room now except for the dim yellow light by the door, and Helen slipped out from under the covers and dropped to her knees by the bed. The girl in the next bed heard her sobbing quietly, and God in heaven heard her heartbroken prayer, forgave her sins, and cleansed her heart. Prayer was answered, and Helen had found the Lord Jesus as her Saviour and personal Friend.

The days became glorious for Helen and the time at the Bible school a wonderful experience. She gave her whole life to be used by the Master. Her voice was dedicated to sing for His glory, and soon it had an entirely new quality—a richness and heartfelt sincerity—that it had never known before. College and further musical training and experience were hers, and then the doors of opportunity began to open in place after place to use her talent in training other young people and in leading them into the joys of the Christian life. She was supremely happy. When one day an eminent voice teacher urged her to put her energy into preparing for the concert stage or grand opera, she simply smiled and said,

"I wouldn't trade the joy I have now in serving my Lord and Saviour for millions of dollars or for all the concert stages in the world."

Scottdale, Pa.

CHRISTIAN MONITOR PULPIT

"FAITHFUL UNTO DEATH"

By David S. Macinnes

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Slang phrases are suggestive if they are not always grammatical. One such phrase is the often heard, "He can take it" or "He can't take it." Our modern world is testing men and nations by their ability to stand up under fire. France has lost face by suddenly crumbling, and revealing that something had been lost between 1914 and 1940. England and China, on the other hand, have amazed the world by their ability to stand up under wave after wave of devastating attack. This capacity to "take it" when all the world expects you to fall is one of the features of human nature at its best. It also has an important place in the life of the Christian.

The third letter in this series of seven was addressed to a church which evidently had this capacity. The church at Smyrna had much with which to contend. It was in the midst of the largest city of Asia Minor, a busy and prosperous seaport. Smyrna had wide and paved streets, a novelty in ancient cities. One of its streets was so beautiful and lined with such luxurious buildings that it was called the "Golden Street." Smyrna was celebrated for its schools of science and medicine. In fact, it was known as the most brilliant city of Asia Minor.

Here a group of Christians had organized a church. They had no building to compare with the pagan temples. They had no men of wealth and prominence to give them standing. They had little or nothing of this world's goods. The writer knew of their tribulation and their poverty, and that they were blasphemed by those who claimed to be Jews, but were not. In the eyes of the city they were nothing but a little shabby chapel on a side street, to be ridiculed and ignored.

To this little group of discouraged and persecuted Christians the Spirit of God addressed the message of this letter, a message which is amazing when considered against its background. In the first place, He comforted them by telling them that in reality they were rich. According to the standards of the world, they were poor, but according to the standards of God, they were rich. This may not help one's material condition, but it does help one's morale. The Christian may or may not be rich in material wealth, but he must be rich in the treasures of heaven. In the second place, He tempered them by saying, "Fear not the things which thou art about to suffer." Instead of trying to placate them by promising that prosperity was just around the corner, He rather faced them with the cruel reality that even darker days were ahead. Some of them were to be cast into prison, some of them were to suffer further tribulation, but they were to be "faithful unto death."

It reminds us of the message which Winston Churchill gave to Britain when he reminded her that dark and hard days were ahead. This is sometimes called pessimism, but in reality it is the best kind of optimism, because it sees against the darkest background and in the darker future the ray of hope which means final victory.

As one turns to the church of today he finds this message most appropriate. Many a church is facing conditions very similar to those of Smyrna. It finds itself on the side streets of the world, with finances strained and personnel depleted. When the church compares itself to other great institutions of our modern world, it becomes very conscious of its poverty. While others are spending their billions, the church struggles to raise its greatly lesser amounts. In many parts of the world, the church is suffering tribulation such as has not been known for generations. In other parts of the world, the church may be tolerated, but smarts under the lash of indifference and inattention.

In such a world we do not want the optimism of Pollyanna, but we need the note of courage and fortitude which was sounded for Smyrna. People today are not satisfied with meaningless platitudes. They want realistic thinking and bold speaking, for these are days when hearts must be strong. Weak hearts, facing similar reverses and disappointments, try to find an escape in drink, movie thrills, or even suicide. Strong hearts are challenged to gird up their loins and fight on.

John Buchan in his beautiful autobiography entitled, "Pilgrim's Way" tells of a series of disappointments which visited Earl Grey and the courageous spirit with which he faced them and overcame them. John Buchan himself was a living illustration of this same ability to face the handicaps of life and rise above them. This ability to "take it" marked both as great men. In the case of the latter, at least, this greatness came from a simple and strong faith in the Christian way of life. John Buchan not only made it his custom to be in his place at church, but found his faith an aid to him in conquering the hard trials of life.

John Bunyan, in his "Pilgrim's Progress," has given us a true picture of the Christian life when he included the slough of despond, the hill of difficulty, the valley of humiliation, the roaring lions, and the dungeon of despair in Christian's journey along the King's highway.

Jesus found the desert of temptation, the garden of Gethsemane, and the hill called Calvary in His itinerary. Yet we are told that He set His face steadfastly toward Jerusalem and moved toward His cross with a serenity and poise which unarmed His enemies and amazed His friends. He was "faithful unto death."

The question of the hymn writer comes to us:

"It is the way the Master trod,
Should not the servant tread it still?"

Jesus never promised us an easy way, but He did promise us victory. He did say, "In the world ye have tribulation; but be of good cheer, I have overcome the world." And the Apostle Paul has gone a step further when he suggests that we can be "more than conquerors."

No one can face our world today without seeing many dark and ominous clouds. It may be that the days will be darker before they are brighter. It may be that even greater tribulation and temptation lie ahead, but the Spirit of God is saying to us, as He said to Smyrna, "Fear not the things which thou art about to suffer. . . . Be thou faithful unto death, and I will give thee the crown of life."

I am afraid that we have been counting too much on "the quiet waters" and "the green pastures," described by the Psalmist of old, and forgetting "the rod and the staff" which can strengthen us to walk even through the valley of the shadow. If we have become soft and flabby and have lost the ability to "take it," we need to walk with the Master awhile. If we take up our cross and follow Him, we too shall pass from darkness to light, from death to life.—The Presbyterian.

ONLY ONE WAY

A godless education is certain to come to disrepute sooner or later. It lacks a foundation and will fall. Science does not provide a final remedy for anything that would make the world better. The discoveries of modern science have placed into the hands of man weapons altogether too dangerous to be be intrusted to those who feel no responsibility to their fellow man or to God. Man's plans for making the world better have been tried through the centuries and found wanting. They are attempts to redeem the world by leaving out of the plan the Great Redeemer; plans for peace without the Prince of Peace; plans for a new creation without the Creator! Without God there would be really nothing worth living for in this very imperfect world. Neither science nor any other human achievement will ever give eternal life to anyone. Only Jesus the Christ, the Son of God, can do this.—The P. H. Advocate.

Do not rudely break the cord of friendship; if, after breaking it, it should even be joined, a knot will remain.—Hindestan Proverb.

Editorials

Jottings

"Our boasted civilization is but a few steps ahead of the primitive savage when it comes to regard for life and the welfare of our fellow men." We quote from the conversation of a professional man whom we recently met on a train. He came at least near to expressing the truth. Human nature, no matter how veneered with what we call civilization, is essentially the same underneath the surface. The Prophet Jeremiah stated this truth when he said that "the heart is deceitful above all things and desperately wicked" (17:9), and Jesus confirmed it in these words, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

* * *

In a recent young people's meeting the subject of how to spend our leisure time was discussed. Many helpful thoughts were brought out, and we were impressed anew with the opportunities for good or ill which the increased amount of leisure which our modern way of life brings to most people. With the constant reduction in working time of industries, those engaged in that kind of work find a corresponding increase of time in which they have the choice as to what they will do. Such time is spent in many different ways by different people ranging from engaging in things that are detrimental to both themselves and others, to questionable practices that may be considered in the twilight zone, and then to the higher things that are helpful and uplifting both temporally and spiritually. We recently had the opportunity of observing a group of people in their leisure moments of travel. They probably represented a fair cross section of American life. Some were playing cards, some reading popular magazines and books, and nearly all were smoking. The conversations were mostly light, and in some cases frivolous. However, there was a minority who gave their attention to good reading matter and helpful conversation. The use of our leisure time is an index to what we really are. Further than that, it is an opportunity to improve ourselves physically, mentally, socially, and spiritually. How tragic it is that great numbers of people turn such a potential asset to a liability, by misusing the leisure time that is on their hands!

* * *

"O how love I thy law! It is my meditation all the day." Thus spoke the psalmist concerning the Word of God as he had it in his day. One draws the natural conclusion from this statement that he spent much time reading the law, because he loved it and because it was a source of inspiration to him. Then he had something helpful and worthwhile to think about as he went about his activities of the day. It hallowed all his thoughts, colored his conversation, helped him in his dealings with people, and smoothed over the hard experiences that came to him, because he had the words of God in his inner heart and mind. These meditations of the day he also carried with him into the night, for he said, "I remember thee upon my bed and meditate on thee in the night watches" (Psa. 63:6). The psalmist is a standing example to us to give more time and attention to the Word of God, as well as a constant reproof for our tendency to neglect it.

The Herald of Summer and Its Activities

It is still May as these editorials for the June number are being written, but in order to keep in line with the date of the paper we must turn our minds forward to this month which ushers in the summer season. It reminds us that soon the "merry springtime" will have passed out of our experience for another year. Almost before we know it, it will have passed into the great eternal past, and we must direct our attention to the activities of summer.

One of the first of the things that is usually associated with June is the commencement season. Soon the graduating classes in our schools will march into the auditorium for the last time as scholars and receive their diplomas as an evidence that they have completed their courses of study. It will be a happy time for them, and we hope their studies will be a real help to them as they matriculate in the great school of life. Congratulations to all June graduates!

Then we think also of summer Bible schools. As soon as the public schools are over these schools begin in various places in the church, and they continue all through the summer at the times most suitable to the local congregations. Last year approximately 215 schools were held by our Mennonite congregations. New schools are continually being started, and progress is being made toward reaching the goal of a summer Bible school in every congregation. The summer Bible school is a great teaching agency, for it adds from twenty-five to forty or forty-five hours of Bible instruction to that of other Christian educational agencies of the church. It is also a great missionary agency, for it reaches out with its ministry of Bible teaching and evangelism into many new homes in the communities where it is being sponsored. May the Lord bless this work in this coming summer.

June brings us Father's Day on its third Sunday. The day is not as much emphasized as Mother's Day, but it helps to keep us conscious of the responsibilities and blessings of fatherhood. If fathers in general would live up to their God-given privileges as both the temporal and spiritual heads of the home, conditions in our land would be quite different from what they are. This is especially true from a spiritual viewpoint. Too often fathers send their children to Sunday school without taking them, and instead of leading the family in the worship and service of God they take a negative attitude toward things spiritual. But we want to pay tribute to our Christian fathers. May God richly bless them, and may the other members of the family reverence them in the way which the Scriptures teach. Let us not forget the Scriptural injunction, "Honour thy father."

June also, as the harbinger of summer, brings to the mind that the harvest time will soon be here. It does not seem long since we sowed and planted, but the reaping time is near, when the husbandman will receive his reward for his labors. It reminds us of the great promise in Genesis 8:22:

"While the earth remaineth seedtime and harvest, . . . shall not cease."

Summer brings many activities, both temporal and spiritual. We have named only a few of them. May we faithfully live up to the opportunities and blessings it brings to us.

Civilian Public Service a Reality

Ever since the Selective Service Act of 1940 was passed we have been hearing much about civilian service for conscientious objectors. The law made specific provisions for such service, but many details had to be worked out. One of the first things which came to light in connection with the law was the fact that no money was appropriated for such service. This exigency was at once met by the offer of the peace churches to finance the civilian service camps for the first six months as an experimental period, after which further plans could be made in the light of experience in the work. This plan was approved by both the draft officials and the president.

Then followed a considerable period in which much preliminary work was done. Suitable locations for camps had to be found, as well as work projects that were approved by the government. Since all of these things had to go through governmental agencies which were very busy with military or other tasks, which took precedence over civilian service, much time was consumed in getting the work started. However, now practically all these hurdles have been overcome, and C. O. draftees are actually being inducted into civilian service. The first camp to be opened was one sponsored by the American Friends Service Committee in the Patapsco State Forest near Elkridge, Md., in the region of Baltimore. The first men arrived there on May 15. It was given considerable publicity by the press, mostly of a favorable nature.

The first Mennonite camp was opened at Grottoes, Va., on May 22. Other camps to be opened soon are: San Dimas, California (Quaker), June 2; Marietta, Ohio (Mennonite-Brethren), June 2; Colorado Springs, Colo. (Mennonite), June 5. Others will follow until provision is made for all conscientious objectors who have been assigned to Civilian service. Of the 1063 C. O.'s whose names were reported for service, as of May 13, 375 are Mennonites, somewhat more than 35 per cent of the total. Seventy different religious groups are represented, the highest four of these having the following numbers: Mennonites, 378; Church of the Brethren, 113; Jehovah's Witnesses, 81; Friends, 72. In the distribution by states Ohio comes first, with a total of 145, Pennsylvania next with 124, Indiana third with 104, Kansas fourth with 71.

All of these facts and figures are interesting and furnish the basis for profitable study and meditation. Many lessons might be drawn from the facts which we now have, although the work is only in its beginning. In some things, then, we must wait until we have a more complete picture and the work is seen in actual operation. It was stated earlier that the civilian service project, as it is now being opened, was approved by the government on the basis of a six-month experimental period. This was to be from January 1 to July 1, but in view of the delays in getting started, the National Service Board for Conscientious Objectors has now decided to ask for an extension of that period until September 15, so that they might have "the benefit of practical operating experience before discussing what might be a permanent set-up with Selective Service."

It is certainly gratifying to every believer in Bible nonresistance that civilian service is now a reality in our nation. Peace lovers must necessarily regret the passage of a military training law. We hate to see the military spirit fasten itself upon the youth of our country, as we also deplore the giving over of our industrial system largely to the production of war materials. But some of these things are beyond our control. We cannot do a great deal about what the government and other people do in these matters, but we can rejoice in the fact that the nation still stands for the principle of liberty of conscience and that those who are sincere in their objections to war are respected and allowed to engage in civil instead of military service.

It is to be hoped that the church and young men of draft age look upon this whole matter as an opportunity for service and testimony instead of a problem that must be met and a burden that must be endured with the best grace possible. In such a time as this, when the world has gone mad in its devotion to the spirit of war and is bending its utmost energies to the creation of instruments of destruction, it is a great challenge to those who believe in the New Testament teachings on peace to give their testimony to these teachings by both word and life. Our young men of draft age can do this by willingly and gladly giving a year of useful service free to our government. The church can give its testimony by generously providing the means to make such service possible. We trust that we as a church, young and old, may rise to the occasion and show that we appreciate and are worthy of the consideration given to us by the government in respecting our conscientious objections to war. Civilian service is a reality. May we all labor and pray that it may prove a help and blessing to all concerned.

The Church's Teaching Mission

We are all familiar with the last great commission of our Lord, when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." This, along with other Scriptures of a similar nature, forms the basis and gives the authority for the church to bring the Gospel message to all people. It is a task of such tremendous scope and import that one can only wonder that our Lord entrusted it to us as His people, but that is what He did. You will notice that in the commission as cited above, the emphasis is on teaching as the method of making the Gospel message known. All the people of all the world are to be taught the "all things" which Christ Himself has commanded to His followers.

Such a gigantic task requires that the church diligently apply herself to the task and that she use every legitimate method for teaching the Word. Because she has at least in a measure sensed her responsibility to carry out this commission the church has devised and is using various teaching agencies in which she can enlist her whole membership. The ministers teach from the pulpit, continued teaching is

(Continued on page 173)

CHRISTIAN LIFE

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

IV. The Devotional Covering

By Mary E. Keener

We feel sure our readers will appreciate this discussion of another ordinance of the church which is not as generally recognized as it was in earlier times, when nearly all churches observed it in some form. However, the Scripture teaching remains the same, and must not be ignored just because it is unpopular with many people today.

If Paul were to visit our churches today, the principles of his doctrinal teachings would remain as they were when he wrote to the Corinthian Church.

These people were largely converts from heathendom. Paul had given them careful teaching. But it was only natural that after he left this young church, some questions should arise. With a sense of their own need, this congregation seems to have sent a committee to Paul with a letter telling of their experiences, and no doubt asking some questions.

I think we can understand why the teaching needed to be clarified to them when we know that modes of dress had intense religious significance in those ancient times, and especially did the headdress. It was the custom of the Jews to perform the services in the Temple with their heads covered. And they gave as their reason that their unworthy eyes might not behold the majesty of God. They took this mode of reverence with them to the synagogue. Later, pagan Rome adopted the permanent custom of sacrificing with covered heads. On the other hand, it was the custom of the ancient Greeks to sacrifice with their heads uncovered.

So if Paul would have followed the custom of the times, he might have required both men and women to worship with covered heads, according to Jewish and Roman customs, or he might have required that both men and women leave their heads uncovered.

But Paul is teaching concerning a Christian ordinance (I Cor. 11:2); he is not following customs. In the church there are significant relationships which Paul clearly defines in his teaching.

"I Cor. 11:2-16 is not the first mention that we have of a woman's veiling. The Jewish women as a mark of modesty, veiled themselves when in the presence of men. A very beautiful incident of the woman's veil is seen in Gen. 24:65 where Rebekah put on her veil as she approached her betrothed, Isaac. It is but natural that Paul, writing for the instruction of the Bride-to-be of Christ, finding a congregation where this provision was not properly understood or not properly obeyed, should explain in detail what it meant for the Christian woman to be properly veiled as a mark of her relationship to her head, the man, and also Christ."[1]

"I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (verse 3).

"The headship of our Lord over the Christian man is a headship of divine authority, in which, however, when complete and perfect, the authority merges into a blessed spontaneity and concurrence of wills. Such is the apostle's view of marriage of which the union of Christ and His Church is the type. A divinely constituted headship similarly belongs to the husband in the family; but the true idea of the family is a unity of love, in which the command is the expression of the common happiness, and obedience is a loving concurrence of wills.

"'And the head of the woman is the man.' That to the masculine side of humanity belongs the force, the executive endowment, and the consequent headship, is plain to every eye that looks at male and female through all animated nature as they are created. It is shown in every quality of their respective human frames. To talk of equality here contradicts God and nature. It is one of 'the rights of women,' as it is one of the instincts, to retire to the rear, and live under the protection of a stronger arm than her own. It is one of her 'rights' to lean on that arm for aid, and to look to that head to plan for her well-being. And to this it is the noblest instinct of man that responds."[2]

THE BRIDE OF CHRIST

When Christ beheld, in sin's dark night,
His bride, deceived, enslaved, and lost;
Compassion brought a saving light,
And paid the ransom's awful cost.

O bride, He gave His life for thee,
His blood thy cleansing hath secured;
Let all thy garments holy be,
Thy pure heart never be allured.

Thy plighted faith to Him, thy Lord,
Thy bridal veil doth ever show;
Thy Husband He, thy law His Word;
None other law or service know.

Thy modest ways are His delight,
By humble graces art thou known;
An heir to glory, this thy right,
To share with Christ a royal throne.

Exalted by such heavenly grace,
The Church in patience shall abide,
And wait to see His glorious face
When Christ shall come to own His bride.

—S. F. Coffman.

In verse four Paul gives the teaching that man should worship with his head uncovered. Probably some of the men were worshiping with their heads covered according to the Hebrew or Roman custom. Here Paul is teaching that since man's head, Christ, is not visibly present, there is no reason for him to cover his head in worship.

But the woman is the glory of man, and she should therefore wear a special veiling when praying or prophesying.

"For man was not created for woman's sake, but woman for man's. That is why a woman ought to have on her head a symbol of subjection, because of the angels. Yet, in the Lord, woman is not independent of man nor man of woman. For just as woman originates from man, so also man has his birth through woman; but everything comes ultimately from God. Judge for yourselves: is it seemly for a woman to pray unveiled to God? Does not nature itself teach you that if a man has long hair, it is a dishonour to him; but that if a woman has long hair, it is her glory, because her hair was given her for a covering" (Vv. 9-15 Weymouth Translation)?

When we wear this symbol, this special "sign of authority" (as translated in the R. V.) on our heads we show our willingness to take our place as God planned it in the order of creation. When we fail to do this, we dishonor Christ.

As women we ought to have on our heads a symbol of subjection because of the angels. "As the angels are in relation to God, so the woman is in relation to man. God's face is uncovered; angels in His presence are veiled (Isaiah 6:2). Man's face is uncovered; woman in his presence is to be veiled. For her not to be so would offend the angels. She by her weakness, especially needs their ministry; she ought, therefore, to be more careful not to offend them."[3]

"Woman's hair is given her for a covering not that she does not need additional covering. Nay, her long hair shows she ought to cover her head as much as possible. The will ought to accord with nature."[4]

It has been interesting to me to note the teachings of men like Bengel who are authorities in the exegesis of Scripture. They have helped us to the meaning of the text upon which we base this ordinance. They were not writing on ordinances in their comments, but were giving us the meaning of the text of Scripture.

As a Mennonite Church, we, with some other evangelical groups, are obeying the Word by practicing this ordinance. Our Church has adopted a form that is neat and practical. In Africa and other lands the Church is also obeying this teaching and has made a suitable adaptation to the needs of the people. We believe that it is not sufficient simply to have a protection covering on the head since Paul is giving a teaching here concerning an ordinance. It is clear that this veiling shall be a special symbol, a sign, that we might have power on our heads.

The veiling is to be worn when praying or prophesying. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (I Cor. 14:3). The Christian wom-

an lives in the consciousness of God's presence, in a worshipful, prayerful attitude. She prays while she works in addition to her regular, special seasons of prayer. She lives with a desire to speak words that edify, teach, and comfort. There is a spontaneous living for her Lord that is possible because of her mystical union with Him. Her life is fruitful. She keeps her Lord's commandments and abides in His love. Her joy is full. She is His friend because she obeys His commandments. Her life has been blessed in wearing the devotional covering all through the day. She is wearing it constantly not because the Church requires it, but from her own sense of a need of power.

There are problems at times for some of our young women who take up work requiring a uniform. Can we lay aside our devotional covering for a headdress that has a special significance other than that of a prayer veiling? Non-Christians are wearing that headdress, and when we wear it, we are identifying ourselves with them. And there is no mark of distinction.

I feel I can do little more than raise this problem for our thoughtful consideration. I believe it is a question that we individually should take to our Lord. What does He require of us as Christian women? How can we bring the greatest glory to Him? How shall we have the needed power for a daily testimony to the people among whom we work? Can we with confidence lead souls to Christ without wearing the Devotional Covering?

I know one girl who is a nurse to whom this became a real problem. She wrote to her superintendent of nurses about it. This clear-thinking, considerate woman replied that she felt the problem would be solved by wearing both the devotional covering and the nurse's cap. After talking the matter over with a number of ministers she went to her nursing work thanking God for the way He had solved her problem. Today she testifies that the Lord blessed her in the nursing field and gave her many opportunities for helping souls to know God better.

Though I want to wear my covering even when working alone, I feel I need it still more where I am surrounded with people who are hungry for the testimony that my Lord asks me to give. There are many who must yet be convinced that there is a reality of joy in living the Christian life; that the burden of sin can be lifted from one's heart by accepting the blood of a crucified Saviour; that because He lives at the Father's right hand for me, I can live victoriously.

May God give us courage to live up to our convictions that His name might be glorified by more people.

1. Bible Doctrine, edited by Daniel Kauffman.
2. Whedon's Commentary.
3. Bengel.
4. Bengel.

Harrisonburg, Va.

THE BEAUTY OF SIMPLICITY

By Leah Kauffman

When our God, the Creator of all that is pure and good and lovely, called us apart to a life of separation and simplicity, He did not ask us to deny ourselves of that which is truly beautiful.

Viola Good, in a recent article said, "God is the Creator of beauty. He does not ask us to surrender the appreciation of the beautiful. He merely seeks to refine our sense of appreciation. Sometimes we mistakenly think that beauty has to be sacrificed for simplicity when in reality this is not the case."

Carter Jay Greenwood, in speaking of the beauty of simplicity, illustrates this fact from nature. He says, "Beauty and simplicity are not incongruous terms. The most beautiful things are not necessarily complex; neither does it follow that ugliness should accompany simplicity. An apple blossom is a simple flower, and yet it is beautiful in design and color. Solomon 'in all his glory' was outrivaled by a common lily of the field. And yet the lily in its modesty and artlessness is the very personification of simplicity. From the snow-capped mountains to the dew-decked violet, nature has emphasized the fact that beauty of the highest order is the child of simplicity." Greenwood climaxes his argument for simplicity by making this statement: "The Man of Nazareth—the most beautiful character in human history—was simplicity par excellence."

Through the ages artists and poets have recognized the loveliness of simple things. Millet portrays this in his moving and reverent picture, "The Angelus," a picture of humble peasants, surrounded by the rude tools of their toil, worshiping at the close of the day. Thomas Gray glorified the lives of the simple folk in his "Elegy Written in a Country Churchyard." Many of our best-loved hymns are simple in both sentiment and melody, but they live on because of their loveliness.

Having observed the beauty of simplicity in nature, art, and literature, let us now look at our own simple way of life and notice the beauty found there. For generations we as a Mennonite people have practiced the doctrine of separation and simplicity. We accept the simple life as the true way of holiness and godliness. We strive to live in a manner which is pleasing to our Father. But do we realize that this way of living is the most beautiful way that can be found anywhere? Let me repeat the statement made in the beginning: "When God called us to a life of separation, He did not ask us to deny ourselves of that which is truly beautiful." Rather He draws us away from the glittering and the ostentatious, from the garish and the cheap things of the world in order to teach us to appreciate that which is truly beautiful. Our way of life is beautiful because it is patterned after Him who is "altogether lovely." The beauty found in the simple life is not that which flashes like a diamond, but rather that which glows with the quiet luster of a pearl. The phases of our life that we wish to touch are, our form of worship, our home life, and our attire.

Four hundred years ago Menno Simons saw, amid the pomp and the ceremony of the Catholic Church, much that was false and evil, so, seeking to live a purer and more holy life, he separated himself from that body to unite with a small, despised group of Anabaptists. Here, on the principles of the Word of God, was laid the foundation of our Mennonite faith. One great difference that was at once apparent between the churches of the time and the Mennonites was that the latter believed in simplicity in the form of worship as well as in church architecture. Jesus said, "They that worship him [the Father] must worship him in spirit and in truth." This has ever been our goal. We have therefore striven more for spiritual beauty in our worship than for beauty of form or ritual.

As we look at a typical Mennonite church we are not impressed by an imposing structure. Perhaps it may be only a small white building set among the trees. But does it not have a chaste beauty all its own, a beauty that is symbolic of the purity of the blood-washed bride of Christ in garments free from spot and wrinkle? Inside the church we will not find rich carpets, pictured windows, or costly organs. Our service, too, is simplicity itself, but it is beautiful because we strive to "worship the Lord in the beauty of holiness" and not with outward show and ceremony. Others outside of our group see something in our services that appeals. Those who have left us like to come back to worship with us because of our simplicity. The author of "Amanda," a story with a Lancaster County setting, says, "There is something about a Mennonite church service that is soothing and restful, and that one does not find elsewhere." Our congregational singing is appreciated not because it is so perfect, for that it is not, but because it is heartfelt.

As our worship is beautiful because of its lack of the superfluous, so our home life is lovely in the same sense. But I fancy someone will say, "My home is not even pretty; the furnishings are the plainest; our house is guiltless of any claim to good architecture." Here again the beauty may be symbolic and spiritual, but none the less real. One is inclined to place too much stress on luxury and fine appointments in the home. Regardless of how beautiful a home may be according to the rules of art and culture, it will still lack true loveliness if Christ does not rule there. Sister Margaret Horst of the Girls' Home in Reading, Pa., is sometimes asked whether the girls she places in homes of wealth do not lose their simple tastes. She wisely answers, "No, they see behind the curtain." Is not our home life beautiful because there is joy and contentment there, because our wants are fewer than those of the world? Are we not free from the mad rush of social life because our contacts center in the home and the church? There is less of "keeping up with the Joneses" among us. All these are parts that make up a contented, happy home, but sometimes we must get into a different

(Continued on page 182)

OUR HOME CIRCLE

MARKS OF THE IDEAL HOME

By Daniel Kauffman

The ideal home, like the ideal church, exists only in the imagination. And those who have indulged their imaginations and have thought seriously on this question do not always agree as to what the ideal home is like. Yet in the light of Scripture, and from what we know of homes we have seen where an attempt was made to attain to the Scriptural model, we have a fairly good idea as to what the ideal home (were absolute perfection possible on earth) is like. Following are a few of its characteristics:

1. **A home where parents are consecrated to God, one in faith and fellowship, belonging to the same church, making an honest effort to bring up their children "in the nurture and admonition of the Lord."**

We might offer an extended discussion on this statement, but we do not consider it necessary; as practically all people who have thought on this question are agreed that it is essential to an ideal home. The three things involved are consecration, unity, and proper child training and discipline. Consecration gives recognition to the headship of Christ and the leadership of the Spirit, unity lends power to efforts for good, and child-training is essential to desirable and best results. Where parents are not near enough one in faith so that they can fellowship each other in the same church, it means either silence or division in the most important thing that can come up in any home.

2. **A home where children are contented and happy, bound by love to "the first commandment with promise."**

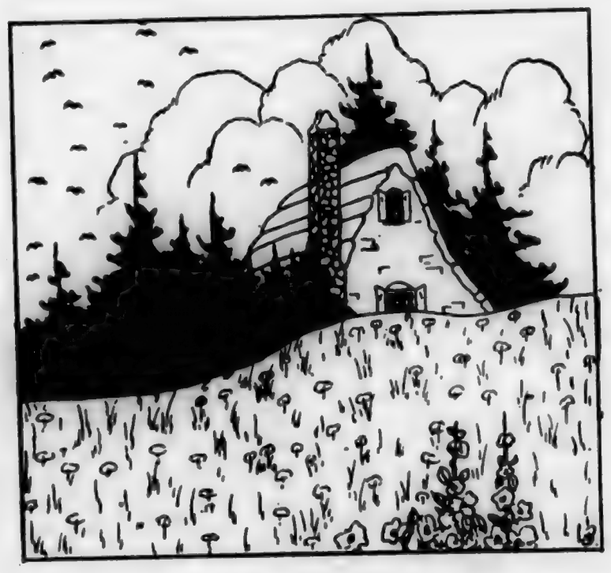
In Eph. 6:1-3 Paul gives us three reasons why children should be obedient to their parents: (1) "This is right"; (2) "That it may be well with thee," and (3) "that thou mayest live long." We understand the last to be comparative only. Other things being equal, children who obey their "parents in the Lord" live longer than those who are wayward and rebellious, in that they live more nearly in accord with the health principles that are wholesome and conducive to prolonged life. This same thing is true also of everything pertaining to temporal and spiritual welfare. The obedient life at home means a training that fits children for a useful life after they leave the parental roof.

3. **A home where the family altar has a prominent place.**

When we say, "family altar," we do not mean an altar erected of material things, as they used to have in the days of ceremonialism under the Old Covenant, but rather a fixed habit on the part of the family—parents, children, hired help, visitors—to assemble each day, engaging in acts of worship such as Scripture reading, singing, prayer, etc., thus fitting each member of the family for the duties and responsibilities of the day. "The effectual fervent prayer of a righteous man availeth much." It is a blessing to children when they are born to praying parents.

4. **A home that is well supplied with wholesome literature.**

Literature is wholesome when it leaves the right kind of an impression upon the mind, heart, and character. First of all, the Bible qualifies as wholesome literature. And so does other religious literature when it is in harmony with the standards held forth in the Bible. Again, since there are duties in life that are secular as well as religious, a home should be supplied with good, common-sense, reliable, wholesome literature that is a help to both parents and children. We are often reminded that "reading maketh a full man." This fact emphasizes the necessity of keeping the home supplied with literature that fills the individual with reverence for God, obedience to His Word, and correct ideals in all things pertaining to life and godliness. Keep the other kind of literature out of your homes, if you would keep parents and children "full" of the things which enrich the soul, strengthen the character, and enhance the usefulness of every member of the family.



THE HAPPIEST HOME

Where is the happiest home on earth?
'Tis not 'mid scenes of noisy mirth;
But where God's favor, sought aright,
Fills every breast with joy and light.

The richest home? It is not found
Where wealth and splendor most abound,
But wheresoe'er, in hall or cot,
Men live contented with their lot.

The fairest home? It is not placed
In scenes with outward beauty graced,
But where kind words and smiles impart
A constant sunshine in the heart.

On such a home of peace and love
God showers His blessings from above;
And angels, watching o'er it, cry,
"Lo! this is like our home on high!"

—Selected.

5. **A home that is headquarters for Christian hospitality.**

Paul, enumerating the qualifications of a bishop, includes this as one of the essential qualities: "Given to hospitality." If this is an essential for a bishop, it is none the less essential for all other heads of the home. But speaking of hospitality, don't forget the word **Christian.** Hospitality may be a curse as well as a blessing, depending upon the character of the hospitality extended. When you enter into a home where you feel welcome, it gives you a feeling of satisfaction and of freedom and of pleasure that means an influence over your life—good or bad, depending upon the atmosphere that pervades this hospitable home. When you extend a welcome to your neighbors and friends, let it be understood that you are also extending a welcome into the presence of Jesus Christ the Head of your home as well as your church. Yes, you want to be cheerful. "A merry heart doeth good like a medicine." But let it be the kind of medicine that is but a foretaste of that which is written: "At thy right hand are pleasures for evermore." After all, the most satisfactory pleasures are those which Peter describes as "joy unspeakable and full of glory." Christian hospitality, wherever found, is a power for good that should exist in every home.

6. **A home that may truthfully be described as a training school for God.**

The most important responsibility resting upon Christian parents is that of bringing up their children "in the nurture and admonition of the Lord." As the wise man says, "Train up a child in the way he should go: and when he is old, he will not depart from it." We are living in a dark and sinful world. "The whole world lieth in wickedness." Temptations surround us on every hand. Our children have a hard struggle to withstand the influences of the world which is dominated by "the god of this world." We owe them the best that we can give them in the way of Christian training; both for their own good and their own safety, and also for what they may be able to do as valiant soldiers of the cross and workers for the Lord after they arrive at maturity. The Christian home is God's castle on earth. Let us make the most of our opportunities of making it what it should be.

Scottdale, Pa.

GOD'S THOUGHT FOR US

Would we know the value that God sets upon us? We have it revealed in the Cross of Jesus Christ. That is the final evidence of God's thought for us. Man, on the one hand so small and insignificant; on the other hand so great: appointed to the privilege of divine sonship! Man in his own eyes so contemptible; in God's sight so dearly beloved! Man in all respects so utterly unworthy, and yet worthy—made worthy—of the precious heart-Blood of the Son of God!

We surely have no need to fear, to despair, to hang our heads with shame. "For the Lord delighteth in thee!". . . that we should be called the sons of God!—Dr. Donald Davidson.

TUNING IN WITH FATHER

How Can You Be Sure You Are Not Traveling with the Wrong Crowd?

By F. H. Chelly

"Dad, I need to have a chat with you," said Bob in affectionate tones as Mr. Smithhough came into the living-room, his arm loaded with papers. Bob arranged his big chair for him under the reading lamp.

"Yes, Bob, what's on your chest tonight? Hope you aren't broke again?"

"No, Dad, I have money, but I wanted to talk to you about a little incident that occurred at school today. Mr. Pringle, the principal, seems to have taken an uncommon interest in me this semester. Every time he meets me in the hall he slaps me on the back and says, 'How goes it?' Well, yesterday he called me into his private office and said, 'Bob, I've had my eye on you some time now, and I want to make a suggestion. I think you are traveling with the wrong crowd.' Why, Dad, he knocked the props out from under me, but he did it so nicely I could not get mad. Now what I want to know, Dad, is how can a fellow know that he isn't traveling with the right crowd? Bill and Harry and Chub have all been here many times. You know them 'most as well as I do. They aren't particularly bad, are they? Just because they're a bit noisy and collegiate doesn't stamp them as undesirables."

Dad waited for more, but evidently Bob was through.

"Pringle is a very competent man, Bob; well thought of throughout the city, a real educator, interested beyond his mere job. His suggestions on any subject would be worthy of careful consideration. I've said to your mother several times that I thought Bill and Harry were 'light-weights.' Evidently Pringle thinks so, too.

"Bob, we were talking the other day about laws. Do you recollect how many there were in every realm of life, and how human progress after all is just a record of our having discovered new laws and understanding old ones better, aligning our lives in harmony with fundamental laws?"

"Yes, Dad, I do. But what's that to do with the gang?"

"A very great deal, and here is how. There is a law that forms of life, from the lowest upward, thrown together intimately under the influence of the same environment, tend decidedly to become alike. In other words, Bob, a fundamental law of life says you tend to become like the thing with which you intimately associate. We've discussed it many times in talking about social pressure and the fact that 'everybody is doing it' in so many realms. The simple fact is that we all learn from one another, and we tend to copy, copy, copy, until we become more or less alike. We tend to talk, to dress, to act, to think and consequently to behave like the group with which we associate.

"On the other hand, folks with certain tastes and interests tend to group themselves together automatically. Musicians seek musical groups; athletes seek athletic clubs and organizations. Boys gang as naturally as bees or sheep flock, and having ganged more or less spontaneously, the law of association begins to work. Group opinions begin to form, group attitudes toward every conceivable thing begin to shape themselves without the group being conscious of it. Group opinions and group attitude soon determine group actions, and then you have results; for, Bob, to a very surprising degree we are what we do.

"The fellow who plays clean and fair is a good sport. The fellow who cheats and takes unfair advantage is a poor sport. The boy whose manner of acting is genteel and thoughtful of others is a gentleman. The boy who is noisy and loud and cheap and vulgar and selfish is a rowdy. So there you are: you are what you do, and what you are going to be, you are becoming by everything you do.

"Let us think further. If you wish to become a great sprinter, with whom do you train, a coach with a wooden leg who never ran a race? Or suppose you wish to become a violinist, with whom do you study, a trap drummer? Great athletes become like their coaches; musicians become like their masters. And so the process goes on.

"Of course it is possible for a person, by determination and sheer will power to resist the influence of the group and stand upon his own, but the tendency under such circumstances is for him to withdraw from the group in which he is not congenial and gravitate to a group with interests like his own. So while it is true that you can modify the law of association in a way, you ultimately tend to become like the group with which you intimately live.

"Undesirable associations account for more crime than any other single fact. There are certain areas in every big city which produce the bulk of all criminal cases. Exactly so, desirable associations account for more big, outstanding, worthwhile men than any other thing. Good homes are a marvelous asset because of this very law; poor homes are a great handicap. Your social group, especially of your age, determine pretty often what you are.

"If our principal, who is friendly to you, who sees you every day, and feels your influence in the school, says to you, 'Bob, you're traveling with the wrong crowd,' then your associations are beginning to show. He knows that you are capable of better things. He expects more of you than he is getting by way of a positive stand on moral principle."

"But, Dad, can't one boy reform a gang?"

"That, my boy, is the alibi that keeps many a boy from stepping up forward—a false loyalty again. No, you will not reform your gang, Bob; very, very rarely, if ever, is it done. If your gang influence is not of the best, get into one that is. Have all the advantages of a lift, and none of the disadvantages of a drag.

"No one knows you, Bob, so well as yourself. Your real self is known the best to you. Is your gang helping you become better than you are now, or is your gang taking the fine edge off your best self? There is the answer to your question. The law of association is your best friend or your deadliest enemy. Are you in the wrong crowd or the right one."

"Dad, I believe it's time for me to move."
—The Boys' World.

LET US TAKE TIME

Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak kind words to those we love. By and by, when they can no longer hear us, our kindness will seem more valuable than our best wisdom.

Let us take time to read the Bible. Its treasures shall last when we have ceased to care for the war or politics, the rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the day book and ledger or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the larger sense of a life begun here for eternity?
—Christian Advocate.

EDITORIAL

(Continued from page 169)

done in the Sunday school by a larger number of the membership, while a still larger group takes part in the teaching work of the young people's meeting. The summer and week-day Bible schools add much in enlarging the time and scope of Bible teaching, while special study classes also make a definite contribution. All of which is to say that the church should use every means at her disposal to help to teach all the people of all nations. Let her not fall down in this tremendous task. The Lord is depending upon her to do it. He has no other plan. The world will never receive the Gospel which she so much needs if the church fails. The call to teach the Word is one of the greatest challenges to the church. Will we as a church and as congregations and as individuals do our part that the church which our Lord has purchased may meet that challenge successfully?

MISSIONS

TO AND FRO IN SOUTH AMERICA

III. Argentina—The Land and Its Products

By S. C. Yoder

Argentina, queen of the Latin republics, has its head above the clouds and its feet in the sea. The bleak peaks of the Andes, on which the snow never melts, mark its boundary on the one side, while the waters of the Atlantic wash its shores on the other. It is about two-fifths the size of the United States and extends from the tropics to the Antarctic.

It is a land of rugged mountains and great plains, with here and there clusters of mountains, high tablelands, and deep arroyos (watercourses). Extensive forests cover part of the Northern provinces. The quebracho (hatchet-breaker), which looks something like our oak, sinks when it falls into water. This wood is rich in tannin from which an extract is made and is shipped to many European countries and other parts of the world. This is also the place where the cotton, sugar cane, and tobacco grow. The climate in this part of Argentina is hot except where it is tempered by the higher altitudes in the mountains and on the plateaus.

The Argentine Mesopotamia lies east between the Parana and the Urguay Rivers. These northern provinces are the home of the yerba Maté, otherwise known as Paraguayan tea, which most of the Latin Americans sip from their gourds through a metal tube. This is the social drink of the Argentines, and to have sipped mate from the same gourd through the same "bombilla" is accepted by them as a token of friendship. This is also the land of Argentine oranges, lemons, mandarins, and grapefruit, which is unexcelled for quality and produced prolifically.

At the west end of the Pampa, the great central plain, where the prairie breaks up into the foothills of the Andes, are the vineyards and the wineries where grow the luscious grapes that burst with wine. Hundreds of thousands of barrels and bottles of this vintage are consumed in the country, while large amounts find their way to markets on the outside. The Argentine people are great wine drinkers and no meal is considered complete without it.

The Pampa lies in the temperate belt where snow falls once in a lifetime and frosts seldom damage the growing vegetation. Flowers bloom from one year's end to the other, and cattle wade knee-deep in the fall-sown pasture of oats and barley the whole winter long. This is where the large herds of cattle are found. Since the last quarter of the last century, when immense tracts of land went under fence, these herds have been improved until today they rank among the best in the world, and Argentina is one of the most imposing competitors in the meat producing industry. In type and quality the herds of the Pampas have no peer, and through the large packing plants this meat finds its way into all the markets of the world—except where it is prohibited by trade barriers to avoid competition with local producers.

Congress Buildings in Buenos Aires

This is the home of the Gauchos—Argentine cowboys—a wild new race as untamable and free as the wind in which they ride. They are a mixture of Spanish and Indian that in the early days grew up among the teeming herds of cattle and horses. By occupation they were the horsemen and cattle hunters, loyal to any man who was more daring than the rest. They were the "meat-eaters" who held city people and city ways in the deepest contempt. They knew no boundary on the unfenced range and recognized no right but that of might. But the heyday of their glory is gone. Wire fences and the breaking of the soil have reduced their numbers and greatly limited their activity, except in the more remote and sparsely settled corners of the country.

But the Pampa produces not only cattle and Gauchos. It is also the land of great fields of wheat and corn. During and following the World War large acreages were devoted to the cultivation of these cereals. Good prices and active markets made the returns profitable. Then came the depression, dry years, dust storms, and grasshoppers. Profits vanished, farmers shared the fate of their North American brothers in the dust bowl, and the land again moved back into the hands of stockmen whose herds are increasing until one wonders whether they count their cattle by the acre or by the head.

There are, however, still large agricultural establishments where long lines of tractors, combine-harvesters, grain drills, and all sorts of familiar makes of power machinery from the United States make one feel that he is not far from home, even though he is separated from it by seven thousand miles or more.

The wind-swept steppes of Patagonia lie to the south and stretch their fingers toward the Antarctic. The high mountains cut off the moisture-laden prevailing "westerlies" and compel these regular airflows to drop their load of rain and snow before they reach the broken plains and mesas on the eastern side. Consequently the land is dry like the interior basin of the western part of our own country, where only sage brush and sheep grass grow. Here is where the Argentine sheepmen are at home. The desert has always been their paradise. Large flocks, followed by lonely herders with dogs, pack horses, and camp equipment, suited to these semi desert areas, feed on the short but nutritive grasses that grow here.

This is also the place where Argentine horticulturists grow the luscious apples and pears that within the last twenty years have replaced to a large extent, the shiploads that came from our Yakima and Wenatchee Valleys in Washington and Hood River in Oregon. Irrigation systems carry water from the river beds to orchards, and alfalfa and grain fields to make parts of this desert land "blossom as the rose."

But Argentina is not only a land of lofty mountains, and wide spreading plains, with growing crops and roving herds. It is also a land of large rivers, beautiful lakes, marshes, and swamps and waterfalls. The Parana, Argentina's "Father of Waters," flows southward for two thousand miles from its Brazilian source, gathering its flood from its tributaries as it goes, until it becomes one of the mightiest streams in the world. Thousands of tourists annually make pilgrimages to the border of Brazil where its flood tumbles down over the famous Iquazu Falls higher by far than our world-renowned Niagara. It flows through a land of wondrous beauty. Its channel, miles wide in the lower third of its course, is studded with verdant islands where simple natives live amid surroundings that make one think of paradise, in spite of their primitive huts and few belongings.

Its flow of water is larger than that of our Missouri-Mississippi, twice as large as that of the St. Lawrence, three times as large as that of the Ganges, and five times that of the Nile. Records show that there have been times when it poured more than six hundred and eight cubic miles of water into the sea in one year. What a flood!

Trans-Atlantic liners of ten thousand ton

capacity, drawing twenty-three feet of water, float on its bosom as far inland as Rosario, two hundred forty miles from Buenos Aires. Other vessels go a thousand miles farther upstream, gathering cotton, cattle, grain, and forest products for the markets of the world.

Other streams such as the Rio Primera, the Rio Secunda, the Chubut, the Rio Negro, furnish water for irrigation or power to light the houses and city streets and drive the wheels of commerce for Argentina's growing industries.

The nation's government is patterned after our own. Its executive power is vested in a president elected for six years, after which he becomes ineligible to succeed himself. How wise are the limitations that forestall the ambition of the indispensables! The chief executive must be native born and a member of the Roman Catholic Church. Legislative authority lies in a Congress, consisting of Senate and a Chamber of Deputies elected by the people. The Judiciary consists of a supreme court composed of five members. Thus far Argentina has felt no need of increasing this number. A well organized system of lower courts is scattered throughout the fourteen provinces (states) and ten gobernaciones (territories).

Argentina has had a turbulent past. After its discovery it was overrun by adventurers and freebooters who were more interested in exploiting its treasures than in developing its resources. Strange to say the first settlements were not founded along its open coasts but in the interior. In 1553 a group of wandering Spaniards who came across the mountains of Peru and Bolivia from Panama founded the city of Santiago del Estro. In 1564 Tucuman was started. In 1573 the first settlement in Argentina was established at Santa Fe. Cordoba had its beginning in the same year, and for more than two centuries it was the headquarters of the Jesuits. In 1581 Buenos Aires was founded by a party led by Don Juan de Garay. He and his party came from Asuncion, driving their flocks before them across the long, weary miles like the patriarchs of old. They settled on the River Plate from whence they spread out over the land and filled the plains with their growing herds.

In 1807 Argentina resisted an invasion of the British who had taken Buenos Aires and marched inland a score of leagues or more. As the vanquished hosts came back through the city with their glory trailing in the dust, they were almost annihilated by the wrathful citizens who could not restrain their lust for vengeance, but took an awful toll of lives from the intruding foreigners.

July 9 is Independence Day. On that date in 1816, Argentina declared itself free from the yoke of Spain. Since then it has maintained its existence in spite of recurring civil strife, and during the years it has grown into a stable, well-settled nation of approximately thirteen million people, of whom two and one-half million live in its beautiful capital city, Buenos Aires, the metropolis of South America, and one of the large cities of the world.

The schools of Argentina are free, and education is compulsory for children between the ages of eight and sixteen years. There are, however, communities where the laws are not enforced, because school facilities are lacking. There are 158 national colleges, which constitute the preparatory and secondary schools of the country. Their course of study covers a period of five years of intensive study, free from all social functions and week-end leaves. Going to school in Argentina means hard, steady work. There are no athletic or other activities connected with school life—not even a public commencement service. When the finals are taken "school is out," and a few weeks later the diplomas come from Buenos Aires by mail.

Above the national college is the University with its faculties of law, philosophy, medicine, engineering, science, and arts. Scattered over the republic are five of these institutions. Cordoba, the oldest one, was founded in 1613 and has had a continuous existence since that time. It still occupies the halls built around a quadrangle by the Jesuits, although it is no longer under their control. La Plata and Buenos Aires are the largest from the standpoint of enrollment, and Littoral and Tucuman are the youngest.

Argentina is a land of promise. It has wealth and resources and opportunities beyond the dreams of men. But it also has needs, the greatest of which lie in the realm of the spiritual, for which Christ alone is the remedy. Not the Christ of stone which one sees in the shrines by the wayside or within the portals of their beautiful churches and cathedrals, but the living Christ enshrined in the hearts of men. Apart from the masses who raise their hats and bend their knees to these images of stone are those who have caught His spirit and have risen above sentiment and formality to a life with Him. They are Argentina's "salt of the earth." More than a quarter of a century ago when this republic and Chile had, through the influence of peaceful souls, narrowly averted a war, a large and beautiful statue of Christ was set in the snows of the Andes in the territory around which the dispute had raged. At its dedication, the Bishop of Ancud in his address to the more than three thousand who had assembled on these bleak heights for the occasion said:

> "Not only to Argentina and Chile do we dedicate this monument, but to the world, that from this day it may learn the lesson of universal peace."

The woman in whose heart the idea of the Christus of the Andes had its origin said, "War may dazzle men with its lightning flashes of military glory, but for us women it represents only tears and pain."

But thus far the nations have not heeded the appeal of Bishop Ancud, and have not learned the ways of peace. They never will, until they catch the spirit of the inscription on the base of this monument:

> "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

When the spirit of this message becomes the spirit of the people, and the living Christ becomes their Christ, then spears will be beaten into pruning hooks and swords into plowshares and nations will learn war no more.

Goshen, Ind.

Christ of the Andes

A SUNDAY SCHOOL MAN

In a Western city a small boy got lost on the streets. Aimlessly, he wandered from place to place. Finally he became tired, hungry and afraid. Then, though he was a brave little chap, he began to cry. His crying attracted the attention of passers-by, and one kind gentleman took time to stop and speak with him.

"What's the matter, little man?"

"I—I's lost," was the reply.

"And where do you live?"

"Wid fadder."

"But who is your father?"

But to this question the child seemingly could not reply intelligently. A number of persons collected about the pair, and several men tried to learn the identity of the father. Finally, the boy blurted out in answer to a question concerning what his father's occupation was:

"Father's a Sunday-school man!"

With this clue, the men were able to locate the father, and soon father and son were rejoicing together.

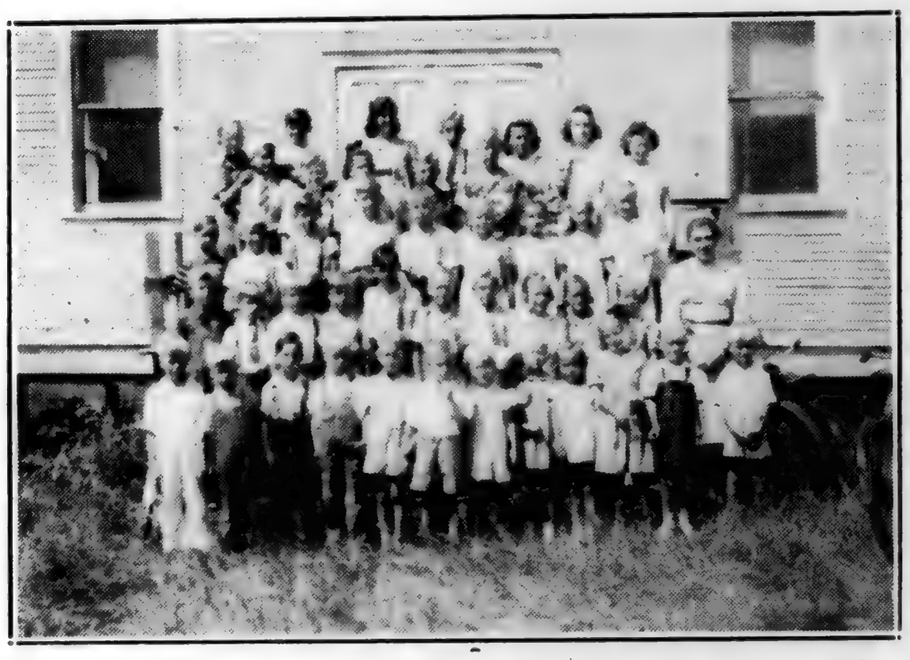
It also developed that the father was one of the biggest business men of the city, but the significant fact is that his secular business was not first in his life. He was the superintendent of a large Sunday school, and in his home life, conversation concerning the Sunday school was much more frequently heard than about his business. For this reason, the little chap had learned to think of his father as "a Sunday-school man."—Gospel Messenger.

MISSION WORK IN NORTHERN MINNESOTA
II. A Glorious Adventure of Faith

By Mildred Weaver

It was May, 1940; time for summer Bible schools was coming. Three workers left Loman following a Minnesota map to locate places for Bible schools. They followed Highway 53 to Orr. Here they started on their venture by turning east from Orr and going about fifteen miles into the woods, where they came upon a Finnish settlement. These people turned them a cold shoulder, declining to have the Gospel brought into their community.

They ventured on. Other places were either resorts, where there were no children, or



The Summer Bible School at Embarrass, Minn., July, 1940, Held in an Old Church Building. Enrollment, 54

places where they would refuse admittance of the Word. Undaunted, they pushed on after finding a deserted looking road on the map. This road of fifty miles' length took them through the beautiful Superior National Forest. The only people they met were C. C. C. boys or forest rangers. When at last they came to a town named Ely and found it well supplied with churches it seemed as though their search were totally fruitless. But they knew that there were neglected places and, starting with new vim to find them, they continued traveling. Upon asking an immigration officer about a place they had seen on the map, he replied, "There are only two bachelors living down that road and they are beyond redemption. It's no use to go back there."

At Winton, at last, they found a very needy place. This town of 350 persons has only one church building in it. They were told that services were held "once every blue moon" in it. The workers had a service on a Sunday evening in this neglected church building and announced a two-week Bible school to follow. Three teachers then moved with their provisions of army cots, gasoline stove, cooking equipment and supplies, and Bible school supplies into the church building.

The teachers prepared their own meals and then made the building ready for classes. Then they went about the town and filled the cars beyond their normal capacity with lively children and brought them to Bible school. It was a joy to hear the merry bunch singing their Bible school songs as they came up the road in the car. They enjoyed their classes and the singing and were glad to come back each day. They were sorry when the last day came. The children were taken home in time for dinner. Then the afternoon was free for planning the next day's lesson and for doing visitation work. Each evening the teachers banded together to claim God's promises and to ask His further blessing and guidance upon the work.

There were 31 enrolled in the Winton Bible school. The closing Friday night a program was given by the children to tell the parents what they had learned during their two weeks of Bible study. During these two weeks the workers canvassed more territory. They found a section of Finns thirty miles away who were anxious for their children to get Bible training. This place is northeast of Virginia, Minnesota, right in the heart of the beautiful arrowhead country of Northern Minnesota with its beautiful forests and lakes.

Each week end the trip of 150 miles would be made back to Loman to conduct Sunday school. On these week ends too, we could do the garden work and laundry and other chores. All summer this was done.

The next Bible School was at Loman, this being the third one here since the beginning of the work. At the same time one was conducted at White Earth, the second one for this place. A Gospel team from Hesston College and Bible School arrived in Minnesota at this time. Three teachers, Bro. and Sister Edward Kenagy and Sister Katharine Rickert, who helped the summer before, stayed at White Earth and were in charge of the Bible School. The writer came to Loman to help with the Bible School there.

There were 31 enrolled in this school. The attendance would have been perfect, but for one boy missing one day. This school was held in the old schoolhouse. There were four classes. One was conducted outside in the trailer, or on the steps, the others were held in different corners of the room. There were no tables. The only seats were blocks sawed from logs with rough boards laid across them. The pupils would sit or kneel on the floor and use these benches to do their handwork on. The closing night quite a large crowd gathered to hear the program.

During the week we had moved into a one-roomed log cabin. The house, along with fifteen acres, was bought for $150. We papered it July 3 and moved into it July 4. Bible School was dismissed that day because most of the people were going to town to celebrate the fourth. We lived in this house all summer. Sister Schantz and I slept on the davenport inside the house. Here also Christie, their small child, had his crib, and Dorothea, their nine-year-old daughter, slept on an army cot. The men, Bro. Schantz and Paul Lehman, slept above in the loft. They crawled up on a ladder from the outside. When company came we squeezed in more cots and provided them a bed. We enjoyed living this way the whole summer. It was part of our venture of faith and part of our pioneer missionary work.

After having Sunday school on the Sunday following the Loman Bible School, four of us started out for Waasa, with a loaded trailer and two cars. Waasa is the Finnish community northeast of Virginia, Minnesota, that was canvassed during Winton Bible School. Many eager children had promised to come. It had been announced that this school would start on July 8. There had been difficulty in obtaining the schoolhouse. They had promised it to us, then at the last moment we received word that they were to start remodeling and painting on that date and that it would be impossible to have Bible school there. Since the children were invited and the date was announced we needed the faith just like Joshua needed when God promised "as soon as the soles of the feet of the priests that bear the ark of the Lord, . . . shall rest in the waters of Jordan, that the waters of Jordan shall be cut off" (Joshua 3: 13). So it was, just as God never failed before, He didn't this time.

One of the cars which had gone ahead to this district went to the home of a person who held the key to the clubhouse. Each community has a clubhouse where they gather for public meetings. This key-holder was very friendly and was anxious for the children to be taught the Bible. Without asking, he said we could have the privilege of living right in the building and of using the cooking range and all the wood we wanted. Again we praised the Lord for His goodness to us.

Both cars met that evening for a service at Winton in that deserted church building. On the way down to Winton a poor tube in a trailer tire blew out five times. It was quite disappointing after the trials of all those flats to see only a few children and two women

The Workers Moving into the Log House, July 4, 1940

out to the service. Knowing the value of one soul, we knew the service was not in vain. We worshiped the Lord together. After the service we returned to Waasa. Two more flats occurred. We finally unhitched the trailer and left it in the ditch. A few days later some of the workers took it away with a new tire and tube.

The first morning more children came than we had expected. There were 51. During the week the enrollment climbed to 71. The average was 61. This Bible school was a blessed experience to us, because over half of these children had never been to Sunday school or Bible school in their lives. The children were all Finns with blue eyes and blond hair. Most of the parents came from Finland. Their homes are very nice. This arrowhead country is very similar to their homeland in Finland. It was not uncommon to see the women in the fields helping to make hay as we came in through a lane and came upon their clearing where their farm home and its buildings rested.

Most of the parents had been taught the Bible. Now this generation is getting away from the Word. The only churches are the Lutheran. A visiting minister comes in once a month and conducts a service in the Finnish language for the older folk only. There is nothing for the children.

So it was a thrill to see the 71 beaming faces lined up on the benches, lustily singing the sacred hymns and choruses and then to see them divided in classes and eagerly listening to Bible truths that were entirely new to them.

During the two weeks the cars together traveled 100 miles a day to bring the children to and from Bible school. Kind friends sent money to help in the work, and the children brought us many nice things to eat. Thus the Lord in a marvelous way supplied our every need. The last night at the program the children waved their arms and stamped to wave off the multitude of mosquitoes. There were nearly 200 persons out to the program. Many words of appreciation were given by the parents and their earnest desire of having us come back and give them more of the Bible.

The next two weeks two Bible schools were held at once. Sister Katharine Rickert and Sister Schantz joined us, making three teachers for each place. Some of the mothers in this community around Embarrass, fifteen miles west of Waasa, had been praying for something of this sort that their children might learn about God and be Christians. When they heard of us they were very desirous to have us conduct Bible schools in their community. We had planned to bring the children from around Embarrass to the Farmer's Clubhouse at Salo's Corner, for we thought there would not be enough for two schools. Then one of the mothers went to the phone and in fifteen minutes had eighteen children promised. She said there were more too.

It was arranged then that we should have two schools. The one at Salo's Corner had an enrollment of 35 and was in the Farmer's Clubhouse. The one at Embarrass was in an old church building, with an enrollment of 54. These children too were practically all Finns. The interest here was great, and the people also expressed their desire to have us come back again next year.

The next two weeks a Bible school was held at the Westfork a few miles north of Loman. There were only 12 in this Bible school. Two teachers taught this school. The rest of us picked and canned peas, beans, carrots, beets, and wild raspberries to get ready for the winter. Also the men started to build a new house. During the last week of the Bible school Bro. Mast came from Casselton, N. Dak., for a few evening meetings.

The last Bible school for the summer was held at Pike, Minnesota. There were 20 enrolled here. These were more children who did not know of Christ and the Gospel. The closing night many people came to hear the program. They served coffee, cake, and sandwiches, as is their custom.

The whole summer's expense of living and buying gasoline and supplies amounted to about $350. It was by faith in our Father and Provider that this was all supplied. No solicitation other than prayer was made. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

He has given us many wonderful promises. By exercising faith we can claim them as our very own. This we did, and He made it possible that we could tell 276 precious children the Gospel story and through them and the programs reach others. Praise the Lord!

Loman, Minn.

THE SACREDNESS OF LIFE

By A. C. Brunk

In these days of war and slaughter it may be well for us to think on this subject. In India those of us who are engaged in village evangelistic work have almost daily to face this question in one form or another. The question put to us is whether all life is or is not one. The unity of all physical life is a religious doctrine held by a great number of people in India. A great number of Hindus would never think of knowingly killing any animal, even down to the least of the animal kingdom. This doctrine has prevailed in one form or another, in India from prehistoric times. It has been taken up and enlarged upon by certain groups, such as Buddhists and Jains, and later the Kabir Panthis. The latter are found in considerable numbers in the villages in the field of the American Mennonite Mission in India. These people almost always, when in the audience where the Gospel is being preached, wish to start an argument on this one subject which seems to be of supreme importance in their thinking.

There are a number of ways of meeting the question when one is forced to take it up in order to explain the Christian point of view. In general it is best to avoid an argument whenever possible. I have found it well to refer them to the Bible narrative of creation, how that God breathed into the nostrils of man, and he became a living soul, while the animals were simply created by His word. The living soul in man is eternal, but there is none such in animals. Man was created to have fellowship with God, but not the animals. Man, by his sin is separated from God, but animals know no sin. Does your cat or dog lie or worship God? To this question we almost always get a negative answer. We point out that therein lies a very fundamental difference between man and animals. Animals are always ready to die, but not so with man. Man was created to be the temple of the Holy Spirit. And we are told that any one who spoils that temple will be punished by God. God never said that about the body of any animal. So to kill a human being if he is in sin, is to deprive him of the opportunity to repent. If I do that I must be answerable for his soul before God. In war man kills those whom he believes to be trying to commit a sin on another nation. If I am in right relationship with God it were better for me to be put to death, than to commit the great sin of ushering another soul into eternity unprepared.

To come back to the problem of the belief of many Hindus in the equality of all life. One would naturally expect that the holders of such a doctrine would naturally be very kind to animals, but that is not necessarily the case. Such people have been known to leave an old ox that has served them faithfully lie out in the field where he fell, unable to get up, and without food or water. And what is worse the crows begin to eat the flesh of the living but helpless animal. Of course not all people treat their animals so, but many do. We would think it a great mercy to kill the animal and thus end his misery, but to the Hindu that would be a major sin. In theory Hinduism raises the animal very high, especially the ox. I asked a class of non-Christians, which was the greater, a man or an ox? They answered that the ox was greater. He is supposed to be even greater than the Brahman, the priestly class. That would explain why in some towns in India they have a hospital for the care of old cattle, but no hospital for the treatment of sick people. The explanation for this is that the ox is worshiped and man is not. With them theoretically, if a person is sick he is only suffering for the sin he committed in a previous birth, and to alleviate that suffering is to deprive him of the cleansing power of suffering.

A part of this exaggerated sentiment about the equal sacredness of all life is due to another doctrine held by the Hindu. That is the doctrine of transmigration of souls. I tried to show above that, according to the Biblical point of view, animals do not possess eternal living souls as do men. But by the doctrine of transmigration a soul, because of sin in a previous life on earth, is compelled in a later life on earth to dwell in a lower animal, such as a dog or mouse or even in a stone. So one can see that for one wholeheartedly to believe in the transmigration of souls one should be expected not to kill

(Continued on page 185)

BIBLE STUDY

CHRISTIAN DOCTRINE

XXIV. Jesus Christ as King—King of Kings and Lord of Lords

By the Bible Study Editor

The Kingship of Jesus Christ implies that He is to be a Ruler of His people, having them as a body over which He will rule and for whose benefit He will ordain and keep statutes and direct their ways in accord with His own will and thus bring about the divine blessings and fulfill the gracious promises which His Word contains and for which His people hope and pray.

In the consideration of this subject there are several phases of the kingdom and the manner of the dominion of the King in His kingdom. It is not possible to consider the King without giving some thought also to the nature and composition of His kingdom. Nor is it possible to discuss the question of the kingdom without some consideration of the nature and the power of the King. Christ and His Kingdom are inseparable. "Inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). This foundation refers rather to the founding of the world than to that upon which it is founded. The world and a kingdom belonging to, or intended for, the saints had been in the thought of God and in the purpose of Jesus Christ's coming into the world.

The Kingdom of Creation

The first phase of the kingdom of God and of Christ is that of the rulership of the Creator over all things that He has made. According to this view of the kingdom and the King one must think of the extent of the sovereignty of God. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul" (Ps. 103:19-22). This Scripture undoubtedly refers to the Lord who is God. It can include Jesus Christ as the Son of God.

All through the Scriptures one may find, and one does find, passages which refer to the whole creation, or any part of the creation, as the domain over which God rules with sovereign power and authority. There is no denying that Jesus Christ acknowledged such authority in His Father. He was Himself subject to the will of God and never separated Himself from the obligation of a Son unto the Father. He never assumed that some day His kingdom would in any sense be separate from that of the God of all the world. Rather, as suggested by Paul, the final act of redemption and of salvation would be the time when Christ would subject Himself and all that He has unto the supreme control of God. I Cor. 15:28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Jesus taught His disciples to pray, "Our Father which art in heaven." The conclusion of that prayer is, "Thine is the kingdom, and the power, and the glory for ever." But in the body of the prayer there is not even mention made of any part which Christ shall have in the kingdom of God. Every request is offered to God. It is His will that is to be honored in heaven and in the earth. No petition is made in this prayer through the name or upon the merits of Jesus Christ the Son. For this reason there are those who feel that it is not to be called the Lord's Prayer. Yet one would not assume that it is wrong to pray a prayer that was taught to men by the Son of God. The Christian faith does not go so far as to reject the Lordship of God and His sovereignty, and to set up Jesus Christ as God alone. Christ lost nothing of honor and glory, nor did He lose in power of service, by the acknowledgment of the supremacy of God in His kingdom in all creation. If there was a God in heaven before the coming into the world of Jesus Christ, He was still there while Christ was on the earth, for He constantly lifted His face toward heaven and prayed to His Father. The same God was in heaven when Jesus died on the cross, for He prayed, "Father, into thy hands I commend my spirit" (Lk. 23:46). And after His resurrection Jesus continued to recognize the position and honor of the Father in heaven. "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God" (John 20:17). Stephen, at the time of his martyrdom, saw Jesus, saying, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." There is no question as to the continued place and authority of God in His great eternal, created kingdom. All things continue under His power and authority as of old and will ever continue to be so. The glory of God assumed no lesser effulgence since the rising of the day star and the glory of the Sun of Righteousness. Even the final scene of glory that sheds its radiance to us from the vision of John reveals the same excellence of God and no lesser glory of Jesus Christ His Son. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

The Kingdom of Mankind

Another phase of the kingdom is that of the power of God as exercised in the affairs of men in the world. This phase of the kingdom is, perhaps, noted more particularly in the culmination of the world's kingdoms. Jesus told of the time when all nations would be gathered before the King, when He shall sit upon the throne of His glory. Matt. 25: 31-46. This fact is in perfect accord with the prerogative of God's judgment of the nations, even all men at the time of the flood. God has the right to expect righteousness from all men. When they fail in doing the will of God, He has the right to pass judgment upon them, and that judgment may be determined by His own sense of what is in accord with the crime committed. The judgment of all men in the world can be based upon the law of righteousness by which any one man may be judged.

It was God who called the first transgressors to give an account of their sin of disobedience to His law. It was God who said to Cain, "Thy brother's blood crieth unto me from the ground." Before the time of the flood, it is written, "God saw that the wickedness of man was great in the earth. . . . The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:5, 11, 12). It is certain that the one sin in the earth was not murder, as that of Cain, nor was it alone the eating of forbidden fruit, as with Adam. Transgressions of the laws of God, as they were understood by men, and trespasses of human relationships, as ordained of God, were the classes of sins of which there were many varieties, and there were transgressions among all men.

It is also evident that the judgment of sin, even by the destruction of all flesh save the eight souls that went into the ark, was not the cure for all transgressions. But the law of God was held to be the standard of righteousness among men after the flood, even as previous to the flood. God continued to note the transgressions against His law, and He also noted the nature of man toward transgression. Gen. 8:20. God had provided for a postdiluvian sacrifice by taking into the ark more of the clean beasts than of the unclean. Gen. 7:2. After the flood the offering of clean beasts unto the Lord was the first act of Noah. Gen. 8:20. This offering had to do with the consciousness of sin, both on the part of man and on the esteem of God. "And the Lord smelled a sweet savour; and the

Lord said in his heart, I will not again curse the ground any more for man's sake; for [though, marg.] the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done" (Gen. 8:21).

The sacrifices for sin could not take away sin, but by them remembrance was made of sin. The fact that God provided sacrifices as a token of the transgressions, and as a figure of the sacrifice that was to be made for sin, once for all, but reveals the position that God has held relative to his jurisdiction in the affairs of men. As long as God notes sin, He has the authority to judge it. All men continue to be held under the law of God, and, therefore, belong to the kingdom of God. Where there is a law there is also a ruler and a judge. The ruler and the judge are God.

God's Kingdom and Faith

May it be understood that when God called Abram, separating him from the land of Ur and locating him in the land of Canaan, that there was no exclusion of all other families of the earth from obedience to His law and any requirements of righteousness. The thing that God had required and found in Abraham was the same which He required of, but did not find in, all of the families of the earth. "Abraham believed God, and it was accounted to him for righteousness . . . . So then they which be of faith are blessed with faithful Abraham. . . . The just shall live by faith. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:6, 9, 11, 16, 17).

God required of Abraham only that which He required of all men—faith. God continued to require this faith through all of the ages. All men continued to be under the obligation of faith, even through the period of Abraham's sojourn in a life of faith and during the time of Israel's sojourn in the land of Egypt, where God judged the Egyptians for their lack of faith and for their transgressions against His law and authority. The death of the first-born in Egypt was more than a means of liberation for Israel; it was a judgment upon the people of Egypt for their failure to recognize God and His righteousness. The purging out of the land of Canaan of the tribes who inhabited it before Israel was but the fulfillment of the righteousness of God whom the Canaanites rejected. Here was fulfilled their iniquity and here they met their day of judgment. God included all nations of the earth under His requirements of righteousness from the day of Noah even until now. Neither the coming of the law nor the coming of the Gospel have changed the relationship of men toward God nor the will of God toward man.

The call and response of Abraham to the voice of God meant more to him than the acknowledgment of God. His separation from Ur, and from his kindred, meant a separation from the evils of an ungodly life and from the idolatry of those who were forsaking or had forsaken the God of Noah. In the land of Haran and in the land of Canaan, Abraham worshiped God by the building of altars and by the offerings of the flock and herd, and in the shedding of their blood. He did more; he believed every revelation and every promise that God had made to him and obeyed God in every ordinance which God had revealed, especially the ordinance of circumcision. These were the true expressions of faith in God. These were the ordinances which marked the faith of Abraham, and the faith by which he was justified.

There is a tendency today to believe that God honors any faith which believes in a god and worships in some form. Why should God have required from Abraham that which was not required of the people of Ur and Canaan? Why should God have honored the faith of Job, and required sacrifices for the friends of Job after the completion of the period of his trial? Job honored God by the offering of sacrifices for himself and for his sons; and he continued to offer those sacrifices as an acknowledgment of his faith. It seems to be true that the estrangement from the institutions and ordinances of God reveals an estrangement from God Himself. The zeal of the prophets of Baal was no compensation for their substitution of idols for the true God. That sense of dependence on some unseen power which men reveal by some act of devotion or worship is no substitute for God. Neither the sincere conscience, the zeal in worship, nor the honest seeking after truth and God, will supplant the righteousness which God requires by a faith which acknowledges Him and honors His requirements of righteousness. Else, how can God judge the world? That which God has created, sustained, and enlightened in His own way and by His own wisdom, and that which He understands through His spiritual comprehensions and appreciations of the hearts and thoughts of men, He holds responsible to Himself.

The Spiritual Kingdom

It is not so difficult for us, with our knowledge and comprehension of things that are spiritual, to appreciate the fact that there is a special relationship to God on the part of the believers in God and in Christ, and that there are special obligations involved in the manifestation of this relationship. It is not hard to understand that those who believe in God should honor Him by obedience to His commands and demands. Nor is it out of consistence to appreciate that God honors those who honor His will and wait upon Him in faith. There is a mutual revelation of faith and honor between God and those who believe in Him.

We have come to appreciate God as One who has the right to command and One who should be obeyed because of His position as Creator and Director of our lives. We know His Word and accept that Word as His law. We hold Him in reverence as supreme above all others, whose right it is to command and expect obedience to every Word that He has spoken. To the believer God is the "only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15). This title actually applies to Christ, but it is also attributable to God, who is described only by the highest titles of honor given to any being.

In the spiritual realm, in which the believer is related to God by faith and by the regenerating power of the Spirit, there is a relationship which may be understood only by that which exists between father and son. We are sons of God. It is a relationship effected by being born again, or born from above. Jno. 3:7. By virtue of such a quality of life there exists the obligations of Father to son and son to Father. Gal. 4:5-7. It cannot be said that the son is under the law of the Father. That may be said of servants. The spirit of sonship finds its expression in honor, fear, and reverence, a higher sense of obedience and submission than that which exists between master and servant. Yet we are told that children should obey their parents in all things. Eph. 6:1; Col. 3:20. With such an intimate nature between the believer and God we should not conceive the idea that all other obligations of men cease toward God except those of sonship.

The spirit of sonship actuates the conduct of the child of God toward the Father, but God continues to hold all other men responsible to Him, whether they be sons or servants. Even some of those who are sons fail to appreciate the position and character of sonship toward God. If they are chastened, they feel that they are not sons, or, that God is not dealing with them as should a loving Father. Paul says that such as will not endure chastening are bastards and not sons. They do not recognize the father who begat them. Heb. 12:5-8.

The spiritual realm is also described as a kingdom. Matt. 5:1-12; 3:2; 4:23, etc. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). There is in the teaching of Jesus, as it related itself to the Jews, a very definite idea of a kingdom composed of subjects under the guidance and dominion of one who is called the King. That this kingdom is one of a spiritual relationship is also evident, because of its conceptions of a higher motive impelling the honor of the citizens than that of submission to the letter of a law. It implies that the citizenship of the kingdom is a select one, composed of those who are called the "light of the world," and the "salt of the earth." Again Jesus referred to them of old time, and compares them to His present audience, "But I say unto you."

There is a spiritual kingdom, in which the authority and reverence of God are held in highest esteem. In this kingdom the highest ideals are supported and the purest motives of service are encouraged. It is a kingdom of love and of grace; it is a special kingdom in which responsibilities are entrusted to loyal subjects, who serve with honor the invisible King, at whose coming they shall be found worthy and shall enter into His presence whose love has bought them and whose faithfulness they honor.

(To be continued)

EDUCATIONAL

LITERARY GEMS OF THE BIBLE

IV. The Weak Strong Man

By John Umble

"Greater is he that ruleth his own spirit than he that taketh a city."

Strange, puzzling and sad is the story of Samson. Of the four chapters describing his life and work, the entire first chapter is devoted to the annunciation of his birth and to detailed instructions regarding the prenatal influences to be brought to bear upon him. His mother was practically bound by the vows of a Nazarite and the angel who announced that a son was to be born to Manoah and his wife instructed them that the boy was to be a Nazarite from his birth. The wife of Manoah had borne no children and had despaired of having any. The angel instructed her that she was to drink no wine nor strong drink, nor to eat any unclean thing. When the boy was born the mother called him Samson and the record states that "the child grew and Jehovah blessed him."

The character and work of Samson were as strange as his birth. Whether it was because he grew up as an only child and as a spoiled boy or whether the rough frontier country in which he was reared influenced his character, Samson was a thorough individualist. He violated every principle of the Nazarite vow. He seemed guided entirely by his appetites. When he was grown, he utterly disregarded the wishes of his parents and the social customs of his people.

The Character of Samson

One day he saw a beautiful Philistine girl on his visit to the town of Timnath and he immediately decided that she must be his wife. He came home, told his father that he intended to marry the girl and practically ordered his father to arrange the marriage. When the father remonstrated and seemed shocked that the boy wished to marry one of the foes of his people and one that was entirely unacceptable as a wife for an Israelite, he simply said, "Get her for me, for she pleaseth me well." This the father proceeded to do with an obedience more characteristic of the twentieth century American parent than of the Jewish family head.

On his way down to Timnath he had seen a lion and had killed him with his bare hands. On the second trip down to Timnath when he accompanied his parents as they went to arrange for the wedding, he turned aside from the road and saw that a swarm of bees were storing honey in the carcass of the dead lion. Once more entirely disregarding his Nazarite vow which forbade him to touch a dead body, even that of a near relative, he took some of the honey, ate of it as he walked along and gave some to his parents, not telling them where he had procured it.

His marriage with the young woman from Timnath proved an unhappy venture. Thirty young men, evidently his wife's relatives, were invited to the seven-day wedding feast. And apparently in order to help defray the expenses of such an elaborate feast, he proposed a riddle. If they could not answer the riddle, each of them was to give him a suit of clothes. On the other hand, if they guessed the riddle he was to give each of the young men a suit of clothes. The riddle he proposed was:

"Out of the eater came forth food,
And out of the strong came forth sweetness"
(R. V.).

When they could not guess the riddle they accused the young bride of wishing to bankrupt them by having tricked them into attending the feast. They threatened to burn her father's house unless she found out from Samson the answer to the riddle. Samson's seven-day wedding feast seems to have been anything but a joyful occasion, because the record states that his wife "wept before him the seven days while their feast lasted, and it came to pass on the seventh day that he told her, because she pressed him sore." Naturally she told her Philistine friends the answer and on the evening of the seventh day before the sun went down, they taunted him with "What is sweeter than honey and what is stronger than a lion?"

In a tremendous fit of anger he left the house, killed thirty Philistines and brought back their clothes to give to the thirty guests. Still angry, he left his wife. Her father, considering that Samson would have nothing further to do with her, gave her in marriage to one of Samson's friends. After Samson's anger had cooled, he came back with the present of a kid and demanded his wife. When her father told him that she was given in marriage to someone else, Samson caught three hundred foxes, and tied their tails together by twos; then, having attached a firebrand to each pair, he released them to run through the ripe grain fields of the Philistines, thus destroying their harvest. All these acts seem to mark Samson more as a spiteful, vengeful, headstrong youngster than the man of God that one would have expected him to become in view of his Nazarite vow.

The Philistines protested to the leaders of Judah after Samson had burned their grain fields and demanded that the men of Judah deliver Samson to them, bound. Samson permitted them to bind him and deliver him to the Philistines, then killed one thousand of them with a jaw bone.

On another occasion he visited a woman in Gaza and the Philistines planned to close the gates and arrest him in the morning. But at midnight he arose, tore up the gate posts and the gates, and carried them to the top of a hill near Hebron, some forty miles away.

His next escapade ended less happily. He fell in love with a Philistine woman named Delilah. After several attempts she succeeded in wheedling from him the secret of his great strength. The lords of the Philistines had promised her that if she could deliver his secret to them each one of them would give her eleven hundred pieces of silver. At last he told her that the secret of his strength lay in his unshorn hair. She hired a man to shave his head and delivered him to the Philistines. Then, his strength gone, they bound him, blinded him, and set him to grinding in their mill. Here at last Samson was experiencing the binding, blinding, grinding effects of sin. He had been violating many of the traditions of his people and all the principles of his Nazarite vow with apparent impunity, and now his sins overwhelmed him with blindness and despair.

Samson's Achievements

The work of Samson is as puzzling as his character. The angel had announced that Samson should "begin to deliver Israel out of the hands of the Philistines." But although he is known as a judge of Israel and the Biblical account says that he judged Israel for twenty years, we do not have any record that he ever led an army or that he ever established a government. He seems to have had no genius for organization or for leadership. It is certain that he left no permanent work in Israel. Judah was still a servant of the Philistines at the time of his death.

Several of his earlier exploits have already been noted. Three times the Biblical account says "the Spirit of Jehovah came mightily upon him" (R. V.). The first was on the occasion of his killing the lion, the second when he killed the thirty young men and took their clothes, and the third when he snatched up the jaw bone and killed a thousand Philistines. The closing scene of Samson's life is in connection with a great national celebration of the Philistines. They were gathered to offer a "great sacrifice" to Dagon, their god, and to rejoice, for they said, "our god hath delivered Samson, our enemy, into our hand." They called for Samson to make sport for them on this festive occasion. The hair of his head had begun to grow again and he felt the stirrings of strength within him. He must have been a pitiful picture at this time. One who had been greatly feared, a giant in strength with a cunning mind, is now blind, the sport of his enemies, led by the hand by a little boy.

He asked the boy to lead him to the two great pillars that supported the great pleasure house in which the people were assembled. The house was full of men, women and children, and the roof accommodated an overflow crowd of three thousand additional spectators. Samson asked the little boy to lead him to the two pillars that supported the roof. And then comes the strangest part of this strange story. This man who had trampled under foot the traditions of his people and had defiled his Nazarite vow in every con-

ceivable fashion now utters a prayer: "O Lord Jehovah, remember me, I pray thee, and strengthen me I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." Then he took hold of the two middle pillars, one with his right, the other with his left hand, and said, "Let me die with the Philistines." He pulled down the house, killing himself and many of the people, "so the dead which he slew at his death were more than they which he slew in his life."

Here lies the tragedy of Samson's life. To a certain extent he performed his divinely ordained task because he weakened the power of the Philistines. But his individualism, his lack of self-discipline, robbed him of the joy that he might have had in consciously shaping his conduct according to the God-made plan. He did his work but himself suffered shame, defeat, and death. One feels that, if Samson had worked with God, he might have done his work better and have spared himself much pain and grief. As it was, he became the passive instrument of God's wrath upon the Philistines rather than the active agent for carrying out God's will and purpose.

Such is the strange, puzzling story of this man whose life began with so much promise. Two great facts stand out from this life. One is his physical strength which he lost through his folly and disobedience. The second is his great faith. In spite of all that he seems to have done in violation of God's will and command, his faith was so great that it insured him a place among those heroes of faith mentioned in Hebrews 11. His faith was great enough so that, in spite of all his past mistakes, in spite of the loss of his eyes, and of a large part of his physical strength, and in spite of the triumph of his enemies, he still placed his reliance on Jehovah and prayed for strength to carry out a part of his mission. This is the strange, sad story of one of the great Bible characters.

The tragedy of his life has appealed to the imagination of many literary men and musical composers. Probably two of the best known works on the life and character of Samson are John Milton's reading drama "Samson Agonistes," and Camille Saint Saëns' opera, "Samson and Delilah."

The story in Judges is peculiarly constructed. Of the four chapters which contain the life of Samson, Judges 13-16, the entire thirteenth chapter, or one-fourth of the account, as already stated, is devoted to the announcement of his birth. The incident of the marriage with the young woman who lived in Timnath, with the subsequent events leading to the killing of one thousand Philistines with the jaw bone, occupies the next two chapters. The episode of Gaza, the treachery of Delilah, and the destruction of the Philistine pleasure house occupies the remaining chapter. The story is well told, without digression and without any editorial comment. The author does not pause anywhere in the story to condemn Samson for any of his acts. He simply recounts them objectively and allows the reader to draw his own conclusions. For sheer narrative power and story interest, the tragic biography of Samson always will take high literary rank.

Goshen, Ind.

SUNSETS AND DUCK EGGS

By Mary Royer

John Masefield said that "poetry is a mixture of common sense, which not all have, with an uncommon sense, which very few have." Often it has been remarked that in the world of childhood everyone seems to be a poet. Perhaps it is because children are experiencing life with an "uncommon sense." They are looking at our old world with new eyes—eyes that are clean and clear and amazed at the wonder of those ordinary things we have looked upon so often and so long as to think them commonplace. To little children who are on tiptoe with eagerness to explore the wonders about them, as Madeleine Dixon says, "an epoch is in a bit of broken glass—blue as early night."

A group of kindergarten children were crowded close about their teacher to see what was inside one of the duck eggs they had bought to set under their old hen. The teacher carefully cracked the shell, pulled it apart, and let the contents roll into a pan. She waited for the reaction of the group. To us grownups who were watching, it was a perfect duck egg. The yolk was large and very golden. We watched the faces of the children. To some the situation may have been novel, because the egg was a duck's instead of a chicken's. Others may have been disappointed not to see a fluffy duck tumble out. But to Robert, the dreamer, perched high on a box, came the inspiration of the poet. "Why," he cried, "it looks just like a sunset!"

One of the rewards in working with little children is that we are challenged continually to see sunsets in duck eggs—beauty in the commonplace—through eyes which have not as yet been blurred or blinded by the dust and smoke of a grownup world.

Just as refreshing as the wonder we see in the little child's gaze is his complete confidence and trust in those he loves. It is not hard for him to give a ready answer when he hears the call, "Let the little children come to me." This childlike, unquestioning trust in the heavenly Father may be seen also in those adults who are willing to become as little children and to close their eyes to anxieties and worries, in simplicity of heart casting all their care upon Him who careth for them. One of the most inspiring examples of this childlike, simple faith in God came to me as I looked into the clear blue eyes of my grandfather. At the age of eighty-eight he read without spectacles, because of that natural phenomenon which we call second eyesight. But to look into his eyes made one certain that the vision of his spirit too was keen with a second eyesight. It was his custom each night before sleeping to repeat the last verse of the fourth Psalm: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

Those who live with little children are challenged to meet their confident, wondering gaze and direct it to the One who made "all things wise and wonderful," that in His wisdom they may find the answer to their many wonderings. It is our opportunity in these early impressionable years to fill the children's minds with a knowledge of the Word and to give them an understanding of the necessity for fellowship with the One outside of whom there is no life, who Himself is the Way, the Truth, and the Life. In a certain community there were two old men, both without Christ. The one in illness called for a minister and confessed Christ. It was not hard for him to understand what he must do to be saved; for as a child he had learned the Bible stories and in school had committed to memory the Sermon on the Mount. Now, although a long life of wandering away from Christ lay between, it was not hard for him to grasp the meaning of salvation. The other had lived all his life away from Christ and had no background of spiritual teaching in his childhood. There seemed too little to work on. It was very hard for him to understand. It is truly our duty to teach not only the children in our Christian homes, but the millions of boys and girls in our country who are without spiritual training, "early to seek His favor" and "early to do His will."

It is also our opportunity to fill little children's eager lives with visions of beauty and happiness. If we give them a rich, joyous childhood with which to begin their journey, it will be easier for them to proceed in calm composure. Many a difficulty and disappointment will be tempered by the pleasant memories they carry with them. It does not cost much to make a child happy. We too often minimize the loveliness of quietly-spoken, gracious words and their effect upon wholesome growth. I have heard teachers say of children in the schoolroom: "Put sunshine into their lives with a pretty bouquet of flowers on your desk, a cheery picture on the wall, a lovely word. It takes very little to make a child happy." One poor fellow remembered gratefully for thirty years how his teacher let him carry her lunch box as he walked with her to school each morning. The memory of that teacher who was his friend sweetened his dreary life. We too often attach price tags to the things which we think of as bringing us satisfaction. But let us be challenged anew through the children to find our joy in simple delights. It was the scoffer who said, "'Sermons in stones'? 'Books in the running brooks'? Nonsense! Sermons in books and stones in the running brooks."

One reason why it is difficult to work understandingly with young children is that we quickly forget our own childhood. It is a valuable and interesting exercise to write down all the things you can remember before you were nine years old. You will be able to appreciate the viewpoint of little children more truly after such an experiment. As you look at the world through the eyes of the child you once were, things will assume different proportions. Some time ago in a class in Child Study we tried recalling our early childhood. This experience brought back so many pleasant memories that I have

ever since been increasingly grateful to those understanding adults who touched my child life in never-to-be-forgotten ways and made me the possessor of a happy, satisfying childhood. Of course, there are memories of little peach switches and of the times when I had to be helped to conform to right ways. One early memory is of trying to thread long laces through the many eyes of a pair of high shoes during prayer in morning worship and of having it explained that this was not the time to engage in even such a fascinating operation. I suppose most of us like to recount our very first memories. My own first memory, I believe, is of looking up into the night sky at what people called Halley's Comet. They said this comet would appear after another seventy-five years, and I wondered as I grew up whether the years allotted me would bring with them the return of the comet. In any event I want to give thanks for the refreshing memories of a childhood filled with light and joy—memories which began with the blazing streak of a comet's tail.

Orrville, Ohio.

THE BEAUTY OF SIMPLICITY

(Continued from page 171)

environment in order to appreciate the beauty of our quiet homes.

The beauty of simplicity is not only expressed in our worship, and in our homes, but also in our attire. Young woman, and young man, do you realize that your simple garb, designed to please God, comes nearer the mark of genuine beauty and good taste than does the garb of fashion? Over and over one is impressed with the remarks made by people who do not even recognize the doctrine of nonconformity, but who nevertheless appreciate the true beauty of the simple garb of our church. A wealthy lady once remarked to a Mennonite maid, "I think you girls are so beautiful." Certainly we know that Mennonite girls are not blessed with more physical beauty than are other girls, but whether she realized it or not, the woman was impressed with the beauty of godliness, modesty, and simplicity.

Again I wish to quote from Sister Good. She says, "It is only natural for us to want to be attractive and all of us like to see a girl well groomed. Most of us agree that the girl who is well dressed is simply dressed." F. B. Meyer in a message to Christians girls said, "I think there is no higher art for the Christian girl than to dress simply, quietly, and tastefully, as one who is careful of the body that Christ has given."

Christian friends, we as a people who uphold the doctrine of simplicity and separation do have the most beautiful way of life. God recognizes this because He is the Author of it. He loves us and wants us to have only the very best, therefore, He has said to us, "Come ye apart." The world recognizes the same fact, and they look on with wonder and a bit of envy. The devil is also well aware that the simple life is ideal, and he is trying hard to spoil this thing of beauty, this pearl. He tempts us to irreverence and discontent, thus dimming the luster of our prize. He is offering us ceremony and worldly pleasure, and fashion for our simple worship, customs, and attire. But do we want to barter our priceless pearl for a worthless bauble? No! a thousand times no! We want to cling to that which is really beautiful, this wonderful heritage which we have received from our fathers. We want to make the beauty of the simple life glow more and more by walking closer to God and by having Him take away from us that which mars its beauty. God forbid that the day should ever dawn when we as a church shall fail to appreciate the beauty of the simple life.—Eastern Mennonite School Journal.

Mattawana, Pa.

BOOK REVIEWS

Worship in the Home—An Appeal for a Family Altar in Every Christian Home, by J. R. Mumaw. This is a 32-page booklet prepared under the direction of the Mennonite Commission for Christian Education and Young People's Work, by its General Secretary. It is a brochure which should be of great assistance in setting up a Family Altar where there is none, and in giving new life and variety to the worship time in homes which have long observed such a period in the family life. The six chapter titles indicate the contents of this little book: Religion and the Home; God's Presence in the Home; Spiritual Fellowship in the Home; The Family Worship Hour; The Time for Family Worship; Procedure in Family Worship. Supplemental material, such as bibliography of books for the Home, material for use in the worship hour, selected Bible readings, and a Bible reading record, are also included.

Price, ten cents per copy, 90 cents per dozen, $5.00 per hundred. Published by the Mennonite Publishing House, Scottdale, Pa.

Glory Land Farming—A Parable of Glorified Farming, prepared and published by the Mennonite Board of Missions and Charities. This is a sixteen-page pamphlet in which in parallel pages the sowing of the natural seed and the dissemination of the spiritual seed of the Word of God are compared. One page tells a material story, and the one facing gives spiritual facts and truths. It is based on Jesus' Parable of the Sower. It is aptly illustrated and gives an effective missionary message. It is valuable for its facts, for its inspiration, and for its encouragement to sow the Seed of Truth. Copies may be had free by addressing the publishers at Elkhart, Ind.

WATERCOURSES IN THE EARTH

There are many strange things in nature all about us. Man sometimes thinks the earth was created for him alone, but there are evidences on every hand that God cared for every living thing which He created.

One of the strangest of these is how the whole earth seems full of watercourses. Naturally we would suppose that water could be found only in the low places, since water always seeks its lowest level. But some of the most beautiful lakes and springs are found on the tops of mountains.

For instance, it is hard to find a more beautiful little lake in a more perfect setting than the one at Eaglesmere, Pennsylvania, on one of the highest peaks of the Allegheny Mountains. Surrounded by virgin forests the lake has no inlet that is visible, but seems to be fed by underground springs and watercourses. There flows from it a stream, large enough to drive a large mill wheel, which dashes down the mountain side in falls, cascades, and rapids until it joins the larger stream which drains the valley.

On the northwest side there is a small beach of beautiful white sand, which comes up in such quantities that many years ago a glass factory was operated there in which some of the finest glass was made that was ever produced in the state, if not in the country.

On another mountain top there is a large spring by the side of a cranberry bog which it waters. The water boils up through its center and throws up with it white sand to the height of a foot or more. When the weight of the sand is considered one can get an idea of the force with which the water comes up out of the earth. The water itself is very cold and almost absolutely pure. No one lives within miles of it. Why did God put it there? Simply to water the cranberry bog and for the comfort and convenience of the birds and animals? Who knows? How many towns and cities would be glad if they could have such a pure water supply!

On the highest point of Long Island is Lake Ronkonkoma, a beautiful little fresh water lake without any visible inlet. The question that has puzzled geologists is, Where does the fresh water come from? The island is entirely surrounded by salt water of the Atlantic Ocean and Long Island Sound, but there is the fresh water lake, which throws off quite a good-sized stream for the size of the lake, which is not greatly lessened by the severest drought.

Long ago God asked Job, "Who hath divided a watercourse for the overflowing of waters, . . . to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?" These questions God asked Job to show him how little he knew, and they puzzle us also.

This we know, that nearly anywhere, if we dig down deep enough we will finally find water. God has filled the earth with underground streams which burst forth somewhere to refresh man, beast, bird, and the thirsty earth. We must believe also that many of these streams never come to the surface of the earth, but water it from below the surface.—The Friend (Dayton).

As thy days, so shall thy strength be.—Deut. 33:25.

How varied are God's ways with His people, and what changes come even into our individual lives. Each year bears with it its own tale of sorrow and joy, of calm and storm; and surprises often await us on every hand. Oh, how tender of our God to veil the future from us, and at the same time to give us, who are His children, His faithful promise, "As thy days, so shall thy strength be," and that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that you may be able to bear it" (I Cor. 10:13). And we know that goodness and mercy shall follow us all the days of our life. —E. Trotter.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BEGINNING OF WORLD MISSIONS

Acts 12:25 to 13:12

Lesson for June 8, 1941

Golden Text.—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Chapter 12:25. The Church, God's people, is a family, united and universal. When the members of that body in Judea were in bodily need, the brethren at Antioch shared their substance with them. We have records of that early day that, when such needs arose, poor members fasted in order that from their meager store something might be spared to share with those who had nothing. No wonder the heathen said in those days, "Behold, how these Christians love each other." The Church, too, had power in witnessing in those days. Under such conditions the Church will always grow and multiply. But good men do not stop to brag about their good works. As fast as one duty is performed, they turn to the next. Is your job done; then look for another. There is work aplenty in the Lord's vineyard.

Chapter 13:1. God divides spiritual gifts to each man as He will. I Cor. 12:11. These **charisma,** or spiritual gifts, were acknowledged and used in the early church. Without the necessity of the formal calls of what we now call ordinations, all those to whom God gave gifts were privileged to exercise themselves in them. The gift that Paul rated the highest was that of prophecy. I should think that of teaching would be second. Manaen and Herod Antipas were reared in the same home but how different their lives. There is something in you that shapes your destiny regardless of outside influences. The same influences that dragged down Herod also pulled on Manaen; and the same call that came to Manaen also came to Herod.

Verse 2. The birth of great movements in the church has always been accompanied by the travail of prayer and fasting. It is only under such spiritual exaltation over the physical that God can reveal Himself, and it is only under such conditions that men consecrate themselves. Formal religion wraps itself in a shroud.

Verse 3. The brotherhood had fasted and prayed for a revelation of God's purpose and will; they now with equal intensity pray that they may fulfill that will. This was not an ordination; it was an act of consecration. Through the laying on of hands, the apostles had brought the Spirit's outpouring upon the believers. Through the laying on of hands, the blessings and prayers of the entire church were now invoked on these consecrated men. With such a blessing, these men could go forth with the confidence that God would work with them.

Verse 4. Sometimes the Church sends men out on missions. These men were sent by the Holy Spirit, with the concurrence of the Church. It is the essence of spiritual wisdom to fit into God's plan rather than to have God bless our plan. When these brethren left, they went to the sea. Seleucia is the seaport for Antioch. The first call was not to "go abroad" but to "go home." Cyprus was the birthplace and home of Barnabas. The gate to the wide, wide world is in your front yard. While here, he probably saw the property which he had sold and given the proceeds to the Lord's cause. I am sure that he did not regret having done so. To be yoked in love and service with Him who had not where to lay His head is infinitely better than having vast estates without Him.

Verse 5. Why did the apostles preach the Gospel to the Jews? There were many reasons and not the least was that they were kinsmen according to the flesh. And if you have no love for your kinsmen, you will have none for anybody else. To despise your kinsmen is not a sign of superior evolution but proof of a shrivelled soul and despicable character. A second reason was that the heathen were looking to the Jews for a light on religion far advanced over their heathen darkness. The Jews already had the Old Testament revelation and were looking for the Messiah. If they could be convinced, they would be the open door to all the non-Jews of the community. And wherever the Gospel was preached, some did believe the Gospel.

Verses 6-12. Sorcery is a counterfeit of true religion. It also claims the power to work miracles as is evidenced in powwowing. But the bitterest opponents of true religion are the leaders of that which is a deviation from the truth, or an open counterfeit. From the Sadducees and Pharisees, who for envy crucified our Lord, to Elymas the sorcerer the reason for opposition is the same. The truth exposes the hollowness and chicanery of their profession and deprives them of their deluded following. Elymas had closed his eyes to Heaven's light; God now closed his eyes to nature's light.

PROGRESS IN WORLD MISSIONS

Acts 13:13 to 14:28; Gal. 3:23-29

Lesson for June 15, 1941

Golden Text.—For ye are all the children of God by faith in Christ Jesus.—Gal. 3:26.

Chapter 13:13-44. We are prone to condemn others into endless uselessness because they failed the work at some time. John Mark failed the missionary band at Perga. Was the work too strenuous; and the dangers, were they too great? It looks so. But Mark made good in later years, even to the extent that Paul expressed his need of him. Later he died a martyr to the faith at Alexandria. Give your brother another chance. You have failed the Lord, too. If you had been consigned to the limbo of the rejected, the cause of Christ would have suffered the loss of your valuable after services. Some of these whom you would now reject may yet do a great work and wear a martyr's crown. The spirit of the Gospel is to lift. It is just as necessary to lift those who fall in the church as to lift the fallen outside the church.

Paul and Barnabas had done a great work at Antioch in Syria; they now do a great work at Antioch in Pisidia. If the Jews could get the Gospel on the Sabbath Day, the Gentiles were so anxious to get the same that they begged Paul and Barnabas to give it to them on the days between the Sabbaths (verse 42 in Greek). Are you hungry enough to leave your daily toil to feed upon the preached Word? It is getting less so among our people than it used to be. We even have to have our preparatory services in the evening because we cannot lay off from our work to attend church on the Saturday preceding communion.

Verse 44. Why do not people crowd the churches today? For the same reason that the attendance at the synagogues was limited to the most faithful members. There is not enough to draw. When the Gospel is preached in power, the crowds will come. But then the old order will get offended, and instead of helping, will contradict and at times even blaspheme. I do not believe in starting new denominations, but the fact remains that old organizations become so effete and so opposed to methods that would reach the masses that as Paul had to turn away from the synagogue, Luther and Menno Simons had to turn away from Catholicism; Wesley and Booth, from Episcopalianism. May God give us the spirit of constant prayer that we may be kept from the jealousy that blinds our vision and stifles our noblest aspirations. Dead church membership with a dead orthodoxy is not a rarity in the religious world. The Old Testament church in Ezekiel's time had driven out the Presence; and the Laodicean Church in the time of John had driven out the Christ. Let us heed verses 40 and 41.

Verses 45-52. It is needful that people be warned but few ever heed the warning. He who closes his mind and heart to the things that make for life eternal thereby condemns himself as unworthy of salvation. Neither Christ nor His messengers need condemn any man. By our attitude to the Gospel, we either prove or condemn ourselves. Why turn and preach to others? There are always some persons somewhere who are willing to give a listening ear to the truth. When those to whom you speak cease to hear, then it is your

duty to turn to those who will. Salvation is for all, and it is my duty to labor where I can save the most with the time and means the Master has given me.

Chapter 14:1-28. One sinner destroyeth much good. No one need expect to preach Christ without meeting opposition. The devil is neither dead nor asleep, and he will use all possible means always to frustrate the preaching of the Gospel. At times he will use propaganda which causes the minds of the people to be evil affected against the messengers of the cross, and at other times he would persuade the multitude to make gods out of the messengers of God.

But when they had finished their course, the disciples could recount how God had opened the door to the Gentiles and how God had wrought great things through their ministry. When God opens the door, even many adversaries will not be able to close it.

Gal. 3:26-29. Abraham by the blessing of God became the father of a multitude of nations. He is the natural father to all of the Jewish race, which in spite of all persecutions and dispersions survives. He is the spiritual father of all who in every land and generation have found salvation in the seed of Abraham, Jesus Christ. But not only are they sons, they are also heirs. A thousand generations of his natural seed will reap the inheritance of his noble ancestor. Untold generations of his spiritual seed will rest in his bosom at the close of life's day. Do you want the inheritance? Join the company of Heb. 11:13-16.

FIRST JERUSALEM CONFERENCE ON WORLD MISSIONS

Acts 15:1-35; Gal. 2

Lesson for June 22, 1941

Golden Text.—But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15:11.

Chapter 15:1-5. Like a shadow, a man's past always keeps up with him. Certain believers who had been Pharisees could not get away from the idea that a rigid adherence and observance of the Mosaic ritual was essential to salvation. They naturally taught it to others. This made trouble in the Church as it always does when one teaches his own ideas which are the outgrowth of his temperament and training and not the revelation of the Spirit. But how are we to know who is right? The brotherhood at Antioch thought that the apostles and elders at Jerusalem would know. They did not, but they knew that through the proper understanding of the Scriptures and observance of God's dealings they could come to an agreement of the issues involved; so they called together the Church to consider the matter.

Verses 6, 7. Can honest, Spirit-filled men hold different views on the meaning of Scripture and the duties of saints? They certainly do, and this seems to indicate that they can. In that first recorded conference on doctrine there were divergent views and serious disputations.

Verses 9-11. It is well to listen to the voice of experience. The conclusions reached by the meditations of the scholar may not be in harmony with the facts of experience. Peter was a man to whom practical experience was the best teacher. And when he gave his testimony it had weight. His argument was that God would not pour out His blessing upon that which He could not approve. Since God had made no difference in saving through faith both circumcision and uncircumcision, therefore the Lord did not require the circumcision of the Gentiles as a necessity to salvation. Peter then makes another charge: that religious leaders are wont to laden men with burdens grievous to be borne. The final conclusion of the conference was that it was wrong to lay upon any saint any unnecessary burden, and thereby trouble them.

Verse 12. Peter had experience in opening the door to the Gentiles; Paul and Barnabas had entered the open door and found that God was willing to work miracles and wonders among the Gentiles to convince and confirm them in the faith even as God had also worked among the Jews.

Verses 13-21. James, as presiding officer at this conference, sums up the united testimony and suggests a decision based on the experience of fulfilled prophecy. It is much easier to understand a prophecy after it has been fulfilled than before. The teachers of prophecy had been faithful in teaching in the years before but they understood them not (Acts 13:27). Earnestness in teaching will not change the meaning of a prophecy, but wrong interpretations of prophecy, in their mildest effect upon the multitude, are wasted time and effort.

James' quotation from the prophecy of Amos is interpreted by that apostle to be fulfilled in the vast ingathering of the Gentiles into the Church at that time. He does not quote Amos as foretelling something that is to happen in some distant future, but quotes him as foretelling something that their present experience in having such an influx of Gentiles into the church is a fulfillment.

The Hebrew word "Adam" means "fallen man." The word "Edom" is but a variation of that word. Amos speaks of the remnant of Edom; but James makes the prophecy to include all fallen men and uses the word "Gentiles," or "peoples." That prophecy gives to all the fallen sons of men the privilege to seek the Lord who will receive them without respect of persons. That prophecy will never have a larger scope of fulfillment than now. It includes everybody already. But does a Gentile saint have no restraints; no duties? Are works profitless? Does faith alone save, regardless of conduct? The works of observance of the Old Testament ritual would have been works of supererogation, but to live a life of holy separation from an ungodly world is not.

The necessity of avoiding anything that savors of idolatry, things that are to others, occasions for stumbling and things involving moral turpitude, is absolute. "Be ye holy for I am holy," saith the Lord. Sonship implies likeness. And we will never waken in His likeness there unless we are being changed into that likeness here. II Cor. 3:18; 6:16-18; Phil. 3:21.

LESSONS FROM THE EARLY CHURCH

I Cor. 3:1-15

Lesson for June 29, 1941

Golden Text.—For other foundation can no man lay than that is laid, which is Jesus Christ. —I Cor. 3:11.

Verses 1-4. One of the problems that confronts the teacher of the Word is to give it to the audience in such form that it can be assimilated. The reason that perhaps 80% of the infants in heathen lands die is because the parents feed them food that only adult stomachs can digest. Proper feeding and care of infants greatly reduces the mortality rate. The same thing is true in the spiritual realm. When we turn to the Lord and are born again, we are but babes. Some of us stay babes for a long time. Carnality is an indication of spiritual infancy. But what are the evidences of carnality? Envy, strife, and division. What else? Inability to bear strong spiritual food. What else? Conducting oneself or walking as carnal men walk. What else? Being factious or following human leaders rather than keeping looking unto Jesus.

A baby is alive, but far from full development. The higher the order of life, the longer the period of growth to maturity. Since the highest order possible is to be a son of God, need it be considered strange that it takes a long time to grow to the stature of a full grown man in Christ, when all childish things have been put away? Let us not be like a bumblebee that is bigger at birth than at any later time in its existence.

I must sadly confess that I have not yet found anyone in whom I did not find some remaining traces of undevelopment, and frequently of underdevelopment.

The apostle adapted the food to the person to whom he administered the same. To the babe he gave milk; but to the adult he gavè strong meat. But I would remind you that the babe often cries for meat long before it can digest it.

Verses 5-8. Few people think for themselves. It is too hard work. They unconsciously prefer to follow a leader whom they allow to do their thinking for them. This explains largely the blind adherence to denominational doctrinal interpretation, and also the sudden shift from one system of interpretation to another. If you have Paul for a pastor but presently find some preacher of another persuasion who makes a stronger personal appeal to you, you will overnight discard Paul's leadership and his system of interpretation and the next morning be vociferous in declaring the theological views of your new leader. You did not get a new revelation; you just took a fancy to another leader. But all true men of God, while different in personality and in power of appeal have this one thing in common; they are anxious to gain many followers for the Lord. They do not want to gain personal prestige or gain. They want the Lord to be glorified. Christianity is not adherence to a formulated creed, but devotion to the blessed Lord.

Verse 8. God works through human instrumentality. Those who have consecrated their lives to His service are workers together with God. Matt. 19:26. Paul here uses two figures descriptive of the church: (1)

that of a vineyard in which he had planted and Apollos had watered but God had given the increase; (2) that of a magnificent temple in which we have a sure foundation, Christ Himself, so strong that the Church built upon that foundation even the utmost powers of hell shall not prevail against it.

A wise master builder always makes sure that he has a stable foundation. The only foundation that will meet every test is the one in which Christ is fully recognized and accepted as the Son of God, who died for our sins and rose for our justification.

Verses 11-15. God laid the foundation; but men build the temple. The temple of my personal life is the life I live, and its component parts are my daily thoughts and deeds. If I am a careless Christian, the temple I rear will be, according to the measure of my carnality, wood, hay, or stubble. But if I am a spiritual Christian, the temple I will rear will be according to the measure of my saintliness, constructed of gold, silver, or precious stones. If the latter, I will have great reward; if the former, I may be saved but will suffer the loss of all other reward. But Paul speaks of others who live so close to the border line that they defile the holy temple of God and are destroyed. It is dangerous to be satisfied with anything less than the noblest and best in Christ. Give diligence to make your calling and election sure by adding daily those spiritual graces which will leave you neither barren nor unfruitful. II Pet. 1:8.

THE GOSPEL IS TAKEN INTO EUROPE

Acts 15:36-18:21

Lesson for July 6, 1941

Golden Text.—Come over into Macedonia, and help us.—Acts 16:9.

Acts 15:36-41. It is good and pleasant when brethren can dwell together in unity; it is a sad occasion when they have contention. The occasion of these verses shows that Paul and Barnabas were both right. Paul was right in this that one who fails you once has to that extent robbed himself of your confidence, for he may fail you again. And Barnabas was right in this that there is always hope that after a severe castigation a man may determine to make good. I have an idea that after Barnabas and Mark left for Cyprus that Barnabas told Mark, "I am sorry that you failed us before, and I am sorry that Paul feels about you the way that he does, but I have confidence that you will redeem yourself. I want you to make good so that Paul will even acknowledge it." And Mark did, and we have the Gospel of Mark, and much that is recorded only in the account book in heaven.

Chapter 16:1-5. In the person of Timothy, Paul found a valuable helper. He was well reported of by the brethren, and he was willing to submit to any condition that might be necessary to bring about the utmost measure of usefulness. Circumcision was not necessary to salvation but was necessary to do effective work among the circumcision. Can you learn a lesson for yourself from that? The decrees of the council at Jerusalem were not many, but Paul gave them to the churches for to keep. Fewer rules, better enforced, are to be preferred to many rules that are ignored.

Verse 6. There is a necessity to preach the Gospel everywhere, but not for me. I will be accountable only for that portion of the field assigned to me. Asia was not at that time on God's schedule for Paul. God was directing Paul's steps. He will also direct ours if we are so yielded to Him that He may.

Verses 8, 9. The Lord had directed Paul's steps towards the west until he stood on the shores of the Aegean Sea. Here he lodged for the night. What were his thoughts? He had been forbidden to turn towards the north, and to tarry in Asia. Surely there was some place where the Lord could use him. With this in mind, he fell asleep. He had looked towards the west in the evening but saw only some islands and the ocean's expanse. In the slumbers of the night a vision came to him and he beheld beyond the watery waste a Macedonian with hands beckoning and voice pleading, "Come over and help us." Thus came the call that resulted in our forefathers hearing and receiving the Gospel and thus giving to us a Christian heritage. God has many ways to speak to His saints. Are our hearts keen enough to recognize His voice? Isa. 30:21.

Verses 9-12. Paul endeavored to do what the Lord showed him he ought to do. He sought and found a means to cross the Aegean. He did not wait for the captain of the ship to come to him and tell him that he could have passage, nor did he wait for someone to give him money to pay for the same. If he needed money, he got busy and earned it; if he had the money, he sought the means of transit. Get busy. Endeavor to do His will.

What did Paul do during the certain days that he was in Philippi? He surveyed the field, and among other things, he discovered that there was no Jewish synagogue in Philippi but that the Jews gathered by the riverside to worship. Thither Paul and his companions wended their way at the hour of prayer. They found only women but preached to them. Women influence their families, and when you get the mother, you will probably soon have the rest of the family. When Lydia accepted Christ, she did not wait long to bring her family to the Lord. They were presently all baptized and received into the kingdom of grace. Thus began the church in Europe. Paul had judged her faithful or else he would not have baptized her. She now proves her faithfulness by inviting the evangelists into her home for food and lodging while they went out every day to preach the Gospel. Lydia was wealthy. She had probably tithed as a Jewess; she did no less as a Christian. What are you contributing towards the spread of the Gospel in your home church and neighborhood?

Verses 16-19. Regardless of the effect, it is your duty to deliver all those under the power of evil as God gives you power.

Verses 19-24. Paul's one act of kindness to the possessed maiden brought him suffering.

Verses 25-40. Paul's sufferings did not cause him to lament. Instead he sang praises. God turned this experience into a wonderful opportunity to preach to the jailor and the prisoners. Here is another miracle in which God turned apparent evil into much good. Rom. 8:28.

THE SACREDNESS OF LIFE

(Continued from page 177)

or eat any flesh, as that animal might be the abode of the soul of one of one's own ancestors. But if one were to be a consistent transmigrationist, and thus refrain from eating anything which might be the abode of a departed spirit, it is doubtful if he would be safe in eating any grain or vegetables, for these may also be the abode of a spirit. In this way life would become impossible. Then, too, there is the larger question of microscopic life which is found in water. The truth is that this doctrine is older than the modern microscope. One can understand why an orthodox Hindu, when shown the teeming life in water, bought the microscope and broke it up.

All this confusion is due to the lack of the divine life of God in the soul. If we can but lead these people to accept Him who is life indeed, they will be set free from all this false philosophy of transmigration and the equal sacredness of all life. For to have Him is to have a healthy mental and spiritual life.

Dhamtari, C. P., India.

AN UNWANTED MEETING

As you saunter leisurely down the street toward your home you notice coming toward you in the distance a familiar figure. Instantly you recognize him as one to whom you owe a large sum of money, and he is headed for your door. You cannot pay him, you know not when you can, and so, ere he catches sight of you, you speedily evade him by retracing your steps. The unwelcome meeting has been momentarily delayed.

Suppose on reaching home at a late hour your wife greets you at the door saying, "Mr. S. was here. He has come into a fortune and wants to cancel your debt. He will be here at 5 P. M. tomorrow."

"My, what a relief," you shout with joy. Will you be there promptly? Who wouldn't?

You are in debt. It is not material but spiritual. Your soul is burdened with a mortgage of sin. The interest has been piling up so that only a foreclosure and judgment death stare you in the face. You want to evade this judgment, with costs, in the lake of fire. The one to whom you own all wishes to meet with you and He says, "Come now, let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Do you not want your burden lifted? Your creditor is God and He has arranged a meeting for you with His Mediator, Christ, at the place called Calvary. If you evade this meeting (and you can), there is an appointment you must face. "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27). You must meet God in one of two places, either in salvation through Christ at Calvary's Cross or in judgment at the Great White Throne. Which will it be, with Christ in the glory or the demons in despair? "Behold, now is the accepted time; behold, now is the day of salvation." "Believe on the Lord Jesus Christ, and thou shalt be saved."—A. E. Hunt.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The month of June brings us to a period of the year when all nature is flourishing as do all things that have life on the earth. And in our absorbtion in the things about us we may become so occupied that we may overlook some real essentials to the development of our spiritual life. With growing crops and the labor that it takes to care for them, with business in full swing in all lines of activity, we do well to remember that fellowship with God should keep a larger place with multiplied earthly affairs if we would keep a balanced spiritual development. The Young People's Bible Meeting topics, if faithfully studied, and the meetings, if given a full place in the lives of the young people, will help greatly in regulating our thoughts. Look over the topics for the month of June.

June 8.—"How Nature Tells of God" is called a Junior Topic, but it is adaptable to old and young alike. The Scriptures are full of the theme. Now when many are in the fields and gardens, they may well study such a theme and gather precious thoughts to sustain them all through the season.

June 15.—"Wholesome Attitudes Toward Life."—A proper knowledge of God and His creation and the end to which He would have us attain will help us to keep our balance in the multitudinous business of the world with its many perversions of ideals and thoughts.

June 22.—"Entering Neglected Unoccupied Fields."—Among the important occupations of the world we need to keep in mind that God is concerned that His children live for the bringing of as many souls to a knowledge of God as it is possible for them to reach. In our choices, may we heed the call of God to forward the Gospel message where it is not being taught, to the full extent of our ability. Such a challenge to us ought to sober our thoughts and keep us from perverted purposes of life.

June 29.—"True Christian Liberty."—While the world is getting ready to celebrate to stir men to lay down their lives for political freedom, may our minds turn to the higher and nobler freedom in relation to God and His kingdom, of which no earthly power can rob us. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." In this spiritual kingdom we do not fight for our earthly rights, but commit our cause to the Lord who will judge righteously and bring us into our true heritage in due season.

July 6.—"How to Overcome Temptations."—Here is the battle ground of the Christian who would reach the true ends of life. Our victory does not depend on our native ability so much as on our willingness to take the Lord's way and give Him the rightful place in our life. We learn to recognize our real enemy as spiritual rather than material and physical, and to recognize the greater values in righteousness and the favor of God. Let us learn **"How to Overcome Temptation."**

We know not what the path may be
As yet by us untrod;
But we can trust our all to Thee,
Our Father and our God.

If called like Abram's child to climb
The hill of sacrifice,
Some angel may be there in time,
Deliverance may arise.

Or if some darker lot be good,
Oh, teach us to endure
The sorrow, pain, or solitude,
That makes the spirit pure.—Selected.

HOW NATURE TELLS OF GOD (Jr.).—

Ps. 148; 104:1-35

Topic for June 8

MOTTO

"How precious are thy thoughts unto me, O God."

MEDITATIONS ON THE TOPIC

I. **A Speech by Nature to the Heart of Man.**—God speaks to men by His Spirit. He speaks to the intelligence, and this intelligence registers in the conscience of man. But God's voice to man's intelligence may be through the various instrumentalities which God uses. He has revealed Himself to His prophets "at sundry times and in divers manners." He has spoken to us by His Son "in these last days." He inspired "holy men of God" to speak His message. He inspired men to tell how nature declares His glory. As we look out upon the works of God in creation we may well listen to what His inspired Word tells us of its teaching. In looking upon nature, we should look upon it in the light of the teaching of God's Word that we may get the full message of it.

There is a distinct perversion of thought by many who have looked upon the works of nature, which we need to guard against. The heathen have worshiped the sun, moon, and stars, instead of God who created them. The ungodly and worldly minded today enjoy the works of nature and glory in them for their grandeur and beauty, enjoying the satisfaction this brings to their sense of beauty and order and admiration of power, more than to what it speaks to them of the Creator and of their obligation to serve and adore Him who is invisible. Lovers of nature, do you love it only because of its natural beauty and glory, or does it speak to you and draw you to love and adore the Maker of heaven and earth? If it is the former, you are still only an idolater who "worships and serves the creature more than the Creator." If the latter, you may well profit by what is spoken to your soul.

II. **The Text.—Ps. 148.**—In this psalm the Lord is seen to be worthy of praise because of the works of nature which are seen and which speak of Him to the intelligence of men in words unuttered, yet in thoughts that declare His excellent glory.

Ps. 104:1-35.—This psalm speaks of how the works of God in nature tell of His greatness.

III. **Suggestions for Junior Programs.**—Lessons of nature are among the early lessons which boys and girls receive. The object lesson is so very near before them continually that it will not be hard to draw a conversation or to have something prepared about some of the things which they behold continually. But not all the boys and girls have learned how these things declare the greatness and goodness and glory of God. From the Scripture passages that speak of this it will be well to impress upon all just how the fact of a living and mighty Creator is the only explanation that can satisfy both the mind and the heart.

From the suggestions for juniors lead the juniors to describe the working of nature in their various assignments and show just what phase of God's character is revealed in its working. Take for instance "Day and night": show how God's **order** and **wisdom** and **mercy** and **power** are shown in the working of day and night. Thus, also with other assignments, comparing them with the Outline Study Scriptures, lead them to discover some special characteristic in God as shown in the particular work of nature.

OUTLINE STUDY

I. Nature Tells:

1. Of God's wisdom.—Psa. 104:24; Prov. 3:19.
2. Of God's power.—Jer. 10:12; Heb. 1:3.
3. Of God's greatness.—Ps. 104:1.
4. Of God's kindness.—Ps. 104:28; Matt. 5:45.
5. Of His preserving power.—Ps. 119:90, 91.
6. Of His glory.—Ps. 19:1-6.
7. Of His infinitude.—Ps. 147:4, 5.
8. Of His order.—Gen. 1:1-31.

II. The Way Nature Speaks.

1. In what is seen.—Rom. 1:20.
2. By sounds.—Ps. 93:3, 4; Cant. 2:12.
3. By scent.—Cant. 2:13.
4. By feelings.—Ps. 147:7; Gen. 8:22.
5. By taste.—Ps. 19:10; Ps. 103:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Works of God."**
2. Nature Speaking about God.
   a. Day and night.
   b. The heavenly bodies.
   c. The earth and the sea.
   d. The flowers and trees and grass.
   e. The birds and the fishes.
   f. Beasts.
   g. Our bodies.
   h. Sunshine and rain and dew.
   i. Mountains and hills and valleys and plains.

For Seniors.

1. The Universal Lessons of Nature.
2. How Learn Most about God from Nature.

PERSONAL THOUGHT

Deeper than my feelings and vision to the natural body is the voice of God to my soul

speaking to me as I behold His wonderful works in nature. Lord, help us to learn the lessons Thou art teaching.

SEED THOUGHTS

Lord speak to me that I may speak,
In living echoes of Thy tone:
As Thou hast sought, so let me seek,
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wand'ring and the wav'ring feet;
O feed me, Lord, that I may feed
Thy hung'ring ones with manna sweet.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share. Amen.
—F. R. Havergal.

Nature is the time vesture of God that reveals Him to the wise and hides Him from the foolish.—Carlyle.

Nature and revelation are alike God's books: each may have mysteries, but in each there are plain practical lessons for everyday duty.
—Tyron Edwards.

Nature is but a name for an effect whose cause is God.—Cowper.

Study nature as the countenance of God.
—Chas. Kingsley.

Joy to the world! the Lord is come!
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heaven and nature sing.

Joy to the earth! the Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.—Isaac Watts.

WHOLESOME ATTITUDES TOWARD LIFE.—Matt. 6:16-34; Lk. 12:13-21.

Topic for June 15

MOTTO

"For me to live is Christ, and to die is gain."

MEDITATIONS ON THE TOPIC

I. **A Wholesome Attitude Toward Life** is one that takes into account all the truth concerning life and adjusts all the forces of our life in harmony with facts that will work together for good for time and eternity. Unwholesome attitudes take note of only part of the facts and use them in a way that works havoc toward the true ends of life and causes trouble for time and for eternity.

Recognizing that man is already perverted in his thoughts and desires and is inclined to walk in a way that brings destruction to the soul, it becomes man to take a look ahead to the time when he will be ushered in the judgment and will have to give an account of his life here on earth.

Since there is no remedy for man in his present state except that which has been provided by the Creator for his redemption from sin, it becomes us to accept the plan of God in Christ and live a life devoted to Him. This attitude brings every activity in line with the rule—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him" (Col. 3:17), and, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

In order to live according to the above rule, we need to exercise our minds in a study of His Word and its plan in order that we may understand what is pleasing to Him and what will work together for His glory. This will lead us to meditation and prayer and service. It will help us to regard our fellow men as God regards them, and labor for them as Christ has, and as He asks us to labor that they may know Him and be saved.

II. **The Text.—Matt. 6:16-34.**—Pretended religion to gain applause of men does not get us anywhere in relation to God. Earthly treasure seeking takes into account a very inferior view of life and we miss the higher view of eternal consequence. If we keep the earthly things secondary and make the kingdom of God primary, God will provide for our temporal well-being so that we shall have what is for our good.

Lk. 12:13-21.—This passage illustrates men whose attitude toward life was entirely earthly and who failed to avail themselves of the heavenly riches.

III. **Suggestions for Junior Programs.**—God made the world and all that is connected with it and placed man in it. He gave man a natural body and a living soul to dwell in the body. He gave man the power to rule over the whole earth and all its creatures. Only God desired to have the first place as the Creator of man and asked the man to love and obey Him.

But man disobeyed and got all his affairs mixed up. He still tried to have dominion over the earth and its creatures and forgot God who had made it all and deserved the glory of everything. Because man has forgotten the right use of God's things and has turned them into other business, man has lost very much and is going toward a terrible end of suffering and despair. We want to lead the boys and girls to understand what the right attitude toward life is, by leading them to recognize first the Creator of all things, and then to seek to use the things of the world in the way He intended, so that He will receive rightful praise and man will receive the joy and blessing God has planned for him to enjoy.

Clarify this viewpoint of life before the boys and girls and use the suggested outline of topics for juniors in assignments according to the ability of those who are in the meeting.

OUTLINE STUDY

I. Facing Facts Earnestly.

1. Here we do not continue.—Heb. 13:14.
   a. Like a vapor.—Jas. 4:14.
   b. Like grass.—I Pet. 1:24.
   c. Like a tale told.—Ps. 90:9.
   d. As a handbreadth.—Ps. 39:5.
2. There Is a Judgment to Come.
   a. Every work will be judged.—Eccl. 12:13, 14.
   b. All must meet it.—Rom. 14:12.
   c. It is based on our attitude to Christ.—II Cor. 5:10; Acts 17:30, 31.
3. All Men Need Christ.
   a. All are sinners by nature.—Rom. 3:10-20.
   b. All may be saved if they accept Christ.—Gal. 2:10-14.
   c. Without Christ there is no salvation.—Acts 4:12; Jno. 14:6.

II. Attitudes in the Light of Facts.

1. Seek first the kingdom of God.—Matt. 6:33.
2. Look at things in the light of eternity.—II Cor. 4:18.
3. Lay up treasure in heaven.—Matt. 6:19-21; Lk. 12:15-21.
4. Live unto Christ.—II Cor. 5:14, 15; Col. 3:17.
5. Be transformed and therefore separated from the world.—Rom. 12:1, 2; II Cor. 6:14-7:1.
6. Make Christ known as far as lies in us.—Rom. 1:14-16; Matt. 28:19, 20.
7. Be ready to die for His name.—Acts 21:13; Rev. 12:11; Lk. 14:26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Live."**
2. What to Live for.
   a. The highest good.
   b. The greatest work.
   c. The Saviour of men.
   d. To overcome evil.
   e. To escape the wrath to come.
   f. To win a heavenly home.

For Seniors.

1. Facts to Keep in View.
2. Facing Enemies of Higher Purposes.
3. Living for Christ and His Cause.

PERSONAL THOUGHT

Lord, make me to know the truth about my life and about what Thou hast done to remedy my defects and lead me to the very best possible by Thy grace.

SEED THOUGHTS

We can never see this world in its true light, unless we consider our life in it as a state of probation and discipline, a condition through which we are passing to prepare us for another state.—J. W. Alexander.

If I could get the ear of every young man but for one word, it would be this; make the most and best of yourself. There is no tragedy like a wasted life—a life failing of its true end, and turned to a false end.—T. Parker.

Life, if properly viewed in any aspect, is great, but mainly great when viewed in its relation to the world to come.—Albert Barnes.

The truest end of life is to know the life that never ends.—Penn.

My life, my love I give to Thee,
Thou Lamb of God, who died for me;
Oh, may I ever faithful be,
My Saviour and my God!

I'll live for Him who died for me,
How happy then my life shall be!
I'll live for Him who died for me,
My Saviour and my God!
—R. E. Hudson.

ENTERING NEGLECTED, UNOCCUPIED FIELDS.—Rom. 15:8-24

Topic for June 22

MOTTO

"To whom he was not spoken of, they shall see."

MEDITATIONS ON THE TOPIC

I. **Fields Unoccupied and Neglected.**—By **unoccupied** is meant that there is no organization of believers working for the religious welfare of the field. Satan occupies every field for all that he can accomplish. He is specially ready to carry on when Christian people are idle, and he carries on with subtlety when Christian people are seeking to do their best for the establishing of people in the things of God.

A field is **neglected** when those who have some religious representatives on the field are not giving attention to the needs of the work spiritually. There may be a very live organization of so-called Christians who are carrying on, but who are not reaching the vital need of the people spiritually. And this blindness of leadership constitutes a **neglect.**

Many fields which have had church activities in the past have gone into decay spiritually. Often such fields are open to the Gospel and welcome the preaching of the true and pure Gospel. This effort, however, on the part of earnest workers is often resisted by denominational prejudice so that the

preaching of a pure Gospel is hindered in the hearts of those who are shallow in their thought and insincere in their lives.

While it is not wisdom to crowd into a field in which a church is at work, it may not be wise to withhold the true message from perishing souls who are suffering because they are subjected to corrupt and false teaching and are losing out spiritually for themselves and their children. And it is not God's will that the teaching of the pure Gospel should cease simply because some other church makes an inroad upon the territory occupied by a true messenger.

To enter any field, we need the guidance of the Holy Spirit. Hungry souls invite. Providence opens the way. God's Spirit constrains the heart of the messenger. Strife and envy are not in the motive. Compassion for souls fills the breast. Then go into the field and obey the voice of God and walk in harmony with the love of God in seeking for the lost and in building up souls. Fear not opposition and persecution. "Speak and hold not thy peace." The Lord is with you and will take care of you.

II. **The Text.—Rom. 15:8-24.**—Paul had received grace and a call to preach to the Gentiles. His field was especially among those who had not heard the Gospel. He did not prey upon the work of others but spoke only of the things which Christ wrought by him. He endeavored to preach where Christ had not before been named.

III. **Suggestions for Junior Programs.**—Boys and girls can be appealed to when they are made to understand that there are people who do not have the privileges of Sunday school and preaching and Bible study as they do. Then to point out the places where they are and to give them some information about the people from those who have visited them will be sure to awaken an interest in doing something for them. Four classes of neglected people are suggested: **foreigners** among us, **rural** people, **city** people, people in **other lands**. Not that all such are neglected. But there are neglected in such places of such kinds of people.

Follow with the part of the outline that suggests what we may do to bring help to the neglected ones—pray, send, go, give. Not least of the lesson for juniors should be drawn from the Outline Study as to what the spiritual need of the neglected ones is and how the Gospel supplies that need. Drink this knowledge from the Word of God.

OUTLINE STUDY

I. The Call to All Nations.
1. All men everywhere.—Acts 17:30.
2. To every creature.—Mk. 16:15, 16.
3. No respect of persons.—Acts 10:34, 35.
4. In His name among all.—Lk. 24:46-48.

II. The Debt Christians Owe.
1. The Gospel is a trust.—I Tim. 1:11; Gal. 2:7-9.
2. It is to be given to all classes.—Rom. 1:14.
3. Especially to those in darkness.—Acts 26:17, 18; I Pet. 2:9.
4. The neglected.—Matt. 9:36-38; Jno. 10:16.
5. Giving an account.—Heb. 13:17; Ezek. 3:17-21.

III. Neglected and Unoccupied Fields.
1. Unoccupied by faithful teachers.
2. Neglected because no true teachers are there.
3. Occupied by the works of Satan.
4. Occupied by unfaithful teachers and leaders.
5. Some of the fields in this condition.
   a. The unchurched in the city.
   b. The unchurched in the rural district.
   c. Fields overrun by fanatical and false doctrines.
   d. Foreign fields where no Gospel work is done.
   e. Foreign fields where false religion holds sway.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Memory Verse: Select a verse from the Outline Study.
2. Serving Where None Are Bringing the Gospel.
   a. Neglected foreigners among us.
   b. Neglected rural people.
   c. Neglected city people.
   d. The neglected in other lands.
3. How We Serve Them?
   a. By prayer.
   b. By sending.
   c. By going.
   d. By giving means and literature.

For Seniors.
1. Praying for the Neglected.
2. Giving Our Life to Supply the Need.
3. Some Opportunities We May Take.

PERSONAL THOUGHT

Do we have the pity which Jesus felt for those who have not heard the Gospel? Do not shut up your compassion.

SEED THOUGHTS

Our country's voice is pleading,
  Ye men of God arise!
His providence is leading,
  The land before you lies;
Day-gleams are o'er it brightening,
  And promise clothes the soil;
Wide fields, for harvest whit'ning,
  Invite the reaper's toil.

Go where the waves are breaking,
  On California's shore,
Christ's precious Gospel taking,
  More rich than golden ore;
On Allegheny's mountains,
  Thro' all the western vale,
Beside Missouri's fountains,
  Rehearse the wondrous tale.

The love of Christ unfolding,
  Speed on from east to west,
'Til all, His cross beholding,
  In Him are fully blest.
Great Author of salvation,
  Haste, haste, the glorious day,
When we a ransomed nation,
  Thy scepter shall obey.

—Mrs. G. W. Anderson.

TRUE CHRISTIAN LIBERTY.—Col. 1:9-29

Topic for June 29

MOTTO

"Ye shall be free indeed."

MEDITATIONS ON THE TOPIC

I. **Christian Liberty.**—The bondage of servitude to an earthly master, or servitude to an earthly prince or ruler may be grievous to the flesh and bring wearisome toil and privation and pain. But such a bondage cannot deprive one of the liberty which may be enjoyed by the soul in its relation to Christ.

"Stone walls can not a prison make,
  Nor iron bars a cage."

The soul is free whose conscience is pure and who has nothing to condemn it in its relation to God or fellow men. It matters not what the state of the body is nor how severe the chains that hold it in bondage, if the heart and conscience are free.

"Our fathers, chained in prisons dark,
  Were still in heart and conscience free:
How sweet would be their children's fate,
  If they, like them, could die for Thee!"

Men grow fearful and desperate in the thought of any earthly bondage and rise up in arms to prevent the injustice which such bonds may impose upon them and their children. But the Christian knows that there is a bondage more terrible than the fetters that bind men's bodies and earthly conditions. It is bondage to the power of sin and Satan by which souls are separated from the favor of God and doomed to eternal despair and suffering.

While we watch with bated breath the issues of wars and the dominion of man over man that may involve our own bodies and our kindred, we may watch with greater anxiety the issues of souls who hear the Gospel message, and note their decision with reference to its offers of freedom. "If the Son therefore shall make you free, ye shall be free indeed."

II. **The Text.—Col. 1:9-29.**—This passage points us to Jesus as the giver of true deliverance from the power of darkness and a bringing of reconciliation with God to a blessed heritage in His presence forever.

III. **Suggestions for Junior Programs.**—Tell of different kinds of bondage or slavery into which people are brought. The children of Israel were bondmen in Egypt when Pharaoh made them work hard and made their life bitter. Slaves are kept in bondage and sold as cattle to others. Point out that Satan is a hard master who seeks to get people into bondage to sin and then tries to keep them back from freedom. Show that this kind of slavery is worse than natural slavery. When one does what seems to please the flesh, like taking a drink when you please, or chewing tobacco if you please, or going any where you please, and doing what you please, he might think he has freedom. But such persons are in bondage to the worst enemy of their souls. We are free when we have received Jesus as the Saviour from sin and become willingly His servant to do all His pleasure. Our freedom lies in the fact that we are saved from the penalty that would follow for wrongdoing, through the forgiveness of sin. Jesus our Redeemer, bore our sins for us and set us free. He also gives us a heart that loves to do right. We can thus do as we please, because we please to do right and to shun the wrong. He also gives us a right to inherit eternal glory. What freedom is equal to the freedom which Jesus gives?

OUTLINE STUDY

I. The Author of True Liberty.
1. The Father.—Col. 1:12-14.
2. The Son.—Jno. 8:36; Lk. 4:18.
3. The Holy Spirit.—Rom. 8:15; Gal. 4:3-7.

II. The Freedom Is:
1. From the law of sin and death.—Rom. 8:2.
2. From the curse of the moral law.—Gal. 3:13.
3. From bondage and fear of death.—Heb. 2:15.
4. From the service of sin.—Rom. 6:17, 18.
5. From corruption.—Rom. 8:21.
6. From the power of Satan.—Acts 26:18; Col. 1:13.
7. The present evil world.—Gal. 1:4; I Jno. 5:18, 19.
8. From the wrath to come.—I Thess. 1:10; Rom. 5:9.
9. To enter the holy city.—Rev. 21:7; 22:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Liberty," "Freedom."**
2. True Christian Liberty.
   a. Not to please the flesh.
   b. Not to sin as pleasing the flesh.
   c. Deliverance from the guilt of sin.
   d. Deliverance from the power of sin.
   e. Deliverance from the punishment for sin.
   f. Free from Satan's power.
   g. Power to do God's will.
   h. Right to fellowship with Jesus and the saints.
   i. Hope of a heavenly home.

For Seniors.
1. A Freedom Greater than Physical or Political.

2. Christ, the Captain of Our Salvation.
3. Free-born Children of God.

PERSONAL THOUGHT

Blessed freedom that comes by the gift of the Son of God to a sin-bound and hell-bound people.

SEED THOUGHTS

There are two freedoms: the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Kingsley.

Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

Now we are free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto Me," Oh, hear His sweet call,
Come and He saves us once for all.

"Children of God," Oh, glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.—P. P. Bliss.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—Jesus.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. 5:1.

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba, Father.—Rom. 8:15.

HOW TO OVERCOME TEMPTATIONS

(Jr.).—Lk. 22:38-46; Matt. 4:1-11

Topic for July 6

MOTTO

"He is able to succour them that are tempted."

MEDITATIONS ON THE TOPIC

I. **Victory Over Temptation** is possible to the tempted if they use the means for victory which God has provided. The victory is not in ourselves. The flesh is weak even when the spirit is willing. Resolutions are often made and are very good in their place. There is need for a purpose to withstand the temptation and to do what is right. But far too often the resolutions fail to be strengthened by a trust in God in which He undertakes the cause for us and gives strength to carry out the purpose of our heart. God knows the devices of Satan, and He knows our weakness. If we put our case in His hands, He will help us. He has provided for our weakness with sufficient grace. He gives that grace to those who humbly submit themselves in His hands and set their will against Satan while they draw nigh to God in a prayer of faith.

It is well to remember that we have our part to do in co-operation with God if we will have the victory over temptation. We need not expect God to keep us or deliver us if we carelessly expose ourselves to the attacks of Satan. There are times when we should "flee" from the things that would excite our lusts and allure us into sin. When we find ourselves in a position in which we must endure we need to give our whole will over to the battle against evil. We need to be on guard against the tempter so that we can discover the snare set for us. We need to strengthen ourselves by meditation on the Word of God and by faithful application of our minds to discern the ways of Satan. Then when we pray, God will help us to understand and make us strong to meet the issue and keep back the forces of evil that may be more than we are able to bear; and He paves the way for our deliverance when we are attacked.

II. **The Text.—Lk. 22:38-46.**—The Saviour here lays before the disciples the duty of watching and prayer and a means of victory in temptation.

Matt. 4:1-11.—Here Jesus met the tempter and by the Word of God showed all his suggestions to be wrong. Standing on the right way He resisted the devil and was delivered from him for that period.

III. **Suggestions for Junior Programs.**—The teaching which the juniors have had upon the way of righteousness and the danger of evil should have effected in their hearts a desire to be victorious. If such a desire is manifest and failure has been their portion in the time of temptation, as it often may be to many of us, then they will be in a position to appreciate the remedy which is so fully provided in the Word of God: We suggest that the Scriptures and subtopics under III in the Outline Study be assigned for careful study. Let each explain and give what the Scripture opens to them. Experience will teach them also wherein they may have failed in making a success of their efforts to live rightly, if they earnestly study the passages of Scripture.

Some time also may be spent in showing forth the forms in which temptations come to appeal to human lusts. This will be developed under division II in the Outline Study and should be made plain by a talk or series of talks to which the juniors have access.

OUTLINE STUDY

I. The Author of Temptation.
1. Not God.—Jas. 1:13.
2. The Devil.—Matt. 4:1; I Thess. 3:5; Jno. 13:2.
3. The Devil's instruments.—Prov. 1:10; 7:21; Matt. 16:22, 23; II Cor. 11:13-15.

II. The Enticements for Temptation.
1. Lust.—Jas. 1:14; I Jno. 2:16.
2. Poverty.—Prov. 30:9; Matt. 4:2, 3.
3. Prosperity.—Prov. 30:9; Matt. 4:8.
4. Worldly glory.—Matt. 4:8; Num. 22:17, 21.
5. Lack of faith.—Matt. 4:3; I Pet. 1:6, 7.
6. Presumption.—Matt. 4:6; Ex. 17:7.
7. Worldliness.—Matt. 4:9; Jas. 4:4.
8. Misinterpretation of the Word.—Matt. 4:6; II Pet. 3:16.

III. How to Overcome Temptations.
1. Know Satan's devices.—II Cor. 2:11.
2. Resist in faith.—I Pet. 5:9; Eph. 6:16.
3. Watch.—I Pet. 5:8.
4. Pray.—Matt. 26:41; 6:13; Heb. 4:16.
5. Avoid the way of.—Prov. 4:14, 15.
6. Seek the escape God gives.—I Cor. 10:13, 14; II Tim. 2:22.
7. Endure with patience.—Jas. 1:2-8; I Pet. 1:7-9.
8. Submit to God.—Jas. 4:6-10.
9. Walk in the Spirit.—Gal. 5:17; Rom. 8:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Temptation."**
2. How to Overcome Temptation. (See III in above outline).

For Seniors.
1. The Weakness of Man.
2. The Wiles of Satan.
3. The Deliverance of God.

PERSONAL THOUGHT

If I am overcome, it is because I have not taken the way of victory. This places the responsibility upon me. God will not fail if we are ready to do our part.

SEED THOUGHTS

Not all demons or devils come to us as serpents or as roaring lions. Some come as angels of light. If one gets in, he will keep the heart's door open to let in others.—Sel.

Temptations that find us dwelling in God are to faith like winds that more firmly root the tree.—Sel.

Temptation is the tempter looking through the keyhole into the room where you are living; sin is your drawing back the bolt and making it possible for him to enter.—J. Wilbur Chapman.

Temptation is not sin—yielding is.—Sunday.

To parley with temptation is to play with fire.—John Bunyan.

The heart's business is to strangle, not fondle temptation.—Sel.

Shun evil companions,
Bad language disdain,
God's name hold in reverence
Nor take it in vain;
Be thoughtful and earnest,
Kindhearted and true,
Look ever to Jesus,
He'll carry you through.

—H. R. Palmer.

MAKE A PEARL

At the heart of every pearl there is a tiny grain of sand.

That particular grain of sand shifted about in its watery world until one day by chance it lodged inside the shell of an oyster. The oyster did not take kindly to the foreign substance within its bony home and tried to eject it, but without success.

Being a wise old oyster, with an uncommon amount of good sense and patience, it gave up the struggle to oust the invader and proceeded to intern him.

An exudation of gum, kindly provided by nature for such an emergency, was gently wrapped about the discomfiting sand. In time the sharp edges of the intruder were covered and the oyster settled down to more important work of its career.

In the course of events a woman of wealth desires a pearl. She goes into raptures over an especially beautiful one. It is soon her very own. Truly, as she says, "pearls are the loveliest things in the world." Yet that pearl was the biography of an annoyance.

At the center of every life there is likely to be the intruding grain of annoyance. People usually strain and fret at this invading element in their shell of happiness. They fight to eject it and failing, settled down to blame an unkind Providence for their trouble.

The Book of Job declares, "Man is born unto trouble, as the sparks fly upward." Certainly it would be difficult to find any man—Christian or non-Christian—who did not carry his share. It is the common lot of all men.

Christ's followers are not immune from the trials, difficulties, and burdens of life, but they have learned to surround their annoyances with patience, one of the blessed gifts bestowed through contact with the Christ. They make their difficulties the means to a richer experience.

Take a tip from them. God stands ready to help you. Make a pearl out of your grain of trouble.—Publisher Unknown.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE MENNONITE CHURCH AND HER WAY OF LIVING IN GENERAL

Seek ye first the kingdom of God, and his righteousness; and all **these things shall be added unto you.**—Jesus Christ.

The above startling words from the lips of Jesus Christ are either true or not true. If true (the writer believes they are true) they can be demonstrated in everyday life like any other scientific proposition. In this case it is in **the laboratory of everyday life.** There is a close connection between what goes on in the heart of man, and the everyday affairs of his life. Jesus Christ emphatically and strikingly declares that when a man puts **God first** in his life, and seeks to follow the **righteousness** which is in the heart of the **"Eternal,"** that all these things will be added unto him.

The question may rise, "What things?" The things He referred to in the context of His message—food, raiment, drink, shelter, yea, all the common necessities of life.

None will dispute the fact that millions of folks lack the common necessities of life. Then there must be some connection with their living, and the living of the people of the nation of which they are an integral part. There is. But what connection?

S. F. Coffman, widely known in Mennonite circles, has long been an advocate of a "Christian Farm Paper," edited and printed in our own Publishing House. Among his chief reasons for such a paper: (1) Our rural people will read farm papers, and they might as well read one of their own. (2) To avoid some of the major evils, which creep into all worldly papers, the spirit of worldliness, liquor ads, cigarette ads, liberal and modernistic ideas on the spiritual realm, wrong concepts of living. (3) The world has not demonstrated that they have a better way of living. (4) When it comes to farming we have demonstrated that under most conditions, most of us can make a reasonable living. This, several letters inserted herewith, make clear.

Recently en route from Philadelphia to Johnstown, Pa., an interesting fellow passenger approached me thus, "I suppose you are a Mennonite." To which I replied in the affirmative. In turn he said, "I believe I have something in my portfolio of which you would appreciate having a copy." The speaker was a member of the Pennsylvania State Legislature. He handed me printed copies of two letters from prominent men in the employ of the United States government. These letters made such interesting and instructive reading, that some of my friends wanted a copy of the same; some ministers also requested a copy after examining them. Consequently, I promised to use them in the Monitor. Here they are.

One of these messages, written to Mr. Eli M. Shirk, Ephrata, Pa., is a personal letter, and then the privilege was given to have them printed in pamphlet form, copies to be given to every member of the state legislature, in connection with the request for some modifications of the state laws, so that churches might be able to have parochial grade and high schools, under their own supervision. Thus they would be able to employ Christian teachers and include Biblical teaching in the curriculum. The other letter was written directly to the General Assembly of the State of Pennsylvania.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

To give some idea of the importance of the letters, we call your attention to the fact that they touch on such important factors in our individual and church life, as religion, education, home life, extravagance, family, race birth-rate, depopulation, social life, amusements, dress, honesty, economy, frugality, liquor and cigarette advertising, etc.

A PLEA FOR MODIFICATION

January 27, 1941.

To the General Assembly of the
Commonwealth of Pennsylvania:

This letter is being written in behalf of the Plain People of Lancaster County who are seeking a modification of the present school laws.

I am at this time completing a study of the agricultural practices of the Mennonites and Amish of Lancaster County for the United States Department of Agriculture. I mention this merely to indicate that I am intimately familiar with these people and their way of life and to show that the following statement is based on firsthand information. However, I want it definitely understood that I am preparing this statement not as an employee of the U. S. Department of Agriculture, but as a student of agricultural communities and of folkways, and as a friend of the Plain People in Lancaster County.

Pennsylvania-German farmers have had an enviable reputation in American agriculture since colonial days. They were the first large agricultural group in this country to inaugurate such constructive farming programs as the diversification and rotation of crops, the growing of legumes, and the use of gypsum, lime, and manure on the land. They were the first to build substantial barns and provide stock with good shelter. In the introduction and widespread adoption of these practices, the Mennonites and also in part the Amish have played a very prominent part. Moreover, these people have demonstrated a remarkable stability on well-maintained farms as long as they resisted higher education and the appeals of urbanization and industry.

The good agricultural practices of these people were introduced or adopted, not because of higher education, but because of folkways and traditions which are centuries old. Higher education and urbanization quite generally destroy the bonds which tie good farmers to the soil. There is no correlation between higher education and better farming; in many instances the correlation is negative. Proof of this statement can be found on the margins of the Mennonite-Amish communities in Lancaster County. In this marginal area the Mennonites and Amish, particularly the conservative elements in these groups, are taking over a great many seriously run-down farms from farmers whose sons were educated off the farm.

It seems that there are at least two basic objectives which educators must meet before they insist on imposing their program on all rural groups, namely: (1) maintain an adequate birth rate to perpetuate themselves and (2) devise an educational program that does not destroy the bond between the farmer and his land. The point is, educated people die out and urban people also die out. The farm needs to replenish both groups.

The Plain People of Lancaster County do replenish themselves, and they maintain a high standard in farming. They love the soil and maintain its fertility. They are not on relief and do not ask for public assistance. It seems to me that it would be most unfortunate if an educational program were imposed on them which would destroy the way of life they cherish. They have demonstrated that they can survive as long as they retain their rural way of life. Our larger society, with all its education, is so beset with problems that we can well afford to be modest about our own programs as well as be charitable with these people. To me it would be a matter of keen regret if the good Plain People farmers of Pennsylvania and elsewhere were to disappear.

It seems that these matters should be seriously considered in formulating a state-wide educational program.

Respectfully yours,

(Signed) WALTER M. KOLLMORGEN,
1807 Mt. Vernon Avenue,
Alexandria, Virginia

RURAL NEEDS ANALYZED

College Park, Maryland,
January 28, 1941.

Eli M. Shirk,
Ephrata, R. 2, Pennsylvania.

Dear Eli:

Your letter of January 22 awaited my return from California and Illinois. I told the agricultural extension workers in convention at the University of California, also the people attending the Rural Life Conference at the University of Illinois about the Mennonites and Amish folk, who had really solved the so-called "farm problem."

While the highly commercialized farmers of California and the Corn Belt have been losing their farms to the insurance companies and banks, the Amish and Mennonites have been providing each of their numerous children with farms, as they reached maturity. Moreover, many, if not most of these farms had been wholly paid for—and in these "hard times." Thus these people were providing their children with greater economic security, in my opinion, than were any other group of people in the United States. I might have added that they were raising their children in a way that provided greater psychological or spiritual satisfaction than were most people in the cities—or in the country either, for that matter.

Some people in my audience would then ask me: "How can these Amish and Mennonite families pay for three or four farms in a lifetime?" I replied I did not know how they did it, but I surmised it was because:

1. There is no crime and practically no poverty among them; and crime is estimated by the Copeland Committee of the U. S. Senate to absorb about 20 per cent of the national income, while the billions paid to the poor and unemployed are slowly sapping the wealth of the nation. Two months ago I was working on youth surveys in Massachusetts and found that the tax rates, 4 to 6 per cent in most of the areas surveyed, had taken nearly all the value out of farm land. About half of this tax money was spent for "welfare," that is unemployment and poor relief.

The fine old farm houses in Massachusetts can be rented to people working in the near-by towns and cities, but the land can scarcely be rented for any amount. Many farmers assured us that there was almost no chance for a boy in

farming, for all the fruit of his labor was absorbed by taxation; and that as the farmers grow old, with their children working in town, the cropland was slowly reverting to pasture and the pasture to brush. A quarter century hence, I surmise, the State will have taken title to hundreds of former farms, which will be so covered with brush and trees that it will not pay to clear the land.

By contrast, I learn that in some of your Amish townships of Lancaster County, tax rates are only two-thirds or three-fourths of one per cent. Assume a farm will sell for $5,000 in Massachusetts, but is assessed at $10,000, and an equally productive (gross) farm in Pennsylvania will sell for $15,000. Five per cent of $10,000 is $500, whereas 0.75 per cent of $15,000 is $112.50. Here is a difference of nearly $400, and I think the assumptions are fair.

2. The Amish, but not the Mennonites, have no tractors or autos. The annual cost, including depreciation, of a tractor and auto is probably $400 to $500 a year. Adding $450 to the $387 estimated tax saving totals $837 a year.

3. Relative to food, the Amish and Mennonite families probably spend less than $100 cash a year, whereas most Corn Belt and California farm families probably spent fully $300, and because of the abundant home produced milk, meat, fruit, and green vegetables among the Amish and Mennonite families—which foods are rich in the essential vitamins and minerals—the diet of these families apparently equals in nutritive value that of any people in the United States. I never saw any healthier looking children than among the Amish and Mennonites.

In these three items we have a total difference between the Amish and other farmers on equally good farms of roughly $1,000 a year. Now $1,000 a year spread over 30 or 40 years, and compounded at 5 per cent interest would buy several farms. It is not that the income is greater but that the **outgo** is less.

4. Then there is this matter of inheritance. When half the farmers' children migrate to the cities, as occurred during the decade 1920-30 in the nation as a whole, nearly half the equity of the owned farms is transferred to the heirs in the cities when the estates are settled. Meanwhile, there is incurred the much larger cost of feeding, clothing, and educating the youth who migrate to the cities. We have estimated this cost for the decade 1920-30 for the entire United States at $150 per year for 15 years for each migrant, which, multiplied by the 6,300,000 net migration, gives 14 billion dollars as a rough estimate. Some 11 billion dollars additional was paid by farmers to non-farmers during this decade as rent. Interest on mortgage debt amounted to several billions more. At present this interest on mortgage debt is about $400,000,000 a year, which would be sufficient to install a modern bathroom and kitchen in every farm house in the nation in 5 or 6 years.

Well, the county agricultural agents, college professors, and leading farmers in California and Illinois thought there was a good deal to what I said. They referred repeatedly to my remark that when the Amish and Mennonites lost their religion they would lose their farms, as most American farmers are doing. Only half the farmers of Iowa, our richest soil state, now own their farms, and the mortgage debt on the farms still owned by their operators reduced the equity of these owners to one-half. In other words, the equity of farm operators in farm real estate in Iowa, according to the 1935 census of agriculture (the 1940 figures are not yet available) was only 24 per cent, and 16,000 former tenants, it is estimated, were looking in vain for farms in Iowa last year.

A vast rural proletariat is developing, and the nation may soon have as many property-less people in the country as it has in the cities. In the cities it is safe to say that a majority of families now have nothing left except an automobile (two-thirds of which are bought on credit), some old furniture, and the clothes they wear.

Our public schools in the cities are not responsible for this, but the children in the schools are living in this kind of a culture, and rural children who associate with them inevitably absorb these urban ideals of **"keeping up with the Joneses,"** dressing extravagantly and often immodestly, in brief, indulging in "conspicuous consumption." Our oldest daughter, now 13 years old, is in high school, and the girls she associates with — all presumably from "good families"—exert far more influence on her behavior and appearance than her mother (of Quaker stock) and myself.

Now, these conditions of living and these ideals of life in the cities tend toward the extinction of city families. In our large cities today ten adults are raising only seven children. Should the birth rate fall no farther, these seven would have only five children, these five only three and one-half. In a century or a little longer, population would fall to about one-third of the present number, were there no movement to the cities from the farms and villages. This urban deficit in children now more than balances the rural surplus; and, unless there is relaxation of the restriction on immigration from foreign lands, or births increase—both unlikely to occur—the population of the nation will reach a crest a decade or two hence, and then start to decline, slowly at first but accelerating with the progress of time.

For ten years the enrollment in the first grade of the public schools has been dropping about 100,000 a year. This decline has now reached the first year in high school. There are 20 per cent fewer births in the nation than in 1921 and 1924, the peak years, and the number of children under ten years of age is about 12 per cent less than ten years ago. The war and postwar conditions may well accelerate the decline in births. **Trends toward depopulation have developed in our nation resembling those in the ancient Roman Empire, and other civilizations of the past.**

If science teaches one word as more important than any other it is the word "survive." If history teaches one thing as more important to the preservation of a wholesome rural culture and a democratic state, it is the unencumbered ownership of the land by the farmer. Most of our city families are dying out; and they are also losing, indeed have lost, the ownership of the land. Most rural families are surviving, but, in general only among the Amish and Mennonite families and other rural people with a familistic philosophy are they retaining the ownership of the land.

Now, the land is the foundation of the family, and the ownership of the land is the last bulwark of freedom. When a man is dependent on another man, or a corporation, or even the state, for the support of himself and his family, he is cautious about what he says. The farmers who own their farms are the last large group of really free people in the nation. And freedom is the foundation of science.

Hold to your faith in the family as an institution for the reproduction of the race, for the transmission of wealth from generation to generation, and for the preservation of Christian culture.

Hold to your faith in the family farm and the private ownership of the land as the foundation of freedom, of democracy, and of science.

But fail not to recognize the importance of developing the personality of your children, for the development of personality is a **major objective in Christ's teaching.** "Be ye, therefore, perfect, even as your Father in heaven is perfect."

Unfortunately, unnecessarily, science and urban culture have become associated in the minds of many people. Science is not only materialistic, it is also profoundly spiritual in its concepts. . . . Science is making it possible for all men to be released from the bondage of being machines and, instead, of becoming intelligent, well-intentioned men. Science has been prostituted to the purpose of "making money," without reference to the moral consequences, also to the purposes of war. But this is the fault of the dominant ideals of the people, not of science.

Distinguish, therefore, between science, which is taught in schools, and the philosophy of economic success or of social ostentation, which is not so much taught in the schools as it is absorbed in the schools from the surrounding urban culture. This culture, with its periodicals **picturing the styles of Hollywood,** is powerful, persuasive, penetrating into the remotest rural families. I admire your opposition to it, for it tends toward the decline of the family, the decay of the nation, and the disappearance of civilization. . . . Be unalterably and audaciously negative toward the injustices and the engulfing effeminacy and self-indulgence of modern urban culture.

I agree with you that the modern city high school is a dangerous place to send a child to whom you look to preserve the family and the race and the values of rural culture. This is true not so much because of the teachers as because of the other children. They are inexperienced, peculiarly susceptible to suggestions in cigarette and liquor advertisements, and all the other businesses lacking sense of moral responsibility.

Would there were some way for your people and the Mennonites and those in the Society of Friends who have not lost their religion, and the Church of the Brethren, and many Catholics and Lutherans and many people in other churches who see how ephemeral our urban culture is, and how important it is to preserve a "remnant" who hold firmly to the institution of the family, to get together in a joint effort to provide education for their children that will tend toward survival rather than extinction, toward freedom rather than slavish submission, toward service rather than profits, toward love rather than rivalry, toward peace rather than war.

But this can be only a dream at present, and you are faced with the reality that if your children go to high school many will lose their religion and if they lose their religion they will lose the ownership of the land, and if they lose the ownership of the land, they will lose the family as an effective institution. Then in a few generations the family line will become extinct. To be the last link on an endless chain that reaches back through geologic ages, to let the family and the race die out—this is utter failure. Yet most city people are doing it. And the city schools are part of this system of urban culture.

I see your problem. I am experiencing it. Nevertheless, I hope all four of our children may go to college. But I hope they will retain enough religion, get enough science, to see the fallacies of this ephemeral urban civilization: that they marry other young people of similar insight, and thereby preserve the family and the rural culture that has gradually accumulated out of the experiences of the race during the centuries. I shall try to leave them a farm, without a mortgage, as an "erbhof," or hereditary farm, to serve as a center for the family after Mrs. Baker and I have left them.

This may be a vain hope; you may have the wiser way. But there are risks in your course as well as in mine. Our objectives, I believe, are identical. May I join hands with you in this common purpose.

Please convey to Mrs. Shirk my esteem, and give your splendid children my best wishes.

Sincerely yours,

O. E. BAKER.

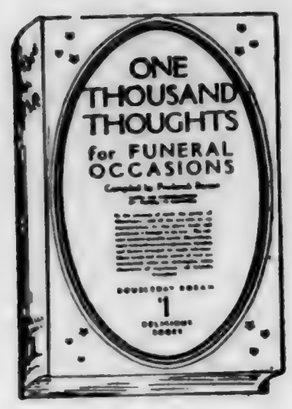
(Senior member, U. S. Department of Agriculture, Bureau of Agricultural Economics and Rural Welfare, Washington, D. C.)

BIOLOGISTS TOLD THE OVERWEIGHT SHOULD UNDEREAT

Out of every 100 American adults, about 33 are overweight. These persons often carry the added poundage with considerable difficulty, for it is known that the overweight suffer more frequently from foot troubles and, presumably because of lessened agility, are involved in more automobile and other accidents. Furthermore, they have extra-high death rates in many diseases, including pneumonia, influenza, heart disease, and cirrhosis of the liver.

It has been estimated that as much as 50

Books of Outstanding Value



THE SERMON ON THE MOUNT—Clovis G. Chappell
Seventeen apt and appropriate messages built about the greatest of all sermons.

SERMONS FROM THE PARABLES—Clovis G. Chappell
Here are new ideas running out of the inexhaustible teaching of Jesus' parables.

SERMONS ON OLD AND NEW TESTAMENT CHARACTERS—C. G. Chappell
Thirty-two of Dr. Chappell's most telling messages are presented here.

100 PRAYER MEETING TALKS AND PLANS
Compiled by Frederick Barton

1000 EVANGELISTIC ILLUSTRATIONS—
Compiled by Aquilla Webb

1000 THOUGHTS FOR FUNERAL OCCASIONS—Compiled by Frederick Barton
A volume rich in material from which appropriate illustrations may be drawn.

SERMONS FROM THE PSALMS—Clovis G. Chappell
A notable contribution on the literature of the Psalms. A series of penetrating sermons on present day problems.

THE WORLD'S BEST LOVED POEMS—Compiled by G. G. Lawson
More than 350 old favorites and new poems. You will enjoy them.

BEING A PREACHER—James I. Vance
A study of the claims of the Christian ministry.

A QUEST FOR SOULS—Geo. W. Truett
Twenty-four sermons full of evangelistic zeal.

ANECDOTES AND ILLUSTRATIONS—R. A. Torrey
Drawn from the wide and varied experience of the author.

THE CROSS IN CHRISTIAN EXPERIENCE—W. M. Clow
Addresses on the occasion of the Lord's Supper.

METHODS OF BIBLE STUDY—W. H. Griffith Thomas
Methods of mastering the subject matter of the Word.

LIFE OF CHRIST—James Stalker
A brief, comprehensive, charmingly written life of Christ.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE—Hannah Whitall Smith
A devotional book of real inspiration and exceptional value.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

to 60 per cent of obesity is caused by hormone disturbances. On the basis of this belief, many doctors supplement special reducing diets with injections of thyroid- or pituitary-gland substances which are supposed to speed the body's metabolism, or utilization, of fattening foods. However, an attack on the frequent use of hormones was launched last week by Drs. Robert W. Keeton and Broda O. Barnes of the University of Illinois at the meeting of the Federation of American Societies for Experimental Biology, the year's largest convention for the airing of recent advances in biology and medicine.

For three months ten patients, some of whom weighed up to 400 pounds and who averaged 279 pounds, were allowed to indulge in their favorite tidbits of candies, pastries, and spaghetti. During this eat-as-you-please period, some patients received gland injections and others were left to the dictates of nature—but both groups lost neither weight nor appetite.

During the following two months the ten cases were put on special balanced diets of 1,300 calories, or about half the average requirement. These diets generally featured elimination of starches and sugars rather than of fats. In fact, under his 1,300-calory diet one patient who had previously gorged himself on sweets and cakes could actually have butter with his meals and still lose weight. Again, Drs. Keeton and Barnes gave some of the dieting patients hormone shots and did not inject others, and again all reacted similarly: both injected and non-injected lost weight at the same rate. Thus, in challenging the value of gland extracts, the Chicago researchers lent support to an age-old anti-obesity law: to reduce, eat less but eat the right things.

More than 3,000 scientists attended the Easter biology congress and jammed 31 rooms of Chicago's Stevens Hotel to present reports.—Newsweek.

MERCURY INTO GOLD

Back in the Middle Ages, the fondest hope of alchemists gathered in gadget-cluttered dungeons was to transform cheap base metals into gold and silver.

That these busy men of pseudo-science were not wrong in theorizing that one element could be changed into another has been proved in the twentieth century by scientific researches on radio-activity and atom smashing. And last week, at the annual Washington meeting of the American Physical Society, Dr. Rubby Sherr and Prof. Kenneth T. Bainbridge, Harvard University physicists, recalled the vain efforts of the ancient gold-seeking alchemists in a report on the discovery of turning mercury into gold.

Shooting high-speed neutrons, obtained by bombarding hydrogen nuclei at lithium, into mercury atoms by means of the Harvard cyclotron, the two scientists found a small residue of gold, and also infinitesimal traces of platinum. But, as in other such experiments, the discoverers could never reap a fortune by the transformation. The process is too expensive; the precious metal yielded is so minute that its presence was detected only indirectly; and moreover, it is a type of wealth that vanishes more quickly than the contents of a squanderer's purse. Like radium, the gold and platinum produced by Dr. Sherr and Professor Bainbridge are radioactive, half-decaying in periods ranging from 27 minutes to 78 hours.

In another report at the meeting, Dr. G. R. Wait, Carnegie Institute physicist, revealed why the breath becomes visible on nippy days. The exhaled vapor is in the form of charged giant molecules produced in the lungs and expelled at the rate of 200,000,000 with each breath. From the combustion of life is generated what amounts to electrical smoke, and its trail is that which we see.—Selected.

BILLY BRAY

I went with him one day to see a dying saint, whose character had been unblemished for many years, but whose natural disposition was modest and retiring almost to a fault. His face wore a look of ineffable dignity and repose, and was lit up with a strange, unearthly radiance and glory. He was just on the verge of Heaven. He could speak only in a whisper. He said, "I wish I had a voice, so that I might praise the Lord!" **"You should have praised the Lord, my brother, when you had one,"** was Billy's quiet, but slightly satirical remark.—F. M. Bourne.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.
Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS
J. R. SHANK, Versailles, Mo. — Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

JULY, 1941

CHRISTIAN MONITOR

IN THIS ISSUE

"Love Your Enemies," *by Ernest A. Eggers* 194

Ursula and the Green-eyed Monster, *by Cecil M. Frederick* 195

Out in the Open, *by Lawrence Keister* 197

The Supreme Rule, *by E. M. Yost* 199

Christian Activities in Summertime *(Editorial)* 200

The Salutation of the Holy Kiss, *by Floyd A. Shank* 201

The Effects of Sin, *by Louida Bauman* 203

A Tribute to Our Christian Parents, *by Mary Royer* 204

Evenings at Home, *by Anna Weaver Yoder* 205

Through the Winter in the North Country
By Mildred Weaver Lehman 206

Argentina—Its People, *by S. C. Yoder* 207

Some Real Obstacles, *by Lloy A. Kniss* 208

Jesus Christ as King, *by S. F. Coffman* 210

The Story of Ruth, *by John Umble* 212

Toplady and His Great Classic, *by John B. Trowbridge* 213

Marijuana 214

Sunday School Lessons 215

The Sunday School Teacher's Ability to Teach, *by Ella Holdeman* 217

Young People's Bible Meetings 219

Man's Blackout God's Opportunity to Shine, *by C. F. Derstine* 222

"LOVE YOUR ENEMIES"

By Ernest A. Eggers

"YOU are clever, John," said Mr. Clay to himself, as he sat in his office, located in the rear of his hardware store. "You started out with nothing, but now everybody hereabouts looks up to you and regards you as the most prosperous man in town." Stepping in front of a massive safe, he turned a knob first one way and then another. The door opened and he withdrew, from a bundle of documents, a mortgage certificate that he handled as lovingly as a mother her babe. He mumbled, "That alone is evidence of my business acumen and success."

There was a twinkle in his eye and a smile on his face as he seated himself in a comfortable armchair. He spread out the important paper on his desk and glanced at the amount of money involved and the names of the persons referred to. "Won't Jerry Bird get the surprise of his life tomorrow when I stand before him with this paper which old man Sanford for cold cash assigned to me? It falls due tomorrow and he can't pay. He will have to sell out everything he has. He got the best of me in years gone by but tomorrow I'll get even with him. I'll make him sweat blood." He then replaced the document in the safe, closed it, and carefully locked it and also the outer office door.

A few minutes later he arrived home, where his little granddaughter greeted him with a kiss. He fondled her and took her upon his knee. She showed him her doll, calling attention to the fact that its nose was dented. "How did dolly's nose get broken?" inquired her grandfather, and she replied, "'Cause Tommy Green hit her with a stone." "And what did you do then?" "I took his ball and hid it." Her grandfather chuckled, but Amy chatted away and said, "I go to Sunday school and learn verses. One says, 'Love your enemies'—that means anybody who breaks your playthings is an enemy, but we should love them. After I hid Tommy's ball, I could not go to sleep. I feeled bad here"—Amy put her hand over her chest and drew a long breath. "I felt sorry for Tommy Green. I prayed for him and told Jesus I was sorry and in a minute I was asleep. In the morning I told Tommy that I hid his ball and that I was sorry. He said he was sorry that he broke my doll's nose and that he would never do it again. Now we are no more enemies. We are friends." Just then Amy's mother called her and away she ran.

John Clay's thoughts then reverted to his boyhood days, when Jerry Bird and he were inseparable friends, shared each other's joys and sorrows, and attended the same church and Sunday school. His long slumbering conscience began to stir within him. It made him shrink from carrying out his plan to wreck his boyhood chum's business, home, and future. He tried to justify himself and his scheme for getting even, reasoning that since Jerry had wounded him in the heart and stole from him the girl he loved, no punishment was too severe for him.

When he retired for the night, he could not sleep. He twisted and turned in bed, felt hot at one time and cold the next. Things of long ago that had not been in his thoughts for twenty, thirty, and even fifty years, passed in mental review. He saw his mother and heard her exhort him to be an out-and-out Christian and he remembered his solemn promise that he would. He had failed to live up to his promise. Gladly he would have banished all those thoughts, scenes, and visions from his memory. He applied cold water to his feverish head and body. He even walked a long distance on a country road in the early morning, all to no avail.

At 5 A. M. he sank upon his knees under an apple tree in his own back yard. He asked God in the name of and for the honor and glory of His crucified Son to have mercy upon him, a miserable sinner. Instantaneously he had the assurance that his prayer was heard. Joy indescribable and full of glory filled his soul and body. He had to give expression to his heartfelt exuberance and like a boy he whistled his mother's favorite hymn:

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so Divine,
Demands my soul, my life, my all."

Late in the afternoon, while on his way to Jerry Bird, who was a builder and contractor, John Clay called to a boy who carried a large basket filled with water lilies. He was going from house to house, selling them at 1 cent each, six for 5 cents. The boy was very much surprised when the old man hailed him, for he had never bought a flower before, or anything else one could do without.

"How much for all those lilies?" "Forty cents," gasped the boy hesitatingly. Astonishment was written all over the lad's face when the niggardly old man sprightly and with a smile handed him a dollar bill, saying, "Keep the change, sonny, and, tell me, did they come from the old mill pond?" Promptly the thankful youngster replied, "Yes, sir," with emphasis on the "sir."

"Hello! Jerry, old boy, look at these lilies. They grew in the old mill pond where you saved my life after I had broken through the thin ice one winter's day. You managed to get me out of my predicament with the help of old man Jonas, the miller. These lilies are a peace offering, a pledge of good will and hearty friendship. Let us shake hands, forget our squabbles, and be comrades again."

Thus, in a loud voice, John Clay addressed his erstwhile enemy, while standing just inside the outer door of Jerry Bird's place of business. Jerry trembled at first sight of his sworn foe, but the words he heard were music to his ears. He rose, stepped forward, and extended his right hand hesitatingly and with trepidation. John Clay gripped it, shook it, and said, "I see you are somewhat in doubt as to whether I mean what I am talking about. I do, Jerry; I mean every word of it. I am a different man. I am a real Christian now; I have been born again. I can shout, 'Hallelujah!' lustily and fervently, just as the converted sinners did when they had revival meetings in the old meeting house, years ago."

Late into the night they talked about all manner of things, but the mortgage was not referred to. In course of time it was renewed on a more favorable and less burdensome basis.

John Clay proved to be an unimpeachable witness of his Saviour's power to change a mean and sordid man into a tender-hearted gentleman. He had the satisfaction of seeing his one-time enemy humble himself, confess his sins, worship, praise, and adore the Saviour of mankind and experience a tightening of the cords of love that bound them to each other and to Him, "Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4).—Cleveland Gospel Herald.

SUMMER IS A MATRON

Summer is a matron
With flowers in her hair,
The sunshine is her daily smile
Which drives away her care;
The raindrops cool her heated brow
When evening shadows fall,
And she awakes when morning breaks
To woodland singers' call.

Summer is a matron—
Her house is trim and neat,
Velvet moss upon her floor
Is magic to her feet;
Landscapes beautify her walls,
And incense trickles in
From where the mountains, lakes, and sea
And grassy plains begin.

Summer is a matron,
Whose ways are tried and true;
The evening damps reflect her moods
Just as the morning's dew;
Her charms are ever constant,
And should you doubt her spell,
Walk through the forest bowers and let
The birds and flowers tell.

—Harry Halbisch.

We must, in the love of God, in faith and hope and charity, go from strength to strength,—steadfast, always advancing, always abounding, in the work of the Lord.—Bishop F. D. Huntington (U. S. A.).

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., JULY, 1941 No. 7

URSULA AND THE GREEN-EYED MONSTER

By Cecil M. Frederick

DR. Linville, Please let us keep Miss Arnold as our teacher. She has been wonderful and the class has doubled in attendance since she has been in charge; please don't take her away from us."

The voice was that of Ursula Graham, a beautiful girl of seventeen, and a pupil of Miss Arnold.

Dorothea Arnold was a young woman who had turned her home into a finishing school for girls. The school was of a religious nature, as the Bible was taught along with other subects. Miss Arnold was a Christian woman and had charge of the girls' class in Sunday school. Her pupils at the boarding school were six in number and ranged in ages from sixteen to twenty years.

Ursula Graham loved her teacher very much and was a great favorite with the teacher as well, although she was the daughter of wealthy parents and was inclined to be somewhat spoiled. She was lovable and had a charming personality in spite of her faults.

The pastor smiled saying, "You love her very much, don't you, Ursula?"

"Oh! yes indeed," answered the girl.

"Then I see no reason why she shouldn't remain with your class, since she is doing such fine work."

"Thank you very much, Dr. Linville, you have made me very happy."

"By the way, Ursula, are you going to try for the prize Miss Arnold is giving for the best essay written on the subject, 'The Healing of Naaman the Leper'?" asked the doctor.

"Yes, I am going to work hard to win, but now I will have to get back to school. Miss Arnold doesn't know I came."

When Ursula returned to her room at the school, she found Phyllis Crane, her roommate, sitting at a desk, her fingers flying rapidly over the keys of a typewriter.

Phyllis looked up as Ursula entered and fixed her dark eyes on the girl saying, "Miss Arnold is very much upset because you left without her permission this afternoon." Her lips curled into a sneer, as she added, "But of course you won't be punished. You are such a favorite with our teacher."

"I don't think that's a bit nice. You're being unkind," said Ursula.

"She asked me to tell you she would be waiting in the study. She wants to see you about this afternoon." Ursula went to the door of the study and rapped lightly.

"Come in," said the teacher, and as the girl entered she motioned Ursula to be seated, as she said, "I want to make it plain that I don't approve of your doing so much as you please, as you have lately. You disobey rules and usurp too much authority. I am the head of the school, and I make the rules. I expect you to obey them the same as the other girls. They are complaining about your conduct. They are saying I favor you, and that will never do. My dear, I am going to punish you for leaving today without my permission. You must help Daisy in the kitchen every evening this week. The other girls are going to attend the lectures at the Institute, but I must ask you to remain at home. Perhaps in the future you will be more careful."

"Oh! That isn't fair. Miss Arnold, I wanted so much to attend the lectures, I wanted to get some points for the theme I must write tomorrow, and I thought I would get to work on my essay every evening this week, and now I must work in the kitchen. It seems you are supercritical where my conduct is concerned, and I think that in this case the punishment exceeds the crime," sullenly replied Ursula.

"I'm sorry," said the teacher, "but that is the way it must be. Even though it hurts me to punish you in this way, I must."

Later that night as Miss Arnold and the girls returned from the institute where they had attended the lecture, the teacher went to the room which Ursula and her roommate occupied. She rapped softly and Ursula, her brown hair in curls around her face and a troubled look in her eyes, opened the door.

"Oh, do come in. Miss Arnold, what have I done wrong now?"

"I didn't come to scold you, my dear. I couldn't go to sleep knowing how you felt about me tonight."

"Won't you sit down beside me?" said Ursula. "I like to have you close, and I am not angry about tonight. I love you so much; **without your friendship** I think I would die."

The teacher put her arms around the girl

and held her close. "And I love you, my dear," she said. "It is only because I want to help you to overcome certain little faults, that I have to be firm at times, and I know in my blundering way I sometimes think I do more harm than good. But there is a Friend who loves you more than I ever could, and Jesus never makes mistakes. I am praying that you may come in personal contact with this Friend who loved you and all of us enough to die that we might be saved."

"Thank you for your interest. It seems you are the only one who loves me in spite of my faults. You know a writer once said, 'A friend is one who knows all about you and loves you just the same.' You have been that kind of friend, Miss Arnold. I'm so sorry I was rude to you this afternoon."

The girls who have not yet been introduced into our story and who were pupils of the boarding school are: Patsy Rowan, Ruth Ann Johnston, Maize Harrod, and Rita Bowen. These girls were Christians and were reared in Christian homes, but Phyllis Crane and Ursula Graham were still outside the fold, and were the cause of great concern on the part of Miss Arnold.

The girls were a little bitter toward the teacher, since they thought she was inclined to favor Ursula Graham. Phyllis Crane was very jealous because of the friendship that existed between the teacher and this spoiled daughter of wealthy parents. A few days before the prizes were to be awarded for the best essays written by the pupils of the boarding school, the girls were gathered in the living room discussing the contest. Each was desirous of winning, but Ursula was determined that she would work hard to win. She wanted to win the contest more than she had ever wanted anything in her life before. Miss Arnold was to be one of the judges and in the midst of the discussion she entered the room.

Phyllis Crane left her chair by the fireplace and going over to where the teacher stood she embraced her, saying, "Could you possibly give me a few points that might help me with my essay? I do so want to win, but I am not nearly so bright as Ursula and the others."

The teacher said she would be glad to help in any way she could, but added that she thought they all had an equal chance of winning.

That night as Ursula was returning from a walk with Rita Bowen, she saw Phyllis Crane and Miss Arnold sitting in the study, and Phyllis was typing. She felt a little pang of jealousy at the thought of the teacher helping Phyllis to win the contest. She knew her roommate disliked her because of

her admiration for her teacher and couldn't bear to think of Phyllis winning. She didn't want to be envious of any one, and she knew she shouldn't have unkind thoughts about her roommate, but Ursula knew Phyllis was sly and very clever and that she would stop at nothing to break up the friendship between Miss Arnold and herself. It was with these thoughts chasing themselves through her brain that she went to bed but not to sleep. After what seemed like hours Phyllis came into the room and switched on the light, saying, "So you are in bed. I thought you would be working on your essay. You haven't had much time since you had to work in the kitchen all week. Miss Arnold told me tonight she wanted me to win, and she even helped me. I know it isn't quite fair to you and the other girls, but you are all so much more intelligent than I," continued Phyllis.

"Please turn out the light," said Ursula, wishing to avoid conversation. She closed her eyes and tried to sleep. She wanted to forget what Phyllis had told her in regard to Miss Arnold helping her with her essay. Why did the teacher say they all had an equal chance of winning when she knew perfectly well that Phyllis knew very little about the Bible? Was she going to write the essay for her? Oh, surely she wouldn't be dishonorable. Ursula couldn't bear to think of her beloved teacher being untruthful or unfair even to shield another.

When she awoke the next morning, she dressed and went to Miss Arnold's room and called, "May I come in, please; I want to ask you a question?"

"Come in, my dear. What is it you want?" asked the teacher.

"Miss Arnold," said Ursula, "which is the most important, 'Truth' or 'Honor'?"

"They are equally important, dear, because one doesn't exist without the other."

"Oh, yes, they do with you, Miss Arnold."

"What are you trying to say, child?"

"Last night you said we all had an equal chance of winning the contest, and you know that Phyllis Crane knows almost nothing about the Bible. Why she didn't even know who Naaman was until Patsy told her. She just won't study the Scriptures. Therefore, how can she have an equal chance of winning over Patsy and the others when she doesn't even study the Sunday-school lessons?

"She said," continued Ursula, "that you were helping her, Miss Arnold, and I might as well tell you if that is the case I think she is cheating. She wouldn't be winning on her own merit and that would be dishonorable."

"Ursula, are you implying that I am helping her to cheat? Is that what you think of me?"

"I'm sorry," said Ursula.

"Suppose you go back to your room and we will talk this over later."

"Very well," said the girl, thinking Miss Arnold was trying to avoid the issue.

On the following Sunday as the prizes were to be awarded, Dr. Linville was chosen to make a little presentation speech and to announce the winners. As the doctor took his place on the platform, Ursula Graham sat tense and still in her seat near the front of the church. After a little talk in a few well chosen words he said, "The first prize, a cash prize of ten dollars, goes to Patsy Rowan for her marvelous exposition on the subject, 'The Healing of Naaman the Leper.' The second prize, a Red Letter Bible, goes to Phyllis Crane. I want to compliment both girls on the way they brought out the fact that Naaman had to obey completely the prophet's command that he dip seven times in the River Jordan in order that he might be healed. Not until he had dipped seven times was he healed, showing that his healing was based on his complete obedience, and that it was necessary before he could be healed."

All the while the pastor was speaking Ursula wanted to scream. Anger and jealousy were burning in her heart, tears filled her eyes, and as soon as the pastor closed the service, she hurried from the church. When she reached the school she went to her room, threw herself on the bed and cried until her eyes were swollen. How she hated Phyllis Crane! She never wanted to see her

A BETTER WAY TO LIVE

If we pray a little more
And scold a little less,
If we bear a little more
Though things are in a mess,

If we work a little more
Without a bitter groan,
If we talk a little more
To Jesus when alone,

If we cling a little more
To Faith instead of Doubt,
We'll have more peace within
And spread more joy without.

—James A. Sanaker.

again. After a while she arose and started to bathe her face. Her thoughts began to fly fast. She would pack her things and leave the school, and then she would never have to see Phyllis or Miss Arnold again. She would wire her father to come for her in the morning. She wouldn't stay in the same room with Phyllis Crane any longer. She was a cheat, and Miss Arnold helped her to cheat.

Presently in the midst of her bitter thoughts the teacher burst into the room. It was evident that she was deeply disturbed as she asked, "Ursula, why did you leave the church in such a hurry? Tell me, are you ill?"

"Will you get out and leave me alone?" shouted the girl. "I hate you. I hate both of you. I'm going home. I won't stay where they lie and cheat. Miss Arnold, it was bad enough for Phyllis, but you! A person of your high standard of living, I expected more from you. You wrote that essay for Phyllis; you wanted her to win. You didn't want me to win. You made it impossible for me to study. You forced me to work in the kitchen, while you allowed the others to work on their essays. You planned it all deliberately. I hate you."

The face of the teacher was deadly pale and it was apparent she was terribly hurt but she spoke calmly. "Ursula, you are talking foolishly. You are all upset about nothing. Please let me explain. I didn't write anything for Phyllis nor did I help her, except with the punctuation. You have no right to make this accusation. You don't know what you are saying."

"You needn't make any effort to explain," cried Ursula, "because after tomorrow I will never see you again as long as I live."

Heartbroken and utterly at sea about what to do in regard to this trouble, Miss Arnold left the room.

When they gathered in the large dining room for dinner that evening, Ursula noticed that the teacher ate very little and she herself could hardly swallow for the lump in her throat. Her chair was always next to Miss Arnold's, but tonight they seemed oceans apart. Not a word was spoken between them, just frozen silence.

Ursula didn't go into the study for devotion; instead she went into the kitchen to talk with Daisy, the maid. She helped her with the dishes rather than be forced to talk to Miss Arnold or her roommate.

Later she went for a walk with Patsy Rowan. When she returned, and went to her room she saw that Phyllis was in bed, so she didn't turn the light on but sat by the window in the darkness. She heard the clock in the hall chime twelve, and knew she should be in bed but she knew sleep would be impossible, so she just sat there, a gnawing loneliness in her heart. Suddenly she heard someone talking, and then she heard hurried footsteps in the hall and on the stairs. A car came in the driveway and stopped. She thought, Who could be coming at this hour?

The strange noises continued, and she opened the door softly and stepped out into the hall. Soon she heard the maid's voice saying, "Yes, Doctor, she is very sick." Ursula could stand the suspense no longer. She went downstairs as quietly as possible, a strange fear clutching her heart. Daisy was crying and Ursula, taking her by the shoulders, said anxiously, "Tell me what is wrong. Who is ill?"

"Oh, Miss! The doctor is waiting for the ambulance. They are taking Miss Arnold to the hospital. She is very sick. Acute appendicitis. They are going to operate."

Ursula paced back and forth through the kitchen, wringing her hands. She was panic-stricken. "Oh! Daisy," she sobbed, "Miss Arnold is the one person I love most in all the world. If she dies I don't want to live, and I acted so terrible this afternoon. What shall I do? I must see her and tell her I am sorry for the things I said to her. Daisy, does God answer prayer for people as wicked as I? I don't want her to die. I can't live without her."

"Please, Miss Ursula, sit down. You will make yourself sick. Miss Arnold is going to get well; she just has to get well. But you can't go into the room now. The doctor is in there. Calm yourself and perhaps they will let you see her tomorrow after the operation."

"I don't know how I am going to live until tomorrow," sobbed the girl.

The next morning found Ursula at the hospital. She asked at the desk if she could see Miss Arnold. "They are not letting anyone in; she is still under the anesthetic," replied the nurse at the desk.

"But when may I see her?" asked the girl anxiously.

"You might ask the attending nurse. The room is 309."

The nurse asked her to have a chair in the waiting room, saying she would see the doctor as soon as he came in. Ursula went to the waiting room and dropping into a chair she picked up a magazine and tried to read, but her thoughts were so jumbled that it was impossible to concentrate. She was about to lay the magazine down again when a short poem on the first page caught her eye. She managed to read it through. It was entitled "Love."

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But love is tender as love is blind,
And it sends a thrill through the heart, I find,
As we climb life's rugged heights.

A good-night kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of the thoughtless word or the cruel fling,
That you made an hour ago.

Her eyes filled with tears as she thought of the beautiful friendship she and her beloved teacher had enjoyed. She remembered how blind love had made her to the few faults her friend had seemed to possess. But now she had let the "Green-eyed monster, Jealousy," creep in and destroy that relationship, all because Phyllis had tried to make her jealous and she had allowed her imagination to work overtime. She vowed that if God would only let Miss Arnold live she would never hate anyone, not even Phyllis. All the way upon the elevator Ursula breathed a silent prayer for her teacher's recovery.

The nurse told her that Miss Arnold was awake and would see her, but added she was not to stay as the patient was still dangerously ill. Ursula went into the room and as she approached the bedside of her friend the teacher extended her hand and said in a very weak voice, "Darling, I'm so glad you came."

The girl kissed the forehead of the teacher and taking her hand she said softly, "Oh, I'm so sorry; can you ever forgive me? I've been an awful person, but if God will forgive, if He will just let you get well, I'll never hate anyone. Miss Arnold, will you pray that I may know this Jesus? Do you think He could love me enough to forgive me?"

"I forgive you, dear, and divine love is greater. He will forgive you, and if you let Him have His way in your heart He can save you. There will be no room for envy or hatred when He comes into your heart. He will make a new creature, old things will pass away, all things will become new. I have been praying for you, because I know He loves you so much that He died for you. Please think about this, Ursula."

"But I never really hated you; I love you. I'll always love you. You do believe me, don't you?"

"Yes, dear, and you have made me very happy," murmured the teacher,

That evening Ursula gathered the girls in the study for devotion and Patsy Rowan, the daughter of a minister, led the devotion. They were all anxious about their teacher and plied Ursula with questions regarding her condition.

The girls knew Ursula was very much concerned about Miss Arnold, and Patsy, putting her arm about the girl, said, "Shall we remember our teacher in prayer? Ursula has requested that we pray for her also."

It was a very different group of girls that gathered around their teacher a few weeks later. God had answered prayer, and Miss Arnold was able to be with them to present the Easter lesson. Ursula Graham and Phyllis Crane were no longer outside the fold. Jealousy and hatred had no place in their hearts since Divine Love came in.

As Ursula listened to the soft sweet voice of Miss Arnold as she talked on the subject which was the basis for the Easter lesson, "The Vicarious Death of Jesus," she was thankful in her heart for this sacrifice that Divine Love made possible. As the last strains of the Easter music died away, all the unhappiness and the anxiety of the past few weeks were swept from her heart. Instead was a great happiness, and a lasting joy that comes only when Jesus is permitted to rule in the lives of men and women.

Ft. Wayne, Ind.

OUT IN THE OPEN
A Collection of Spiritual Gems
VIII

By Lawrence Keister

The names of Christians are written in the Lamb's book of life, with all that that signifies in celestial thinking.

As sketched in the Bible heaven is life at its best.

It is not a dream but a divine reality for Jesus said, "I go to prepare a place for you."

To some heaven appears to be a contradiction of their present life.

If heaven is not a popular subject it is because spiritual things are spiritually discerned.

To depart and be with Christ is far better than to remain here, even for a man like Paul.

Where our treasure is our hearts will be, a consoling thought for the Christian but a warning for the worldly.

We are materialists by birth and education, and our rebirth and regeneration are often sadly overlooked or neglected.

When we are ready for heaven, heaven will be ready for us—the heaven of the Bible which is life at its best.

A man has a future as well as a past, even if the present is all he has at any one time.

His past may be pleasant to remember or perhaps unpleasant, and his future may appear bright or perhaps dark and forbidding.

As a moral and religious being his future is largely in his own keeping.

No man can make atonement for his sin or avoid the judgment day.

He works on the personal basis, restoring moral integrity and spiritual life.

Bad men know about God, and they can know God by repentance and faith and find Him friendly as Jesus proved to be.

"My Spirit shall not strive" with men forever—there is a rejection that is final.

Men remember when conviction came to them and also when it left, perhaps not to return.

Then the door seems to be closed, and how can they return to God without the Spirit's aid?

Jesus prayed, "Not My will but Thine be done," but worldly men and women are saying, "Not Thy will but mine be done."

Christ is our Saviour if we have one, and the Spirit is our guide if we obey Him.

Our religion can not be reduced to a lower standard on man's side or on God's side.

Men and women who try to lower it presently find themselves outside, and there is where their friends find them.

To know Christ is eternal life, for knowing Christ is knowing God and His spiritual kingdom.

Test the truth of Christ's teaching by doing God's will—a test any one can use.

In Bible times God called men by name, and He knows us equally well.

He promises to give each Christian a new name, which each will prize more than the one his parents gave him.

Good men look forward to a good future, and bad men have forebodings of evil.

Good and evil never fade into each other and never trade places.

Life at its best suggests the possibility of life at its worst, fatally perverted and poisoned.

A religious man views his whole life by means of spiritual vision.

Life is real, life is splendid
If you want to have it so,
Otherwise it will be ended
Where the thorns and briers grow.

Young men and women ask, "What has life for me?" but do they get God's answer?

God plans a blade of grass, a leaf, a flower, why not a human life?

Years enter the account and occupation and character, but divine wisdom covers them all.

To each one is given the manifestation of the Spirit as essential in Christian life.

"Lo, I am with you," spoken to those who preach the Gospel, gives assurance of success.

"Kept by the power of God unto salvation"—nothing less meets our need.

And so the believer finds his way through life under divine direction.

God is a good partner in life, wise and patient, strong and helpful.

Is this irreverent? Read the words of our Lord, "Take my yoke upon you."

He who receives you whom I sent receives Me whom God sent, said Jesus.

The priest proposes to bring God near to men by ritual, and the preacher proposes to bring men near to God by faith.

God's way is perfect, the Psalmist said, and this applies to Christ who is God with us.

It is far more sensible to accept the Deity of Christ than to reject it and to leave His life and work unexplained.

Men who explain miracles on natural grounds help God out—or do they?

When we believe God we find Him then and there, divinely real, supremely good, and personally gracious.

"Seek ye the Lord while He may be found," for no sincere seeker fails to find God to his own satisfaction.

Bad men know about God.

They know He loves righteousness and hates iniquity and unfairness, and so they believe He is unfriendly to them.

A change on their part changes the whole situation for them and their friends.

Aggressive men and women want their own way at any cost.

Men and women must be saved from themselves, for the sinful self is God's real rival.

No one, however great, can take the place of our Lord, who has proved His efficiency as a moral and religious leader.

Were our Lord to leave us we would miss Him, but He is here and we must receive Him.

Apart from Him we can do nothing for man's redemption, but with Him we can do all things.

Faith is the victory that overcomes the world, the faith that links us with God.

"Have faith in God"—take Him as your partner in life, like Spurgeon who said, "There are two of us."

Churches in partnership with God sing the long meter doxology and claim the inspired truth of the apostolic benediction.

Scottdale, Pa.

WHEN TO CLOSE THE DOOR

Chester E. Shuler

Everyone has a great many things, these days, that are puzzling, annoying, and detrimental to one's peace of mind. The unsaved person worries, puzzles, "does the best he can"—or commits suicide and seeks to end it all.

The Christian seeks a better solution. He turns to his Bible. He wonders what his Lord would have him do under such circumstances. And then he finds some instructions in Matthew 6:6. The Lord Jesus says that when things are troublesome and puzzling we are to pray. And when it's about some personal matter—our own affairs, troubles, hopes, fears, difficulties, burdens, temptations, trials—He says we are to pray in a certain manner, quite different from some other prayers. What are His rules? Let us turn quickly to Matthew 6:6 and read instructions:

"When thou prayest, enter into thy closet." This is the first rule. Certainly, that is the place to pray about personal things. It will prevent our bothering other folks about our own troubles. They probably do not care much about hearing them anyway. But the Father, who seeth in secret, will be concerned.

"And **when thou hast shut thy door,** pray." This is the next rule. The first rule told where, this tells when, to pray.

A man entered a telephone booth in a very noisy place of business. He sought to telephone, but could not hear. "Speak louder," he kept telling the man at the other end of the wire, "I cannot hear you." Came the answer: "If you would close the door of the booth and shut out the noise, you could hear me."

Must God sometimes tell us to close the door? Jesus' rule says close it **before** we pray. Why? Because it's important. For a number of reasons. For example:

1. It shuts work out. And what interferes so persistently with one's personal prayer life as the work that's always awaiting us?

2. It shuts out worldly thoughts, cares and distractions. And who hasn't had difficulty at times with his thoughts while trying to pray? Praying where some one hears, or sees, causes a thousand distractions of thought in most cases. The closed door of one's closet is a great blessing here.

3. It shuts out our friends, and their well-meant advice. Now friends, and friendly advice, are often a blessing. But not always, in one's spiritual life. Well-meaning friends aren't always spiritually minded enough to understand the deep things of the Spirit; and their suggestions aren't always the best. Again, we are prone at times to depend too much upon our friends in the solution of spiritual problems. In the closet with the closed door, we are alone with God, and God alone hears and helps us. The sacred nearness helps. Our trust, hope and faith are increased. Our dependence upon Him is deepened. Our communion is made sweeter. Because of the closed door.

4. It keeps the noises outside. And what a multitude of noises there are today! Voices of "hirelings," voices of the "wolves," voices of the "thieves and the robbers," voices of the "stranger"—how shall the sheep hear the Voice of the True Shepherd, except they enter the closet with the **closed door?**

Let us close the door **before** we pray, as the Lord instructs.—Selected.

ONE SWEET AIM

Jesus gives my life new meaning,
Dignifies each humble task;
Oh, what peace, what satisfaction,
In the Saviour's love to bask!
All the little goals I strove for
Now are lost in one sweet aim:
To belong to Jesus fully
And to glorify His name.

His, and only His, approval
Now I seek from day to day,
He alone must shape my conduct,
How He simplifies the way!
No more need for worldly plaudits,
No more need to compromise,
Jesus gives me strength, assurance,
How His guidance clarifies!

Jesus makes life high adventure,
Purposeful, with much to do;
All else seems but idle, futile,
Now that I am born anew!
All the little goals I strove for
Now are lost in one sweet aim:
To belong to Jesus fully
And to glorify His Name.

—Aldyth Hawgood.

IN THE WORLD, NOT OF IT

In His prayer for the disciples, Jesus gave utterance to two facts which characterize all true Christians. "These are in the world," He declared. Therefore He had to pray for them. But He added, "They are not of the world." That was why He left them on earth, for earth had great need of the example and influence and testimony of an unworldly people. And to this day the fact remains, that Christians are of value to the world, only as they are in it, but not of it.

We condemn Lot for his wrong choice. It was a poor one, we must concede, and very shortsighted. But that was not the real reason for his moral lapse. Suppose Lot had chosen to go the other way, and Abraham had had to pitch his tent on the plains of Sodom. Would this man have been swept into the whirlpool of iniquitous associations, as his nephew was? Can we conceive of Sarah as becoming enamored of Sodom, like Mrs. Lot? Would Abraham have lost his character, just because he had bad neighbors? Indeed not. Neither are we compelled to be as wicked as our age. The Christian is not a creature of circumstance. He is not a victim of environment. He never offers the weak plea that "the others all did it" as an excuse for his own failure. Instead, the true Christian creates his own atmosphere. By his own holiness he repels evil men and attracts to his side only the good and the upright. He cannot reform the whole world, but he can and does exert a strong influence for purity and rectitude in his little half-acre. And he produces results, too.

As surely as light illuminates, as surely as salt flavors, so surely does the Christian help others. The world may not be worthy of him, but it should at least be thankful. Yet the Christian continues in purity and honesty, not for the applause he so seldom receives, but because he is a person of principle. He is right for right's sake. He is honest, not because honesty is the best policy, but because with him it is a principle. He is pure because he has a conscience, not because his neighbors have one. He is an outstanding "rugged individualist."

The world is in great need of real Christianity. It will get no help from apologetic, compromising, jellyfish professors of religion. But it will certainly feel the impact of the lives of Heaven-born, Christ-indwelt Noahs, Abrahams, Elijahs, John Baptists, and Pauls, who live above their surroundings, and help lift others to a new plane of living.—H. L. M., in The Missionary Worker.

CHRISTIAN MONITOR PULPIT

THE SUPREME RULE

By E. M. Yost

TEXT: Master, which is the great commandment in the law?—Matthew 22:36.

The author wishes to acknowledge his indebtedness to a book by J. Wilbur Chapman for some thoughts presented in this sermon.

In the twenty-second chapter of Matthew we read of a certain lawyer who came to Jesus with a question. The question was asked to tempt Jesus. He was not in search after truths for himself, but, rather, to test the knowledge of Jesus. The question, however, was a very timely one. He asked, "Which is the great commandment in the law?" The Jews were a people of many rules. And this lawyer was asking a question that must have perplexed every man who took these rules seriously. So what this question lacked in sincerity was atoned for, in some measure, by its sanity and good sense. Christ again proved Himself Master of the situation by answering very discreetly. What, among this maddening maze of rules that brought much perplexity to the minds of many, is really essential? What is the fundamental rule? Christ's answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets."

Love to God and man is the supreme rule. Christ was not giving them a new rule, for God had given this commandment to them many years ago. And it is likewise not a new commandment for us today.

But as one looks out upon the world today, so torn by selfishness, greed, hatred, and lust, we are made to believe that we have lost sight of this commandment and have tried to substitute for it our own manmade rules. We seem to have concluded that this "ancient code" is good for nothing but the waste basket.

There is a story of a certain master and slave who years ago went deep-sea fishing. When they were making their way back to shore late in the night, the master became sleepy and turned the helm over to his faithful servant, Mose. Before doing this, however, he pointed out the North Star to Mose and urged him to keep his eye on it. But the master had not been asleep very long before Mose snatched forty winks himself. When he awakened, he was in utter confusion. He called his master frantically. "Wake up!" he said, "and show me another star. I've done run clean past that one!" And just as Mose was brought into utter confusion by having lost sight of the North Star, so we have been brought to confusion and despair by having lost sight of this guidepost to finer and fuller living.

This rule of love to God and man is not really two rules, but one—they are two parts of a single whole. In the nature of things they belong together. We cannot divide them except at our peril. Men in past generations have been inclined to put different emphases on the two parts of this rule.

Love to God is essential to an adequate and intelligent love to man. There can be no true brotherhood of man without giving due recognition to the Fatherhood of God. We dare not sever man from the spiritual, or think of him as but a product of blind chance. If he is only an intelligent monkey, he is not worth loving. Faith in God is essential to an adequate appreciation of man. It is only with this faith that we are able to have at least a partial vision of the worth of man for whom Christ died.

As love to man falls far short without love to God, so love to God is an impossibility without love to man. The pious Jews in Christ's day were wont to make loud claims of their love to God. But their attitude towards the outcast and the needy gave positive evidence that their claims were but as sounding brass and tinkling cymbal.

"If we love not our brother whom we have seen," asks the apostle, "how can we love God whom we have not seen?" Jesus gave one plain test of discipleship. He showed that discipleship is not a matter of creed or denominational affiliation. It is not a matter of how one is baptized. It goes far beyond all this. "By this," Christ declares, "shall all men know that ye are my disciples, if ye have love one to another." Therefore, to claim to love God, while we are indifferent or antagonistic towards our fellow men is to make of our religion an utter shame.

If love to man is inadequate without love to God, how then can I come to love God? To love God is to know Him. And to know Him sufficiently is to love Him. And to know Him is by no means beyond the reach of the humblest soul.

We have the evidence of His being all about us. "The heavens declare the glory of God, and the firmament sheweth his handywork." But it is not necessary to be satisfied with the mere evidence of His being. When I was a boy at home, it was the custom to have the children wait for the second table to eat. And at times when the company was more numerous than had been expected, one could come to the table and find plenty of evidence that there had been some fried chicken there—but the evidence did not satisfy the hunger for fried chicken. So the evidence we have of God does not take the place of God Himself. The reason so few people have come really to love God is because they have never come actually to know Him. But God has made it possible to enter into full relationship with Him through His Son Jesus Christ. We may see evidences of the power of God in nature, but in Christ we have a divine revelation of the very nature of God. "He that hath seen me hath seen the Father," are the words of Christ. We have seen God in Christ as He stooped to gather the little children in His arms. We have seen Him bend over the outcasts in love and mercy. We have seen Him make every man's burdens His own. It is on the cross that we have a distinct revelation of His love. In John 3:16 we read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And in I John 3:16 we read: "Hereby perceive we the love of God, because he laid down his life for us."

Quite frequently I hear men say, "The great need of the world is to get back of God." And how true! But I should like to state it a little differently. I should like to say that what the world needs is to accept God in the way He has come to us in the person of His Son, our Saviour, Jesus Christ. It is He that has said, "No man cometh unto the Father but by me." It is sin that mars our fellowship with God and man. Christ on the Cross bore our sins in His own body that He might bring us to God.

When our relationship with God is right, our attitude toward our fellows will be Godlike. **To love God is to love all men.** Christ said that upon this commandment of love to God and man hang all the law and the prophets.

Love is supreme because—

1. Nothing counts without it. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Really, that sounds a bit harsh till we realize we are close enough kin to God to feel just as He feels. The other day a man did what you thought was a beautiful courtesy, but something happened a bit later that forced you to the conviction that he was not so much aiming to be kind to you as seeking to use you, and at once the deed you thought was beautiful became very ugly. So all our deeds are before God, if love is not in them. And on the other hand, while nothing counts without it, the least thing becomes very val-

(Continued on page 224)

Editorials

Christian Activities in Summertime

According to the calendar summer made its debut on the afternoon of June 21. The transition from one season to the other was probably quite uneventful as far as we were concerned, and no doubt most of us paid little attention to it. But there is something about the change of the seasons that is quite profitable to reflect upon. For one thing, it reminds us of the rapid flight of time. It seems but a short while since we began to write "1941" at the top of our letterheads or dated documents, but now the year is practically half gone. Secondly, this particular change calls to mind that we will soon be in the midst of the activities of summer and that we need to plan accordingly.

One of the major summer activities in many of our congregations is the summer Bible school. We assume that in nearly all cases plans have been made for this work, but even now it may not be too late for schools to be organized where this has not yet been done. And it might be said in passing that in some instances where it has seemed impractical to have summer Bible school in daytime, it has proved satisfactory to have it in the evening. But every congregation should avail itself of this means of Bible instruction for the young in particular, although older ones are often included too.

We next think of vacations. Most people do take some time off during the summer for a little change of scenery and activities. It is to be regretted that too many are worse off after they return than when they started. And so we would urge that in planning vacations, the spiritual, as well as the mental and physical, be taken into account. Attendance at a young people's institute, church or Sunday-school conference, or General Conference gives not only a change from the more familiar surroundings, but provides spiritual inspiration and instruction that all of us very much need. Physical rest and recreation are all right and often needed, but they can become a snare to people if indulged in at the expense of the spiritual side of life.

We alluded to conferences in the preceding paragraph, but we want to consider them a bit further as we think of summer activities of the church. Some of our district conferences are already past, while quite a number of others will be held some time during the summer. They are important meetings because they have to do with shaping church policies and programs and supervising her work. It is to the advantage of every minister and layman to attend these meetings if possible. But we want to make particular mention of General Conference, which is an especially profitable meeting for all who are interested in the work of the Mennonite Church to attend. This conference "was organized to encourage and stimulate the brotherly relations of the various districts and conferences, and to promote in and through them unity of faith, harmony of methods of work and practices of Christian life, and co-operation in her general interests and mission endeavors, through the various organizations and committees which are church-wide in their purpose." The meeting is to be held this year on the grounds of the Lower Deer Creek Church near Wellman, Ia., from Tuesday to Friday, Aug. 26-29, with appropriate preliminary meetings in the churches in the community over the week end. Why not plan your vacation to take in General Conference and associated meetings?

We might mention other summer religious activities, foremost of which we would place tent or other evangelistic meetings. People can often be gotten out to tent meetings that can hardly be induced to attend any other religious services. Above all, let us not slacken in our spiritual activities because it is summer and some people may be away from home, for we may be sure that the devil keeps up his work. The church must continue all her services and activities in summer and take advantage of the privileges which the season gives for special efforts along spiritual lines.

National Defense

This is a subject that gets much mention in the press and vies in publicity with the news of the war. This is, of course, a vital part of the plan to make people conscious of the need of defense and to spur up enthusiasm to participate in the various phases of the huge program that are either being launched or are already under way. The building of war machinery, especially tanks and planes, and the manufacture of munitions, are to have first place in the industrial system, and every effort is made to gear the industries of the land to fit into the defense program. And it is a part of the propaganda system of the government to prepare people emotionally to fit into this program.

Another important phase of the defense program is that of finances. A defense budget of $23,000,000,000 for the fiscal year, beginning July 1, will require financing on a stupendous scale. In this connection comes the sale of defense bonds and stamps, upon which a drive is now being made. A drive for the collection of aluminum ware for use in war machinery is also to be made throughout the land, as a part of the defense program.

All of these matters present real problems for the conscientious objector to war, problems just as real as that of training or service in the army. We want to be loyal to our country, but our belief in nonresistance and in nonviolence, as taught in the New Testament, requires nonparticipation in all these things, that is, if we want to act consistently with the profession of our faith.

However, there is a phase of the defense program in which we can heartily engage. It is expressed in a motto which we have recently noticed attached to license plates of automobiles. It is this: "America's First Line of Defense—Religion." Above it are the words "Christ My Guide." With this interpretation of religion (the faith of our Lord Jesus Christ) we can subscribe to the sentiment of that motto. We still believe that the greatest enemies of our nation are internal rather than external. If our nation falls it will be rather because of our departure from faith in God and Christ and the Bible and the denial or ignoring of the teachings of the Bible.

When we note the indifference and apathy to attendance at services on the Lord's Day and the consequent increase of Sunday amusements and sports; when we see the decadence of the home and the increase of divorces and delinquent children; when we observe the increase in the use of alcoholic beverages on the part of men, women, and young people; when we notice the general breakdown of morals through the length and breadth of our fair land; and when we see all about us the unmistakable signs of spiritual decay, we are indeed convinced that religion is the first line of defense in America. When religion goes, morals and virtue and honesty and uprightness go also, and when these go the nation is headed on a clear track to ruin. Here is a phase of defense work in which we can all engage and which will be of more value to our country than anything we could do in activities that contribute to or participate in the military arm of our nation. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

We Continue to Grow

We are very happy to know and to inform our readers that the past two years have witnessed the most rapid growth in the circulation of the Monitor of any period of its thirty-two and a half years of existence. During this two-year period the net increase has been over 1100 subscribers. The circulation now stands at approximately 6500, which is about 700 above the highest peak in any previous years. A few years back we had set our goal at 6000, but now by your help there seems to be no reason why we should not reach 7000 by the time another year has passed by.

We praise the Lord for this increased service which the Monitor is permitted to render. We want to acknowledge our indebtedness to a loyal group of brethren and sisters who see after the club subscriptions in many of our congregations, to a number of faithful solicitors, and to other friends of the paper. And we do not want to forget our corps of able contributors who give generously of their time and talent in providing our pages with sound and readable Christian literature. May the Lord continue to bless us all as we thus labor together in His service.

CHRISTIAN LIFE

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

V. The Salutation of the Holy Kiss

By Floyd A. Shank

Bro. Shank discusses another commonly neglected ordinance. However, the Scripture for it is clear.

Many forms of salutations are used by people of different nationalities and religions. Generally all greetings are intended to express good wishes of some kind. However, salutations from non-Christians may be requests for blessings from a pagan god or wishes for success to individuals in evil pursuits. Even among some groups of "civilized" people the customary forms of salutations are anti-Christian and vulgar. Since the sentiments which the Christian desires to express are usually different and much higher than those of the world, it is necessary for him to have Christian salutations capable of expressing his nobler thoughts.

Four kinds of Christian salutations are mentioned in the New Testament. They are: (1) Greeting the friends by name, (2) Bidding "Godspeed" or wishing the Lord's blessing, (3) Giving the right hand of fellowship, (4) Greeting one another with an "holy kiss" or "kiss of charity." This classification does not mean that no more than one kind of salutation was used at a time. A little study of the customs of people during Bible times leads one to believe that verbal greetings were exchanged in most salutations. Though it would not be wrong to use all four of these forms of salutations at one time, yet it cannot be proved that they cannot be used independent of each other, especially since they are not mentioned together in the Bible.

The particular doctrines in the New Testament which our church calls "the seven ordinances" are not so named because they are labeled "ordinances" in the Scriptures but because of their spiritual significance. The word "ordinance" in the New Testament does not always refer to the ordinances of God but often to the ordinances of men. However, the word translated "ordinances" in I Cor. 11:2 refers to specific New Testament commandments and is the same original word translated "tradition" in II Thess. 2:15; 3:6, referring also to the teachings of the Gospel. Since many different words in the New Testament refer to the commandments and ordinances, we do not choose to dispute over terms. It is more important, however, to get every Christian to realize that all the commandments in the New Testament are equally binding upon all believers, regardless of what he chooses to name them. The classification of the seven ordinances does not set aside the other commandments but points out these seven as having special significance. An ordinance as held by the Mennonite Church consists of a physical act with spiritual significance instituted by divine authority as a religious ceremony to be universally practiced by the Christian Church. According to this definition it may not be proper to call several forms of Christian salutation "ordinances." Yet if only one type of salutation is taught because it is held as an ordinance, violence is done to the total teaching of the Scripture and people are given a one-sided impression. In this paper we shall endeavor to look carefully at the New Testament teaching on Christian salutation and spend little time with terminology.

The Apostle John in writing to the believers said, "Greet the friends by name" (III John 14). There is no single word that can be spoken alone as a greeting that will express as much brotherly love and regard as an individual's name. Those who are in a hurry will find that this kind of salutation will take less time than speaking about the weather. John did not say, "Greet only the brethren by name," but he said, "Greet the friends by name." It is true that the real friends of a Christian are believers, yet this Scripture does not restrict Christians from greeting unbelievers by name. It is possible to win the unsaved by expressing a personal interest in them. Jesus always had time to notice people. If we would succeed in His service, we must follow His example. Jesus said Himself, "If ye salute your brethren only, what do ye more than others? Do not even the publicans so" (Matt. 5:47)?

In Matt. 28:9 another form of salutation is used, "Jesus met them, saying, All hail." We do not have a word in the English language which fully expresses the meaning of the word here translated "All hail." The word carries with it such ideas as these: "Be glad," "Rejoice," "Be full of joy." Our Lord did not introduce the use of this greeting since there is record of its use a number of times in the New Testament before this occurrence, and is found coming from the lips of both pagans and Christians. The Apostle John's teaching in regard to this salutation limits its use by Christians entirely for those who uphold the full Gospel. (In the following reference the same word is used but translated "God speed.") "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11). When we wish a person the blessing of the Lord, we are expressing much of the meaning found in this original word. However, it is not necessary always to repeat one set phrase in wishing the blessing of the Lord. Though oral greetings are usually worded somewhat differently than written ones, yet we can take some suggestions from the thoughts expressed in the written salutations found at the close of many of the epistles. Here are a few examples: "The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus" (I Cor. 16:23, 24). "The Lord Jesus Christ be with thy spirit. Grace be with you" (II Tim. 4:22). "Peace be to thee" (III John 14).

In Palestine during the time of the apostles there were different types of physical gestures made in connection with verbal salutations, but no evidence can be found that the hand shake was in common usage. The only reference that we have in the New Testament of such a salutation is in Gal. 2:9, "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." From the above passage it is apparent that this form of salutation is Christian and symbolizes a unity of faith and purpose. Also it should be noticed in the Scripture quoted that there is evidence that the brethren exchanged a verbal expression of their fellowship. Upon these observations we conclude that offering the right hand becomes giving the "right hand of fellowship" only when the words spoken with the salutation indicate fellowship. The common hand shake, therefore, would not be giving "the right hands of fellowship." A kiss may or may not have gone with the grasping of hands. It is to be observed that a common oriental practice when kissing an individual's cheek was to grasp his shoulder instead of his hand.

This mention of the kiss brings our attention to another prominent Christian salutation, the "holy kiss" or "kiss of charity." This salutation is commanded five times in the New Testament: Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14. In Acts 20:37 there is a record of its observance. The "holy kiss" and "kiss of charity" are the same salutation. The two names describe its two different aspects: its nature is holy, it is an expression of love.

The "holy kiss" is distinctively a Christian salutation because it has Christian names, "holy" and "charity," and Christians are asked to greet "all the brethren" with it. I Thess. 5:26. The injunction, "Greet one another with an holy kiss" reached most of the large centers of Christianity existing in the times of the apostles through the medium of the five epistles already referred to. The epistles were read and reread as was intended by their writers: "I charge you by the Lord that this epistle be read unto all the holy brethren" (II Thess. 5:27). The Apostle Peter addressed his first epistle to the Christians, Jewish, in particular, who are scattered all over Asia Minor. The epistles were not temporary letters but inspired

Scripture bearing permanent teachings. I Cor. 14:37; II Thess. 3:6; II Pet. 3:15, 16; 3:2.

The "holy kiss" symbolizes mutual, spiritual love and also personal holiness, a necessary basis for spiritual love. It is only logical that the highest kind of human affection should be expressed in the highest type of salutation. Love is one of the greatest themes in the New Testament and is one of the most telling fruits of the Spirit. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). In this world of cruelty and sin Christians have a splendid opportunity to witness to the love of Christ by greeting their fellow brethren with an "holy kiss." We have a beautiful story in Acts 20:37 of Paul's giving the beloved Christians of Ephesus their final farewell. "And they all wept sore, and fell on Paul's neck, and kissed him." This was an unusual parting. Probably those farewells of less moment had less demonstration of feeling. However, every "kiss of charity" should be motivated by a certain degree of spiritual love. "He that loveth not his brother abideth in death" (I John 3:14b).

The "holy kiss" should be shared only among Christian believers. If this salutation were used among unbelievers, it could not be termed "holy." It is not right either to be partial to a certain group of members and exclude all others. Paul exhorts, "Greet ALL THE BRETHREN with an holy kiss" (I Thess. 5:26). "It [the holy kiss] should not be withheld from inconsistent members until they by the Church have been set back from fellowship" (Geo. R. Brunk in Ready Scriptural Reasons). This wise counsel was not given to relieve a member of his personal responsibility toward an offending brother as taught in Matt. 18:15-17. The available records of the early church's observance of the "holy kiss" as a Christian salutation indicate that the brethren greeted only the brethren and the sisters only the sisters. Such a line of distinction is in keeping with Christian ethics and social propriety.

Sometimes we who have been reared in the western hemisphere get wrong ideas about what the Bible meant by the word "kiss," and how this salutation should be administered. When one spends some time in research on the subject of Oriental life and customs during Bible times, he soon finds that many forms of kisses were customary and that the kiss on the mouth was rare. Those authorities who grant that the kiss on the mouth was practiced at all say that its use was limited mostly to near relatives. Kissing on the feet, hands, beard, cheek, neck, and forehead were all common. Kissing an individual's feet or hands was taking the position of an inferior. But the kiss on the cheek or neck was the one commonly shared by equals. "Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East" (Smith's Bible Dictionary, large edition, Vol. II, p. 1571). The person who had the urge to give a kiss to an individual took the initiative in doing so, applying the kiss to one or both cheeks. Following this the other person had the privilege of returning the salutation in the same manner. The statements, "Fell on his neck and kissed him" (Gen. 33:4; Luke 15:20; Acts 20:37), probably describe an expression of more than an ordinary degree of feeling. In making such a salutation two individuals embraced each other, each dropping his head forward over the other party's shoulder and remaining in that position for a time while the emotions were expressed in weeping and kissing of necks. Some places in the Orient kisses were exchanged without any lip-contact between the two persons. This, too, was practiced in different ways. The individuals usually contacted each other in some way with the hands then each kissed his own hand. However, it does not appear that this form of kiss was common with Jewish or Christian people. Since the kiss was practiced in different ways, the word "kiss" does not tell us what form to use.

I think that it would be unfortunate for a church which had members in many foreign lands with different customs and sanitary conditions to endeavor to enforce one specific form of kiss for universal practice. One salutation may mean a certain thing in one country and quite a different thing in another country. It should not be overlooked that the main purpose of the "holy kiss" is to express spiritual love and brotherhood. I think that our Church does well in granting each of our foreign missions enough liberty to adopt its own Christian salutation which best expresses these spiritual relationships. However, there should be considerable uniformity in the "holy kiss" in each land so that it can be recognized as Christian.

In view of the emphasis given to the kiss in the New Testament and the need of fostering love in the brotherhood, the "holy kiss" should be the usual salutation for brethren with brethren and sisters with sisters, especially on the Lord's Day.

THE EFFECTS OF SIN

By Louida Bauman

This article supplements the Young People's Bible Meeting topic for July 13, "What Sin Does."

"Sin is disregard of God's order and purpose. It is the lack of conformity to the will of God either in act, disposition or state" (Dr. Weston). When man disregards God's will, he follows his own will or self-will. God's will is perfect, so when man does not conform to His will, he is affected in a manner which is not for his own good, or for the glory of God.

The source of evil is a mystery which God has not in detail revealed to us. We know the nature of sin and we know that it entered into human experience in the paradise in Eden, which God had prepared for Adam and Eve. This paradise afforded an ideal environment for them. There was perfect peace, love, and happiness because God's will was perfectly done. There, man had periect fellowship with God. He loved, trusted, and obeyed Him, and enjoyed the work God had given him to do. But Satan, the enemy of God and man, tempted Eve through the instrument of the serpent, which approached her with a threefold appeal. Eve was deceived and disobeyed God by eating of the forbidden fruit of the tree in the midst of the garden. She gave some to Adam and he ate. This act of disobedience was a turning away from God's will to their own will. They sinned.

Immediately they were personally affected by their sin. They had a sense of shame before each other. They became afraid and hid themselves from the presence of God because they felt guilty. Once the presence of God caused joy, but when they were guilty it caused alarm. Evil had been taken into their being, and this affected their nature also, as well as their relationship with God. God is holy and cannot allow sin, so He passed judgment on their sin. The serpent was cursed above every beast of the field. Pain and sorrow were to be associated with childbearing. The ground was to be cursed for Adam's sake. Thorns and thistles grew. This made Adam's labor more of a burden than an enjoyment. He was to eat his bread by the sweat of his face. The judgment of death was passed upon him, and his body was to return to the dust from whence it came. He was denied the right to the tree of life, lest he should live forever. He was shut out from fellowship with God.

The sin of the head of the human race affected all mankind. "By one man's disobedience many were made sinners" (Rom. 5:19). "By the offence of one, judgment came upon all men to condemnation" (Rom. 5:18). "By one man's offence death reigned by one." Every man born of Adam inherits a sinful nature, a bias to evil. He finds it easier to do the wrong than the right, and wants to follow his own way. "We have turned every one to his own way" (Isa. 53:6). Man is at enmity with God. In the mirror of God's Word he can see a picture of himself as he is. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known; there is no fear of God before their eyes" (Rom. 3:10-18). "The god of this world hath blinded the mind of them which believe not" (II Cor. 4:4). "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15). "Their thoughts are thoughts of iniquity" (Isa. 59:7). "The heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9)? All come short of

God's standard of holiness, having wholly departed from His way.

Let us consider in a general way the effects of sin in the history of the human race. Since the fall of man, there have been those who have gone their own way and have followed the course of sin, and also those who have exercised faith in God's redemptive purpose. But the godly also suffered the effects of sin. Death claimed their bodies. They were subject to disease. They were prone to wander from God and were influenced by the ungodly around them.

When Cain and Abel brought their offerings to God, Cain's offering was not accepted, because Cain had chosen his own way to worship God. As he continued in this attitude he became hateful and murdered his brother. God pronounced a curse on him, and he became a fugitive and a vagabond.

The race became more corrupt, and even the godly were influenced to such an extent, that God repented that He had made man. The purpose for which He had created man was so perverted, that He sent the judgment of the flood, preserving the righteous man Noah and his family.

There arose many powerful nations from the descendants of Noah; and the whole earth was of one language and one speech. Organizing themselves, the children of men built a city and a tower. They said, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4). God sent judgment upon this organized rebellion and confused their speech, causing them to be scattered.

God called out a nation for Himself, of which Abraham was the father. The children of Israel, the descendants of Abraham, experienced a great deliverance from the bondage of slavery in Egypt. When Moses, their leader, was on the mount with God they sinned by worshiping the golden calf that they had made. They had an inclination to idolatry, as is shown throughout their whole history. They are spoken of as a "stiff-necked and rebellious people." When they entered the promised land they were influenced by the heathen nations around them. Many times they wandered away from God into idolatry, then repented and returned again for a time, after which they would again fall into sin, everyone doing "that which was right in his own eyes." Finally the apostasy of Israel resulted in exile in a heathen land. A remnant returned to their own land.

When the promised Redeemer came there were many religious sects among the Jews. There were those who were very exacting in observing the law, to which they had added many details. But they were not as good as they appeared to be. Jesus denounced their hypocrisy, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:25-27).

We also have a picture of the heathen nations in the first chapter of Romans: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became as fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which were not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, . . . haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:21-32).

Jesus Christ came into such an evil world and revealed God's love to man. The hardness and wickedness of man's heart was shown when Jesus, God's own Son, was called an impostor and a blasphemer. "He is despised and rejected of men." He was nailed to the cross and gave up His life. The sin of man put Him there, not only the people of His time, but the people of all the ages. Sinful man rejected the unfathomable love of God as manifested in the offering of His only begotten Son as a sacrifice to atone once for all for the sin of the whole world.

In the ages to follow, we have a history of the persecution of Christ's followers, when many had to suffer untold agony at the hands of religious persecutors. In the dark middle ages the church had lost the spiritual power of the early church and had a superficial and superstitious religion.

In many periods of history there have been famines, pestilences, and wars. Through the course of time the vital powers with which man was endowed have also weakened. Man's span of life has been shortened.

In this modern world we are fully aware of the effects of sin. The horrors of the present conflict being waged in the world today, are the result of sin. Confusion, great unrest, and dissatisfaction are caused by the sin of greed, selfishness, pride, and lust for power. Many are heady, high-minded, willful, and rebellious against authority. Men have confidence and pride in human power; not realizing their responsibility to God, or recognizing His power. Others put their trust in uncertain riches, living in luxury and extravagance and, in many cases, stooping to do anything for the sake of filthy lucre. There is also a spirit of lawlessness. In the newspapers we see records of many crimes. Masses are totally indifferent or openly defiant to God. Others have a form of godliness but deny the power thereof, also holding fast to traditions of men. Many are deceivers and are being deceived, "giving heed to seducing spirits." Great numbers are pleasure seekers, "lovers of pleasures more than lovers of God." They are in bondage to the pleasures and fashions of this changing world. There are many unhappy homes, because divine principles of marriage are not upheld. Divorce, and neglected children which have to be cared for by institutions are the result. Social evils and social diseases are common. Drunkenness and gambling result in misery and poverty.

The end of those who chose evil instead of accepting God's provision for forgiveness of sin, is eternal death, which is eternal separation from God. This is a dark picture, but there is no sinner who will not be accepted, if he is willing to turn from his sin and appropriate for himself the work of Christ on his behalf.

Even the true believer in Christ is still conscious of sin, not only in the world around him but within. Sin does not reign in the life of the believer, but the sin principle is still there. Self, though crucified with Christ, struggles at times to break away from the cross. We need continually to watch and pray lest we enter into temptation. We feel tempers or inward emotions which we know are contrary to the will of God. How many times we are conscious of the fear of man, desire for honor, resentment when injured, the groundless suspicion, the unkind temper toward the sinner, the wandering thoughts in time of prayer, the unprofitable conversation, the speaking of the faults of others in their absence, the actions not undertaken with an eye to God, single for His glory, and the many sins of omission. If we yield to sin our fellowship with God is broken, we become powerless, and our testimony for Him is hindered. But if "we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We have a conflict with the forces of evil. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:12, 13). If we commit ourselves to God continually we can have the confidence the Apostle Paul expressed, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. 4:18).

Toronto, Ont.

FALSEHOOD

When falsehood comes in a soiled array
Most of us shrink from its presence away,
When clothed in dirty rags it appears
Then we despise it and give it a sneer.

When falsehood appears in the robe of light,
Ever so often it dazzles our sight;
When it comes clothed in fashion and style
Most of us give it a wink and a smile.

Yet falsehood—dress it ever so smart—
Always is dirty and unclean at heart,
And only can bring in whatever dress,
To those whom it touches, dirt and distress.

—The Evangelist.

OUR HOME CIRCLE

A TRIBUTE TO OUR CHRISTIAN PARENTS

By Mary Royer

Through the boys and girls in the schoolroom teachers come to know and appreciate the contributions of the mothers and fathers to the lives of their children. Experience has led us as teachers to be specially grateful to those parents who have taught their children "the grace of graciousness," as someone called it—the ability to meet the unpleasant as well as the pleasant things graciously, without the flare of temper, without the thoughtless and bitter retort. Also we appreciate the parents who have taught their sons and daughters to meet the unexpected calmly and confidently. For in life the unexpected almost becomes the usual. When there has been effective teaching in these two particulars, other things seem to fit into the picture without difficulty; for to have the habit of graciousness and calmness requires continuous contact with a Source of grace and calm greater than our own power. We are thankful for parents who have found this truth and who have taught their children to live in the strength of the Lord Jesus.

Boys and girls so directly reflect the views of life of their own homes, in the majority of cases, that their teachers feel again and again how difficult it is to rebuild in school what has been built in the home. It goes without saying that in the large, an individual's view of life is a picture of what he has observed in his parents' reactions to the experiences of life. This view of life will be built by the accumulated force of his parents' daily living. It is in the everyday life of the home that we acquire our most permanent patterns of thought and behavior.

There are three great questions which men in all times have had to reckon with in explaining life. On their answer has hung not only men's view of life but their actual contribution to the world. They are: Where did I come from? What am I here for? Where am I going? We have peace of mind and an inner security, in spite of outer changes, when we can answer these three questions with assurance. We can live happily and fully only when we have satisfactorily answered these three questions. No one is in a better position than the parent to help his child answer these questions.

Especially in times of change and unexpected happenings, which come to all, people have had to find that which would explain their perplexities and afford them something stabilizing when all they had rested on before became as a broken reed for support. For they have discovered time and again, indeed, that life does not consist in the abundance of things which a man possesses. The ceaseless searching of men in all ages has proved what we, as Christians, demonstrate by our own experience—that there is only One who can answer these questions for us, He in whom we live and move and have our being. In the thirteenth chapter of John's Gospel, Jesus gives the answer to these three questions for His life and for ours, too, who love Him. The Scripture tells us that knowing He was come from God and was going to God, He took a towel and girded Himself to wash His disciples' feet. Knowing that He came from God, and was going to God, He lived to serve those who needed Him. When we can give Jesus' answer to these questions, we have peace and calmness regardless of outer circumstances. "In His will is our peace." The Christian parent lives to help his child find this peace and possess it.

A present-day doctor has written: "The teachings of Christ are the greatest known destroyers of doubt and despair. No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance, to unwholesome thinking and unclean living. The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than one half the difficulties, diseases, and sorrows of the human race."

In the old days of the pioneer when pestilence waited outside the circle of rude log cabins in the New England wilderness, when men's lives were at the mercy of wild Indians and bitter winter, men's thoughts easily centered on God. Even the schools were founded to prepare the children for a life whose very nature challenged them to be ready for its uncertainties. In that famous law of 1647, passed by the General Court of Massachusetts and which contained the germ of our great public-school system, towns were required to maintain free schools for their children that these children might learn to read the Scriptures and so be able to escape the wiles of "that old deluder, Satan." By a series of changes which we cannot describe here, the chief emphasis of the public school is no longer religious. The parent cannot look to the public school to teach his child spiritually.

The spiritual influence of the Sunday school is great in the lives of boys and girls. The testimony of one hundred governors, congressmen, public and business men, as summed up by Atkinson, is that the Sunday school is among the most indispensable institutions of America. In 1935, the Honorable Lewis L. Fawcett, Justice of the Supreme Court of the State of New York, wrote: "More than 4,000 of the 8,000 prisoners sentenced by me were under the age of twenty-one years, and only three were members of Sunday school, at the time of committing their crimes. That satisfies me of the value of the Sunday school to the community in helping safeguard it from the growth of criminals. It also satisfies me of the value to the individual."

Yet in many churches the teaching ministry of the Sunday school is confined to fifty-two hours a year. So the home must not only strongly support but also supplement the teaching of the Sunday school. And as Benson says, "The home must not expect the school to alter materially the child's personal habits, or the church to revolutionize his ideals"; for "not only does the home have exclusive control of the power of heredity, but it furnishes the environment for the most impressionable years of life. Children are molded by the sentiments, opinions, and moral standards which prevail where they live and eat and sleep." Children learn first by imitation, and comprehension follows. The highest calling of parents is to bring their children to Jesus, and we give thanks for our Christian parents who have brought us to Him. It is through the parents that children chiefly come to interpret life and to know God. Upon their contribution the teachers and the preachers build.

Principal Rainy's daughter paid her father the highest compliment when she said that through him she could understand in a measure at least what the love of the heavenly Father must be. Our experience, too, as children, is comparable to that of the little blind girl given in the following lines (author not known):

The Blind Girl

"I know what mother's face is like,
Though it I cannot see;
It's like the music of a bell,
It's like the way the roses smell,
It's like the stories fairies tell—
It's all of these to me.

"I know what father's face is like,
I'm sure I know it all:
It's like his whistle in the air,
It's like his step upon the stair,
It's like his arms that take such care,
And never let me fall.

++++++++++++++++++++++++++++++++

"ABIDE WITH US"

Luke 24:29

Beneath our humble roof, dear Lord,
"Abide with us," we pray,
From early dawn till set of sun—
We need Thee every day.

Be Thou our loved and honored Guest,
Unseen by mortal eye;
But those who gather round our hearth
Shall feel Thy presence nigh.

The cares and worries of the day,
And all the joys we've known,
The many problems that we face
And cannot solve alone;

We'd share them all with Thee, dear Lord,
For Thou dost understand;
And sitting at Thy feet we'll learn
What Thou in love hast planned.

And so we pray, "Abide with us"
To counsel and to bless,
And by Thy grace, Lord, may our home
And lives bear Thy impress.

—Winifred M. Nienhuis.

"And so I know what God is like,
The God whom no one sees:
He's everything my mother means,
He's everything my father seems,
He's like my very sweetest dreams,
But greater than all these."

As we grow older we are brought to know God in a new way. Paul says: "God, . . . hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Though we have not seen God's face, we know what He is like. His gentleness is like the gentleness in Jesus' voice when He called to a little girl sleeping in death, "Arise, little girl," and she did. His strength is like Jesus' strength when He said to the storm waves, "Peace, be still," and they were. God's pity is like the great pity Jesus felt when He looked upon the weary crowds who seemed to Him like sheep without a shepherd, and He fed them all with a boy's lunch. God's mercy is like the mercy of Jesus when He said, "Thy sins be forgiven thee." God's love is like the love Jesus had for the men who were putting Him to death when He said, "Father, forgive them," and He died for them. This forgiveness, through His death, brings life to us. We become His children. Then God through Jesus gives us a message for those whom we touch; and their reception of it means life. Jesus prayed: "As thou hast sent me into the world, even so have I also sent them into the world" (Jno. 17:18). To give this message of life to boys and girls is the highest calling of any parent.

Charles Ryan Adams in thinking of the opening of the colleges one September, wrote:

Arise, go . . . . And God Almighty bless thee.—Gen. 28:2, 3.

"These are the words of the aged Isaac to the lad Jacob as he was leaving for his first independent venture into life. In how many homes, at this season, we hear their echo! Trunks are packed; matriculation fees are paid; college doors are opening; and the hour of leave-taking is at hand.

"We would not keep our young people. With more or less steady voices we quote the patriarch and bid them, 'Arise, go.' But if there is ever a time when thoughts of God's attending care mean much to us, it is in these moments of farewell. Not casually, now, but prayerfully, we say, 'Good-by! And God Almighty bless thee.'"

For parents who have sent us out to meet life with a prayer on their lips and the example of a life of confident abiding in Christ, we are thankful to God. May He keep them and us that we all may be ready to meet every experience of life in His strength and for His glory.

Orrville, Ohio.

EVENINGS AT HOME

By Anna Weaver Yoder

Not so many years ago mothers and fathers had little need of studying the problem of what to suggest to the young folks for enjoyable, profitable evenings at home; for then there were not so many attractions outside the home to draw them away—so they tell us. But in our day things are different. Whereas in those days "going out of an evening" was an event, now—in some homes—staying in one evening is an event!

And so it is that parents need to create in their children a desire for the family fireside rather than to allow the outside attractions to allure them away evenings. I believe this training needs to begin quite early. Even little folks these days are imbibing that spirit of the world that calls them to the streets in the evenings. It isn't an uncommon thing even in small towns, to hear mothers calling the children in from the streets at bed time. Home, to many children, is merely the place where they eat, sleep, bathe occasionally, and dress. I know this is not so true of Christian homes; but it is true, isn't it, that the trend is that way?

I'm thinking about a home that was in a small town where boys and girls played on the streets every evening until 'way past what should have been their bed time. But in this home the children loved to stay indoors, or at least in their own yard when supper was over. And this is why: Their father was a laborer (very ordinary—perhaps), and worked hard all day, but after supper he rarely missed his romp with his children. I've seen him crawl on "all fours" on the floor with several of them on his back, everyone laughing and having a good time. After that there were stories from a well-known Bible Story book, read by Mother before every little fellow was tucked into bed personally by his parents.

When adolescence comes, children who have been brought up in homes like that, will not find it so hard to know what to do evenings. Some children love to read, and I believe it is the duty of parents of such children to supervise personally their reading material. Reading material of every kind is so easy to get nowadays that early teen-age youths find no difficulty in procuring all they can devour. I like to get into homes that have well-stocked libraries. Not everyone can afford lots of books, but I'm sure everyone can budget at least one or two of the very best each year. Happy is that boy or girl who gets his knowledge of life and sex, if not from the lips of his too modest parents, at least from sweet, Christian books on the subject found on his parents' bookshelves! Youth craves to know more about himself, and that is one reason why movie houses are patronized so freely by them. But if they can get the same information from the pens of God-fearing, noble men and women, they'll be glad to stay at home evenings to do it.

Of course, not all boys and girls like to read. Some aren't enough interested in reading even to read about the thing they're most interested in. I pity them. They need to find other diversions to make evenings at home attractive. There are always instructive and educational games that can furnish many an evening's entertainment for small cost.

They might develop a hobby.

The other day we stopped in at the "C. O. Camp" at Grottoes, Virginia. Sister Mosemann showed us around, and when we came to the shop she told us here is where the boys can work on their hobbies.

"But do you know," she said, "some of them don't have any hobby? We try to encourage them to develop one while they're here. It's good for them." Yes, it is good for boys, and girls too, to have a hobby. One that can be used to the glory of God and for one's personal good is, of course, the kind I'm thinking about, and the kind that will make evenings at home fascinating.

One evening we came to a home for prayer meeting. We found only the mother there to welcome us and enjoy the meeting.

"Where are the boys?" we wondered.

"To tell the truth," the mother replied, "I don't know. I told them to stay in tonight, but they all slipped out. I don't know where they went."

My heart sank. A Christian mother of teen-age boys didn't know where they were in the evening!

Some parents think the radio is solving their evenings-at-home problem. They say it is easier to keep the young folks in since they have a radio. I'm just wondering about that. Those who have studied the problem are finding that after hearing "first-class" worldly entertainment over the air, young people (and older ones, too) are going out to see the thing they've been hearing, and in other ways, too, the radio is only a means of breaking up family fellowship rather than strengthening it. So far as "religious programs" are concerned, it is a too well-known fact that one cannot spend an evening by a radio listening in only on real Spirit-filled soul food.

If the family likes music, the best thing in the world is to create their own. And if there are not enough of one family to make a good chorus, we might ask the neighbors in sometimes and all sing. It will be bed time before we've sung half the hymns and spiritual songs we like best!

If the family is moderately sized, it seems to me it would be a good idea to have a family literary society, meeting about once a week. Each one could contribute some worth-while poem or essay or story he had found or originated, and talents would be discovered and developed right at home.

Then, too, there are always the quiet souls who are satisfied just to read or write or sew or knit by a soft light, night after night. Perhaps they've been in the midst of the hurrying throng all through the day, and at evening they seek the rest and repose of a quiet retreat in the living rooms of their own homes. They deserve to be patterns for those of us who crave excitement.

I think the evening is a good time to have family worship. After several hours have been spent profitably together, what more fitting close could be given the day than for the entire group to read together from the precious Word of God, to kneel to praise and petition Him as one, and then to sing together a grand hymn, before each goes to his own rest for the night?

Oyster Point, Va.

MISSIONS

MISSION WORK IN NORTHERN MINNESOTA

III. Through the Winter in the North Country

By Mildred Weaver Lehman

If you would have driven along the Black River road from Loman in October, you would have seen a log cabin nestled in a small clearing. This cabin was the abode of the Bible School teachers during the summer of 1940. Surrounding the clearing was the remains of what was a beautiful forest of birch, poplar, spruce, hemlock, and tamarack trees. A forest fire had swept sections of this woods two years before, leaving tall black

Our Home After Being Rebuilt—Goshen College Quartet Pitching Wood

trees with their branches burned and twisted. Therefore the clearing where the cabin rested was of little value, so that is why the cabin and double garage, along with fifteen acres of land, could be purchased for $150.

Our icebox was a hole dug in the ground. A string was tied to a little bucket and in it we put our milk and butter and let them down into the hole. Delicious cold water was got from the neighbors' flowing well. We hauled what water we used all winter, unless we melted snow.

When bedtime arrived the men would ascend to the loft above by means of a ladder on the outside of the building. Then we women would have the lower part for our bedroom. Until September, when Bible schools were over and we could start building, this is the way we lived.

The garage was converted into a bedroom at times when company came. It was most too cold though, and it was not so pleasant sleeping with the mosquitoes and the fear of a bear approaching to give you a friendly going over with his sniffs.

Now as you drive along Black River road and see our place, it looks entirely different. You might wonder, as well as the rest in the community, how we could afford to build as much as we did. Have you ever seen the motto, "The Lord Will Provide?" Do you believe it? We do! We asked Him to provide for us. We have the promise that if we honor His kingdom first, He will add to us all our needs. His promises are true.

In September, when Summer Bible Schools were over, building operations started. Many burned trees were cleared away for a large garden spot. A foundation was built and the double garage was pulled with "37-Ford-V8" power, plus man power, and was moved onto the foundation. Its roof was taken off, and the walls were extended to make it two stories high. Then the roof was put back on. The log house was then turned around and put in back of the other construction. This all took much time because of inadequate tools. As money would come more building would be done. A double garage was built onto the side of the house. They hurried to get all the outside work done and the lawn graded before winter set in. Then work inside could be done during cold weather.

On November 11 the first big storm came. Along with it was a big snow. From then until April there was snow on the ground continually. Our road was kept open all winter on account of the school bus. A huge snow plow did the work.

Cold weather came before a chimney was put in. Our stove was an old 55-gallon oil drum with improvised legs and a hole cut in for the pipe. This pipe extended out the window. The window was covered with boards and tin. When the wind would change huge puffs of smoke would fill the room, and it was necessary to change the stove often to the other side of the room and put the pipe out another window. This amusing operation was done many times.

This room, as well as the rest of the house, was quite cold during the long winter. Insulite was put on the walls inside as soon as possible. There was only a thin roofing paper on the outside. We expected to stucco it as soon as spring arrived. There was no Insulite on the walls upstairs, and the opening to the stairway was open but for a cardboard laid over it, and much heat escaped up there. Several nights milk placed in a corner eight feet from the stove froze solid enough to burst the bottles. Another night the flower plant we were trying to save was placed right beneath the stove. This froze.

Our Sunday school was held in our front room during the cold months. The old schoolhouse was too hard to heat. The children would be lined about the room on benches, chairs, cots, and the steps.

One very cold Sunday we were informed that a little baby in the community had died. They wanted the funeral to be the next day. There are five living children in the home. This was the third child the Heavenly Father had mercy on and took home to heaven. They were fortunate in not having to grow up in this pitifully poor and scantily furnished home. The father and mother are both drunkards and are very shiftless. The children are undernourished and neglected.

It was necessary to inform a preacher to conduct the services. Sunday school was held in the morning and on the Westfork in the afternoon. Then two of the men made the thirty-mile trip to International Falls to telephone Brother Elmer Hershberger at Detroit Lakes. He consented to come the two hundred miles through the bitter cold for the funeral.

The day of the funeral dawned cold and stormy. The thermometer registered at twenty below zero and the wind velocity was forty per hour. The men went to shovel deep loose snow—making a lane into the schoolhouse and around it, so that the funeral could be held in the school building as the parents wished. A fire was started early in the morning to warm the building.

It was an unusual funeral. Paul Lehman's Chevrolet was the hearse and had the tiny coffin laid in the back. A few people came to witness it. Someone had spread a pretty embroidered tablecloth over the stand in front. On this the small closed coffin rested. As was the custom flowers were sent from the community. Marcus Lehman and I furnished the music, and Bro. Hershberger did the rest. As he preached you could see his breath because of the cold. The mother would not allow the baby to be viewed because she said it wasn't fixed right.

Then it was taken to the cemetery in the bitter, cold, cutting wind and was put be-

The Snow Plow

neath the frozen clods and its little grave was soon drifted over with deep snow.

That was one death. Later another boy from another family passed away. It was our privilege to convey members of the family to the hospital many times and help in various ways and finally have charge of the funeral services. We were encouraged to see so many people come out to this funeral, because it was one way of giving them a bit of the Gospel, especially those who had never been to our services before.

Also there were two women from our community in the hospital at International Falls. One was there nearly six weeks. While she was there we kept her four boys. Three of them were of school age. The father worked in a logging camp. At least twice a week he was fetched and taken to the hospital to see his wife. This would mean seventy miles of driving. Keeping his children and making those trips was done free to them. The other woman was there about four months. We made many trips to see her and to take the Gospel. While we made these visits to the hospital contacts were made with others who were hungry for a word of the Bible.

There were those in the community whom we visited regularly singing to them, and bringing words of cheer and comfort.

This was appreciated very much. They have seen that we mean to do them good. They do all in their power to provide us with different things to pay back for what we do for them. They have kept us supplied with eggs, potatoes and such things all winter. Men willingly offer their services of labor and offer their tractors and horses for use. The golden rule works.

We now have enough wood for several winters. Also the cedar logs the men got from the woods are sawed into shingles and put on the roofs of the garage and house. We are still praising our Heavenly Provider for supplying us with a house. This summer the Bible School teachers will have rooms to be alone to study. Also, when company comes we will have a better place for them to sleep. The Lord cares for His own.

Loman, Minn.

TO AND FRO IN SOUTH AMERICA

IV. Argentina—Its People

By S. C. Yoder

"When Buenos Aires has a cold the whole republic sneezes" so spoke Sarmiento, one of Argentina's most illustrious and most loved sons, many years ago. This is still true today—the population of the entire country is sensitive to what happens in that great city in which almost one-fifth of the people live. As was stated in a former chapter, the Buenos Aires that exists today had its beginning in 1581 when a handful of settlers came from the interior—from Asuncion, Paraguay—and built on the ruins of earlier attempts to found a city by Spanish and German adventurers who lived on the plunder of the country and warmed their shins in the glow of Argentina's sun until the Indians rose in their wrath and practically exterminated the colony.

Argentina, like all of South America except Brazil, was once a Spanish possession. Naturally, many of its people trace their ancestry to the Motherland but like her sister republic to the north, she became the home of free and adventurous spirits from everywhere and from the earliest times names that sound strangely Teutonic or Anglican became identified with her history. Today it is a white man's country, and as one walks the streets of Buenos Aires, he meets a mixture of races and a variety of nationalities no greater than that which is seen in New York or even in staid old Boston, where south Europeans have taken over large sections of the city and captured some of the industries and other lines of business, and it is no longer possible for:

"The Adamses to speak only to the Lowells and the Lowells to speak only to God," unless they are satisfied to limit themselves to their own diminutive little circle.

Below the tropics the color line vanishes. The prejudice that kept the races apart in the North does not exist here. In California they are afraid the nationals (Americans) will intermarry with the Japanese. In Brazil, they are afraid they will not. The tightening up of immigration laws and the regulations or suppression of the foreign press is not so much a protest against the admission of diverse racial groups as it is a protest against the stimulation of race prejudice which was being fostered by the totalitarian clubs that had their origin in other lands. These organizations brought down on their heads the wrath of the cosmopolitan republics of the south. From a book entitled "Why Be Anti-Semitic," a symposium written by some thirty leading Brazilian writers, we quote the following:

"In America Anti-Semitism is understood as religious hatred, as strife between two or more creeds, and as such a thing it belongs to the past. The Anti-Semite who is able to live in America today is not an American, he is European. He must disappear if for no other reason than that he can not find here pasture for feeding his stupidity."

South American Peons Hauling Wheat

The mestizo is a mixture of the white and the Indian. He is the real Latin American, says Samuel G. Inman in his book entitled, "Latin America." "He is more than a mixture of the flesh and blood of these two basic stocks, he is a new spirit employing the desires and sentiments of a new people reared in the pioneer atmosphere of the new world."

This group is prominent in Argentine life and in the past it set the pattern for the way of life one finds in this as well as in the other Latin American states. To a large extent the mestizo broke away from the mores of the original stock from which he came and ended up with few moral restraints of any kind. Unlike the first settlers to the North who kept their racial lines straight and adapted their Anglo-Saxon customs and practices to their new environment, he worked out his own standards of life into which he too often failed to bring the best from either the Iberian or the Indian.

But in the last seventy years during which immigration in Argentina reached its high tide, there was a large influx of whites from all parts of Europe, with immigrants from Italy in the lead. Buenos Aires today has more Italians than the city of Rome. Many of these people, however, return to their sunny homeland by the Mediterranean after having made their fortune or after having failed to do so. But in spite of those who do not remain, they form a strong and influential element among the people of the country.

In 1852 the census of Argentina showed a population of 800,000. Of this number five and one-half out of every eight persons belonged to the mestizos, one out of every eight was pure Indian, one and one-fourth out of every eight were mulattoes. The rest were white—a very small percentage (Samuel G. Inman, "Latin America.") By 1932, some startling changes had taken place. The population had increased by 11,000,000 of which only one million were non-white. Argentina has become a "white man's land." The mestizo is disappearing but his spirit remains—it is the spirit of Latin America.

But this is not the only thing about Argentina's population that startles us. Inman estimates that one third of the present population of the cities and towns, the estancias, and chacras, and quintas, of that growing republic is foreign born, with European nationalities ranging in the following order: the Italians, the Spanish, and the French, with the English, the Germans, the Swiss, the Poles, the Scandinavians, and the Slavs following. But here is where nationalities and races melt in the crucible

of Argentina's openmindedness and out of the great melting pot come children, native born, of foreign parents who own no loyalty save that of the foster home of their fathers and mothers—Argentina.

Argentina is not a land of small farms and many home owners, though some such exist. From its earliest history, it was a country of large estates. This condition grew up during the colonial period when adventurers and freebooters made a large place for themselves in the affairs of this new colony. Later under the tyrannical rule of General Rosa, dictator president, a campaign was launched for the extermination of the Indians. Soldiers and politicians fared well as a result of this venture and were given liberal helpings of the newly captured lands. Some of them are "days long" —that is it takes days to travel across their wide expanses and the more modest unit of measure—the mile or the acre become altogether too bunglesome and humble.

This land situation has not been to the advantage of the country. In the vicinity of cities and towns some of these large estates are being broken up and are leased or sold to small farmers, but one can not say that their lot is a promising one. Some of the immigrants find employment as peons on the large estates, and the growing industries that are springing up within the last generation absorb some of the landless class, but the masses are poor.

In spite of their economic situation and with moral sanctions that would not stand the test of the teachings of Jesus, the Argentinos are a lovable people. They are polite and take time to be courteous—virtues which have become strangers among us, who sacrifice many things that are beautiful in our culture in order to be efficient and, who in our almost insane desire for conveniences, luxuries, and the ambition to be up-to-date, are kept so busy earning money to pay the "next installment" that we have no time to enjoy our comforts or use our good manners.

The Argentine people dress well and eat well. It is said that they go to Paris for their styles and modes of apparel and are always six months ahead of North Americans. Owing to opposite seasons, Argentina has become a "testing ground" for the designers of European fashion centers. If the summer styles go across in Argentina, six months later their sisters north of the equator come trailing along with sufficient adaptations by way of extravagance to make them feel that they are original. Argentinos, they say, are the most fastidious dressers in the western hemisphere. They are modest and simple in their tastes, and this expresses itself in the clothing designs they select from among those that issue from the once-gay fashion capital of the world. They stay away from the sheers and seminudes, from the extravagantly abbreviated skirt, and the overtucked and overruffled garb that seems to delight the women of North America.

Buenos Aires claims to be a tailored city. Skilled artisans take your measurements and set you forth in tailored array for a surprisingly small amount of money. This is true of both men and women.

But one would hardly want to say that all the Argentinos are always consistent. With all the good that can be said of their modesty, they are vain and believe thoroughly in "putting forth their best foot" when they appear in public. In their private life, they may be untidy and not even clean, they may lack in food and furnishing what by many others is considered essential, but when they meet the public the top garments at least must be good in order that they may appear well.

The Argentine people also eat well, and why shouldn't they, with wheat piled high and cattle sufficient to cover the "thousand hills?" The poor eat their "puchero," a vegetable and meat stew not so unlike that which one is served in North American restaurants, except that it is hot with spices and strong with garlic, in fact, so strong that its aroma seems to have become as much a part of these garlic eaters as is their clothing. All classes begin the day with coffee and bread—good, wholesome bread with a thick, golden brown crust that stands a lot of rough usage while in transit and which makes the product of our North American bakeries seem like a mass of indigestible dough. The Argentino feels sorry, and well he may, for the North American bread eater. Their coffee is no doubt Brazilian grown and is brewed unsparingly and made so strong that the average drinker—espeially if he hails from north of the Tropic of Cancer—reduces it a good three-fourths with hot milk or water. But it is good coffee, in spite of the fact that the Guatamalian, a rival producer of this beverage, is insulted when told that his brew tastes like Rio and considers it sufficient cause to call his critic to account.

But this is breakfast! What the Argentino considers a meal must be eaten to be appreciated. It begins with an appetizer consisting of rolls, golden brown with a thick crust—who that has eaten it can ever forget it?—and an assortment of cold meat which would be considered a meal at the restaurants where you and I eat. This is followed by two more courses that precede the main portion. The first consists of fish and the second of some kind of fowl—ample helpings of both. Then comes the main part of the dinner. Here is where words become meaningless—it's Argentine beefsteak! This is followed by a variety of fruit all for the price one would pay for an average dinner at an ordinary hotel in the United States.

The people of Argentina like entertainment, and theater people say that the audiences they find here below the equator are the most critical and best judges of music and the dramatic arts of any in the western hemisphere. This, however, is hardly true of the ordinary people. They also like to gamble, and many a man spends his money in this way while the family gets along as best it can. And yet with all these shortcomings there are many lovely people and lovely homes, even though the latter may be poorly furnished.

The good that there is in the world is not all found in life of the North American and the European. One finds much that is beautiful also in the life of the people of our own western half of the world that lies below the tropics. But there is also much that is pathetic. The seeming helpless servitude of the peon, the large number of beggars on the street, evidences of moral looseness and religious indifference—all hang like a shadow over the beauty one finds among the people and their life. But Christ has transformed some of these souls and raised them above their surroundings into the light of a new life and a new day. Homes that were wretched hovels, filled with sin, have become clean and happy dwellings in spite of their poverty. Sinful men and women have been made new into saints of God. To them the Son of Righteousness has risen "with healing in His wings," and in Argentina as elsewhere when "the day breaks the shadows flee away."

Goshen, Ind.

SOME REAL OBSTACLES

By Lloy A. Kniss

It is a good thing that life has obstacles. This is also a rule that no doubt has exceptions, for Satan is always placing obstacles in the way for those who want to serve God. In Hinduism Satan has been very cunning in keeping people from coming to Christ. Sometimes missionaries differ as to what are the things that really hinder the Hindus from coming to Christ. Some say that caste is the great barrier. It seems, however, that Hinduism without caste, (if that were possible) would be even harder to penetrate, for then it would be a sort of reformed order and would be more deceptive than as it is with caste.

There are some underlying principles and doctrines of Hinduism which certainly desensitize and anesthetize the mind of the possessor to the extent of making it well nigh impossible of approach by the Gospel.

Real Hinduism is not known in the villages. There may be one in 5000 who has read enough of the Hindu Scriptures, which are hard to read, to gain a beginning of what Hinduism really is. This article will deal with the conditions as prevailing among the 4999 who have not read any of the Hindu Scriptures, but who have been either taught by another of their group who has heard something about it, or who have absorbed some ideas by their association with the group. These thousands have unconsciously absorbed some of the underlying principles and their thinking follows along those lines so that they are also to a certain extent made safe for Hinduism. The reason that these principles are so easily absorbed is that they are themselves the fruit of human thought, and they fit human nature.

As was said, the villager knows very little of real Hinduism. As the teachings have gone from mouth to mouth and come down to the villager of today the thing that is left resembles Hinduism only in part. The most obnoxious and repulsive practices of real Hinduism have been dropped off, and what the villager practices is a bit milder, though just as superstitious and useless as real Hinduism.

There are, then, left some of the principles,

the result of human thinking, which are ingrained in the life of the villager, and some of the most prominent ones of these will be considered.

One of these is the belief in a god that is not a personal god. The Hindu thinks of God as a great power found everywhere in the universe. Just as the atmosphere of air envelops the whole world, so this great power that created us is found in all matter in the whole universe. In the villager's mind this great power is represented particularly in many deities and gods and spirits who can be made to conform partly to the wishes of anyone who can gain their favor by gifts and offerings and penances. In actual practice the villager thinks of his gods just as he does of any of the necessary articles of house furniture or any of the requirements of life. When needed they are gotten out and when that particular task is done they are put away till they are needed again. At the same time this god is on the alert for misdemeanors in his subjects and always ready to take revenge. For a person who knew only this kind of god from childhood, to learn about and believe in a sovereign God, who of his own accord willed and planned a free salvation for the human family is nearly impossible. Not argument and reason but the power of God's Word and His Spirit alone can break into such a life and change it.

The Hindu's conception of God as not personal is also shown in the way he entreats Him. Hindus do not know what prayer is as we know prayer. The praying they do is only the repeating of "Mantras" which are magical phrases and sayings; or the simple repetition again and again of the name of one or more of the gods. The idea of speaking to God as we speak to God in prayer is foreign to Hindus. For them the recital of a phrase, as a powwow doctor does, is prayer. These things have been drilled into them from generation to generation, since a little after the time of the flood. Today India has Christians who have been called out of these people and who are veritable miracles of God's grace, for they pray to God in Christ's name and in faith, knowing that a sympathetic God hears them.

Again, the Hindu is of a very materialistic mind. There are those who say that the Hindu is spiritually minded. He is of a very religious mind, but this is not necessarily spirituality. For ages they have tried to find God by reason and philosophy. They can not find the difference between God and the material earth. Some of their philosophies consider the elements as eternal, and therefore a part of God; and others of their schools consider all material elements as simple illusion and really nonexistent and thus try to get rid of the problem of matter. This doctrine of illusion they call "Maya." An invented story of theirs to illustrate this is the following: A certain man had a dream. In it he was crowned as a king of a certain country. In the morning after awaking he met another man who related an account of a coronation he attended the day before. The second man's account agreed in each detail with the dream of the first man. They say that in both cases illusion was equally responsible for the phenomena. Both men were only deceived and both saw only the same manifestation of the supreme being in that form. The result of this doctrine seems to be that now the village man finds his greatest pleasure in the pursuit of those "illusions," and in the matter of formal worship he wants an image and in the matter of life he wants "bread and butter" for indeed he himself is only an illusion and another of the manifestations of God—a vicious materialistic circle.

In simple phrases, the 4999 of today bow to the one who gives them material benefits. Each time a shopkeeper receives his money for a sale he has made, he performs an actual brief act of worship toward the coin. He holds it in his right hand and devoutly bows his head to it. One of the greatest hindrances to the progress of evangelical Christianity is just this materialistic outlook of the common man. If the missionaries offered houses and lands and money to the people on condition that they become "Christians," then many would leave their caste bonds very quickly. When people in "Christian" lands are blinded by material wealth and materialistic philosophies so they cannot see God, then why blame those whose religious teachers taught those very things from generations past up to now! One of the first things a villager thinks of asking when invited to become a Christian is, "What is in it for me?" The spiritual hunger is really present but the person misinterprets it, by materialism. When the soul once really finds its Saviour it drinks deeply.

Thirdly, the Hindu's conception of God is not as a God of love. Indeed, to all of the natural religions the idea of a loving God who Himself bears the penalty of sin and forgives the one who believes that He bore this penalty, is entirely foreign. Before a group of villagers one time the story of Christ was given, and they were told that whereas Ram of Hinduism came into the world to slay sinners, Christ came to save and forgive sinners by Himself giving His own life for them. Upon hearing this a young man of the group laughed aloud and a few others joined him as he repeated, "He gave His own life." A thing like this seems impossible to a villager. Indeed, worship is due the one who can hide his sin, and outwardly prove himself innocent. Then how can Jesus or any one else voluntarily suffer for sins He has not committed, and forgive the guilty one? The way they think one gets around guilt is by a sort of debit-credit system of good and bad works. If one keeps up the credit of good deeds so that it at least balances the debit of bad deeds, then at least he is not moving away from God. With this is likened the doctrine of transmigration. When one's sins are more and merits less then in the next birth he will surely be some lower form of life, such as a dog or a pig or an ant. If one keeps up his credit of good deeds he climbs up the ladder of caste until finally after millions of rebirths he in some vague distant future will again become a part of the Almighty Spirit and lose his own personality and identity. The idea of free forgiveness will hardly penetrate the mind that is poisoned with such philosophy. God to them is only a tyrant, and love does not figure in men's lives except in connection with earthly things and relations. That love also is of no use, for these things are only illusions.

Transmigration has already been mentioned. This doctrine is not peculiar to India. Some European pagans also held it. The same sons of Japheth climbing up onto the Caucasus Mountains, and meditating on nature and writing down their thoughts (or telling them), invented this doctrine and carried it to India and also to Europe. These doctrines all undergo changes as they come through times and peoples. The present-day village Hindu takes for granted the idea of transmigration. He says that every human being goes through 8,400,000 cycles of rebirths and deaths. They call it "Chaurasi Lakh Yuni." After one is born into another body or creature for so many times he again goes back to be united with the supreme spirit, and to lose his identity. If one commits too many sins the succeeding birth will be in some lower caste or some lower animal, and the result is a life of suffering because of the tyranny of the creatures or castes in the ladder above him. But no matter how many of these reverses one has in his 8½ million lifetimes, he will anyway end up in a zero at the end of the 8,400,000 trips into the world and back. These ingrained beliefs are so opposite to truth and so benumbing that all grounds for appeal with the Gospel so far as their own attitudes are concerned, are taken away.

Another of these principles is fatalism. The most ignorant villager, upon being asked, will reply saying, "Yes, God has a book in which my name is written and by it are written all the things that are to happen in all of my 8,400,000 different lives." The reader will wonder how to harmonize all these opposing doctrines. The villager does not stop to ask if they harmonize or not. He only blindly lives by each one when the occasion comes. There is a natural effort at harmonization. Fate, of course, sets the path of a man's life. Transmigration adjusts itself by limiting the rebirths to 8,400,000. The doctrine of merit says that after sin has been committed one should accumulate merits in order to postpone the having to return back into the lower form in a future birth. Merit postpones the time of punishments, and sin hastens them. Fate finally brings each person back to God. The doctrine of fatalism is adjustable to all types of temperaments. The ambitious person will try to gain merit to put off suffering to a later time. The careless person can say with carefreeness that in the end all of us will go to the same Great Spirit.

Still another of the obstacles one encounters in the villages is the notion that all religions are the same. Hinduism clear through is probably the most tolerant of all the religions. The expression heard everywhere is, "All roads lead to the same God." One may profess to believe anything he wants to and still he can be a Hindu if he conforms to their prescriptions of idol worship and a few other outward forms, etc. One never hears anything of a village Hindu being called to task for any belief he might hold. He must only refrain from acting in such a way as to reflect on their outward practices. The villagers invariably say that there is no difference between Christ and Krishna and Ram and

(Continued on page 214)

BIBLE STUDY

CHRISTIAN DOCTRINES

XXV. Jesus Christ as King—Continued

By the Bible Study Editor

The King in Prophecy

In the words of Jesus, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," we may find that which gives light on the great mission of Christ as well as the great offices of Jesus Christ, our Lord and Saviour. To the two disciples near Emmaus, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Lk. 24:27). The content of all of the Scriptures is Jesus Christ.

We may not now say at what point in Moses the Lord began to expound the things concerning Himself. Moses, was the title applied to all of the writings of Moses, and included the books of the Pentateuch. It is generally understood that Christ is mentioned in the first chapter of Genesis, as having part in the creation, and this agrees with the Gospel, which declares that "all things were made by him; and without him was not any thing made that was made." If Christ was indicated in the first chapter, it is possible for us to find in the following chapters more of the story of the Redeemer and Saviour. If the first chapter tells of the creation of man in the image of the "Us" who were the Creators, the second chapter must tell of the operation of the Creators in the formation of the man in their image, as well as telling of the location and the charge of the man whom they created. It is certain that the third chapter includes a promise which directly points to the Son of God as well as the Son of man who should come into the world to save man from his sins. Thus, continuing in the Scriptures, is told the story of Christ, and the testimony of the Scriptures is a true witness of the Son of God and Saviour.

Again, the testimony of the Scriptures may not be limited to one act or one mission of Jesus Christ. We may not say that the only testimony which prophecy gives concerning Christ is that of His coming into the world to bear the sins in His own body. The prophecies of Christ do point to Him who was "wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon him." But that is only one prophecy, and there is no other like it. Other prophecies point to Christ as the sacrifice for sin, but in some differing phase of that sacrifice. Even the worship which was established by the Lord among His people pointed out, prophetically, the mission of Christ as a Saviour, and particular services which He would fulfill in the matter of salvation. Moses was a prophet, but he declared that he himself was only a type of another prophet who should come after him. David declared himself to be chosen of the Lord as a king, but that there should another king arise, of his seed, whose throne would be established forever. Thus by word, by symbol, and by prophetic characters the testimony of Scripture pointed out Jesus Christ to the world. "They are they which testify of me."

A People and Their King

Abraham never took upon himself the title of king, and the Lord never gave him such a title. His name was changed from Abram (exalted father) to Abraham (Father of a multitude). But the Lord added to his new name the promise, "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Gen. 17: 1-8, 16. The term, nation, would not necessarily imply a kingdom, for the people of Israel continued many years as a nation without their having a king to rule over them. God had even called Himself their King. I Sam. 12:12. But they demanded a king that they might be like the nations around them. Why should God have spoken to Abraham of kings in his nations, had they continued under rulers and judges? Kings did not come to Israel in order to fulfill the prophecies, but prophecy was spoken because there would be kings in the nations of Abraham's seed.

It might be suggested that the kings spoken of by the Lord as coming to the nations of Abraham, were the kings descending from the children of Ishmael, Keturah, and Esau. Gen. 25, 36; I Chron. 1. But this does not fulfill the nature of the covenant which God made with Abraham. The seed of Abraham was not reckoned through Ishmael, nor through the children of Keturah. Nor was it reckoned through Esau, because he was not the chosen of the Lord. If there were kings arising from the nations of the covenant people, they must arise in the families of the covenant people, Abraham, Isaac and Jacob. The prophecies of the Scripture have somewhat to do with the nations of the world but only as they come in contact with the people of God.

Kings were not known in the Scripture records until in the days of Abraham. Nations had arisen and had become strong. Nations with kings resided in the land of Canaan. Gen. 14. The king of Salem came forth to bless Abram after the battle with the kings of the East. It was he who was the priest of the Most High God. Gen. 14:18; Heb. 5:6, 10; 7:1, 15, 17. The ministration of Melchizedek was the first mentioned as a priestly ministry. He was both king and priest. Heb. 7:1; Gen. 14:18. Abram was neither king nor priest. He paid tithes to the king priest, and thus offered his tithes to the Most High God. It was this order of priesthood of which Jesus Christ was made a High Priest. Heb. 6:20. Hebrews 5 and 7, speak only of the priesthood of Christ, and of Melchizedek, but in Heb. 6:20 the fact is stated that Christ is made a High Priest after this same order of priesthood. The position of Melchizedek as king would entitle him also to the highest place in the priesthood. It is evident, from the use of this figure in the New Testament, that Melchizedek is intended to be a type of Jesus Christ, and a prophetical figure of Him who was to come. He was a king priest. It may not be out of harmony with this typical representation to include the exposition of Peter regarding the believers and their relationship to Jesus Christ. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). There is but one Priest of God, Jesus Christ, and He is also King. To this priesthood the Church of Christ belongs. Heb. 7:20-25.

As Aaron, and those high priests who followed him, were inaugurated into the priesthood by the ordinances of the law of Moses, so Christ was anointed by the Holy Spirit. Aaron was clothed with the garments of his priesthood, consisting of the linen garments, the various robes, the ephod, breastplate, miter and crown. He was distinguished from his brethren, the priests, by the nature of his apparel. He was crowned with the golden crown, "Holiness unto the Lord." He was not called their king, but he was their head, and his title was "High Priest."

Again, Jesus differs from the Aaronic priesthood in that they were priests taken from among men, while Jesus was called of God, and was made High Priest by the oath of God. "So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a Priest for ever after the order of Melchisedec. . . . Called of God an High Priest after the order of Melchisedec" (Heb. 5:5-10). Also Heb. 7:21, 22—"(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchisedec:) by so much was Jesus made a surety of a better testament" Compare Psalm 110:4.

There was no other priest than Melchizedek, the king and priest. So Christ is the only High Priest of His order. The crown of "Holiness unto the Lord" belongs to Him. He is the King Priest of God for all men,

the only High Priest of our profession, the unchangeable priesthood, by which "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The Urim and Thummim Priest

Very little is said in the Scriptures concerning the two objects which were placed within the fold of the breastplate worn by the high priest. But those objects, perhaps stones, were required in the breastplate when the high priest went before the Lord to inquire of Him. Deut. 33:8. It is important to note that both names are in plural form. While the direct meaning of the terms seems to be somewhat of a mystery, it is understood that the word "Urim" signifies "Lights," and the word "Thummim" signifies "Perfections." The twelve precious stones on the breastplate bore the names of the twelve tribes of Israel. These stones were not the source of light, nor the source of the perfections required when the will of God was to be made known. They represented those glorious tribes whom God had chosen and for whom He cared, and whom He guided and directed by the Lights and Perfections which had been provided for them and which abode among them.

There can be no doubt but that the Urim and Thummim represented the Lights of God's guidance and revelation for His People and the Perfections of God's Truth (Strong). No priest could serve in the ministry of the Temple without those tokens of his office as high priest. Ezra 2:63; Neh. 7:65. It may have been in a prophetical sense that both Ezra and Nehemiah spoke of the necessity of a priest coming with the Urim and Thummim, before there could be a decision made as to who should be worthy of partaking of the most holy things. It is evident that Jesus Christ has fulfilled every requirement of such a High Priest. The first chapter of John introduces such an One to the world. He is the perfection of "Truth." He is all **Perfections.** He is the Word that was with God and which Word was God. He is the Word made flesh which dwelt among men. He was in the midst of His own people, the tribes whose memorial the earthly priest bore on his breastplate. Jesus is also the Lights. "In him was life; and the life was the light of men." Jesus also said, "I am the light of the world." And John repeats, "And in him is no darkness at all." Truly He is the Lights of the Urim. He is the High Priest of Light and Truth. He is the giver of the Word of God and the revealer of the will of God.

In the king are centered both the legal and executive functions of the kingdom. The king both makes and interprets the law of the kingdom. It may be done by those whom he has appointed for such services, but his name and authority are attached to every legal act, and he authorizes every legal decision and the execution of it. This was the function of the High Priest under the law. This is the right of Jesus Christ in His kingdom. In Solomon was centered the execution of the law of God. His prayer, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" was answered by the Lord to grant him that wisdom. His wise decisions before the people were his honor and strength. Since God's law and the interpretation of it lies in the person and ministry of Jesus Christ, His position relative to those who belong to Him, and His place in the world and among His own people is that of King.

The King in Prophecy

The type of Melchizedek we have already noted. And there may be other figures which would imply the headship of Christ, and His position as the Saviour of His people. But there are Scriptures which reveal certain facts and in which definite statements are made which cannot be overlooked. These should be permitted to stand for what they state. Jacob blessed his sons before his death. The blessing was that of one who saw the purposes of God for the children of Israel. In the blessing of Judah, Jacob declared, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). This epithet of the Saviour signifies tranquillity, prosperity, safety. Such will be the nature of His kingdom, when He shall be the lawgiver and bear the scepter of Judah.

Rather a unique prophecy is that uttered by Balaam when called by Balak to curse Israel. And the God who put words of truth into the mouth of the beast, also put words of truth into the mouth of the man, who foretold the glory of Israel; and in three distinct prophecies told of the coming of Christ and the glory of Israel. Num. 23:21, "The Lord his God is with him, and the shout of a king is among them." In Num. 24:7, the words are spoken, "His king shall be higher than Agag, and his kingdom shall be exalted." But the climax of the prophecy lies in the exclamation in the seventeenth verse, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." And again in verse 19, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." Such prophecies may refer to any one king of Israel who should accomplish the specific things mentioned in the prophecy. But it is evident that a special king is indicated by the "Star" and "Sceptre," and that one, Christ.

Innumerable prophecies are found concerning the King of Israel and His people. The covenant promises to Abraham and Sarah, and those of Isaac and Jacob (Gen. 17:1-8, 16; 35:11; etc.) point out the fact that Israel has been chosen for a special purpose by the Lord. This purpose reaches out beyond the experiences of trial and the captivities which are also prophesied. While judgments will be meted out and the sins of Israel punished, there is a promise of grace and of restoration that is ever present. Isa. 48:9-11 is a characteristic one, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . I will not give my glory to another."

Isaiah's prophecies, uttered before the captivity of either Israel or Judah, may refer to the restoration of the people from their captivities, but the prophecies of Daniel and of Ezekiel, made during and at the close of the captivity, speak of the glories of a kingdom for the Prince and for the Son of man which we know were not fulfilled in the days of restoration and are difficult of application to our present spiritual kingdom age. The thrones of a few kings remain in the world, and it is difficult for us to think that Christ is now the ruler where kings have been dethroned; or, that Christ is king in any nation or over any particular people of the world. The Church is a spiritual organization or body composed of those who are chosen out from among all nations, while those nations continue to live outside of the realm of Jesus Christ.

Christ and Israel as a Kingdom

"He came unto his own, and his own received him not" (John 1:11). The title to the Gospel by Matthew reads,—"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." The coming of Jesus Christ was the fulfillment of the promise to David. II Sam. 7. Isaiah again calls attention to the seed of David,—the promised one of the everlasting covenant. Isa. 55:1-13. Paul refers to the same covenant when he referred to the resurrection of Christ, for by His resurrection He established the throne of David forever. Acts 13: 14-43. Only a remnant of Israel has come into the spiritual kingdom and only a few of the Gentiles have come into it. Rom. 11.

Ezekiel was shown the valley of dry bones, was told to unite the two sticks of Judah and Ephraim, and of the united kingdom under the rulership of David their prince. The tabernacle also would be with them. Ezek. 27. In the following chapters of Ezekiel there is given the vision of the new temple and also of the redivision of the land for the tribes of Israel. Such a renewal of Israel has not as yet been fulfilled.

Daniel tells of the vision of the kingdoms of the beasts which were superseded by the Ancient of days. Dan. 7. Peculiarly, some of those beasts continued to live even during the time of the kingdom of the Ancient of days. Dan. 7:12. But it was not given to Daniel to know the time and manner of this glorious kingdom even when he sought to know it. Daniel 12.

Some significance also should be attached to the message of the second Psalm. The raging of the heathen, the vain imaginings of the kings of the earth, and their rebellion against the Son, all indicate the opposition to the Lord, who is here spoken of as the Son of the LORD. Verse 7. The kings are urged to be at peace with the Son, for the time would come when they should be ruled with a rod of iron and dashed in pieces like a potter's vessel. This breaking of the nations seems to be the method by which those nations should be brought into subjection to the Son, to whom the LORD would give the heathen as His inheritance.

(Continued on page 214)

EDUCATIONAL

LITERARY GEMS OF THE BIBLE

V. The Story of Ruth

By John Umble

Bro. Umble discusses another of the Scripture portions famous for its tender beauty and simple truths.

No discussion of the literary gems of the Bible would be complete without an analysis of the Book of Ruth, a story of simple country people, trusting in God, working together and striving to solve the intricate problems of their humble lives. As is the case with many other portions of scripture, this book is still more interesting when read in connection with the account in Josephus.

According to Josephus, Eli, the high priest, was governor of the Israelites after the death of Samson. And it was at this time that Elimelech, of Bethlehem in Judah, took his wife, Naomi, and his two sons, Mahlon, and Chilion, to live in Moab in order to escape the famine in his native country. After Elimelech became a prosperous man in Moab, says Josephus, he took for his sons wives of the Moabites—Orpah for Chilion, and Ruth for Mahlon. But in the course of ten years Elimelech and, after him, both of his sons, died.

Bereft of her husband and sons and apparently also of her property, Naomi's lot was none too happy. Josephus mentions that she was "very uneasy at these accidents." Her conscience may have troubled her, and she may have feared that she had displeased God in going to Moab. A widow in a foreign country, she decides to return to her former home and to leave her daughters-in-law among their relatives. When they refuse to remain behind, she reminds them of her desolate condition and the hopeless future that may await them in Judah and counsels them to return to their own people.

Orpah takes her advice, kisses her mother-in-law and, weeping, returns to her people. Well may she weep, for she is turning back not only to her Moabite relatives but also to their gods, to Chemosh, "the abomination of Moab." Ruth words her refusal to return, in the well-known lines, "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me."

They reached Bethlehem at the time of the barley harvest. Ruth asked and received permission from Naomi to glean in the field after the reapers. It seems to have been the custom for the younger members of the group to fashion bands for the sheaves and lay them on the ground. The reapers who cut the barley with the sickle would then lay each handful on the band as it was cut. The binders would tie these heaps into sheaves with the band on which the heaps lay. Each reaper and each binder was expected to gather up most of the loose stalks and see that they were tied into the sheaves. Shockers then set the sheaves up into shocks. Whatever was left lying on the ground after the reapers and binders had passed was not to be gathered for the owner of the field, but became the property of the poor and the stranger. Lev. 19:9, 10; 23:22. Any needy persons might follow the regularly employed harvesters and gather the heads of grain left lying on the ground. These people were called the gleaners. They carefully picked up every head and even the shattered grains.

By chance Ruth started to glean in the field of Boaz, a wealthy relative of the deceased Elimelech. When Boaz came from Bethlehem to look after the reaping, he noticed the industrious young stranger and asked his foreman who she was. The enthusiastic report that the servant gave of her good manners and her industry shows that Ruth's character had impressed him. Something about Ruth's behavior and about the good reputation that her kindness to Naomi and her forsaking of the Moabite gods had won for her in Bethlehem, aroused Boaz' protective instinct. He charged her to glean only in his fields, advised her to stay with his young women, and at mealtime invited her to eat and drink with the reapers. When she left to go on with the gleaning, he commanded his young men to permit her to glean even among the unbound sheaves and instructed them to let fall some handfuls of grain on purpose for her.

Naturally with all these advantages, Ruth's first day of gleaning was very profitable. When she flailed out what she had gleaned, she had about a half bushel of barley. She had many interesting things to tell Naomi at suppertime. All through barley harvest and all through wheat harvest Ruth continued her gleaning, and as Boaz' reapers went from field to field, she followed them, carefully guarding her reputation for industry and modesty.

But Naomi was not quite satisfied. The Jews had a custom—a law, in fact—older than the law of Moses, that whenever a man died childless his nearest male relative should marry the widow of the deceased and raise up children for him, so that his inheritance should not be lost for want of an heir. This thing seems to have weighed on Naomi's mind and conscience. She herself was a widow, but was past the age of bearing children. Here, however, was Ruth. Why did not the wealthy kinsman, Boaz, propose marriage to the widow of Mahlon, his deceased kinsman? Really, it was his duty to do so!

Just why Boaz neglected so important a duty the Biblical record does not make clear. He might have been preoccupied with his harvesting. He might have hesitated because Ruth was a Moabitess, or it might have been because he was not the nearest kinsman. At all events Naomi became impatient and arranged an interview between Boaz and Ruth just as Boaz had concluded the harvesting and threshing of an unusually fine crop and was celebrating the event with a big feast for his friends. In the course of the interview Ruth, acting on her mother-in-law's advice, practically proposed marriage to Boaz and reminded him that he was a near kinsman. Commentators say that the expression which Ruth used: "Spread thy skirt over thine handmaid," refers to that part of the ancient Jewish marriage ceremony in which the bridegroom spread a part of the skirt of his robe over the shoulders of the bride in token of his protection. Josephus says that Ruth told Boaz she already considered him her husband.

Boaz was much impressed by the interview and promised to do the part of a kinsman provided the other man who was a nearer relative would not. The matter seems to have been quite complicated. The purchase of a certain piece of property, the ancestral inheritance of Elimelech, was involved in the transaction. Boaz, conforming to all the legal details, called ten elders of Israel, summoned the kinsman already mentioned, and announced that he had called him because Naomi was selling a parcel of land that had been Elimelech's. "Redeem it," said Boaz, "if you wish. If you will not, I will, for there is no one but you, and I am entitled to redeem it if you will not." The other said, "I will redeem it." Then Boaz, "But if you redeem it, you must also marry Ruth 'to raise up the name of the dead upon his inheritance.'" But the relative would not redeem it on those conditions. To marry Ruth would affect the title to his own inheritance. Josephus says that he could not redeem the land because he already was married and had children.

So Boaz bought the parcel of ground, and he and Ruth were married. Their first son was Obed, the grandfather of David, King of Israel. Then Naomi was very happy. She had found rest for her Ruth. The two widows, lonely and unprotected, the objects of charity, had become members of a great, prosperous family in Israel. Such is the beautiful story of how God cares for His own. Truth again proves stranger than fiction.

If the student of literature were to find such an account in secular writing, he would call it a rural idyl or a bucolic tale; that is, a picture of life in the country. The scene of the happy, busy reapers, their fondness for their master, Boaz, their interest in the stranger gleaning among them, the orderly way in which everyone did his part of the work—all these form a memorable picture. Everyone had his own task. Some cut barley with the sickle, some made bands to tie it into sheaves, some tied the sheaves, some provided food and water for the noonday

meal. Some young men drew water from the cool deep well and poured it into vessels where it would be protected from the heat. When Boaz came from Bethlehem to see how the harvest was progressing, he greeted his reapers with, "The Lord be with you!" and they responded, "The Lord bless you!" Here was no striking for higher wages in a busy season, but mutual regard and a kindly, personal interest.

At mealtime Boaz sat down to converse and to eat with his laborers and passed food to some of the more backward. He took a keen interest in the Moabitess who had shown such kindness to her mother-in-law in her sorrow and bereavement, who had left her own father and mother and her native country, and who had come to the land of Israel to place herself under the protection of Jehovah. Boaz showed her every kindness, saw that she was provided with food and water, cautioned the young men to treat her with consideration and not as a stranger, and in a roundabout way, to save her self-respect, actually gave her some barley by instructing the binders to let some whole handfuls of grain fall without placing it on the piles to be tied into sheaves. Considered as a picture of life on the farm, the Book of Ruth is a charming bit.

It has many other points of interest. Look at it as the story of a man falling in love. What attracts Boaz to the shy young stranger? Even before he knew who she was he seems to have been attracted to her and to have singled her out for special notice. Whether it was her appearance or her bearing the narrative does not say. In the first place the foreman of the reapers had told Boaz of Ruth's thoughtfulness in asking permission to glean in the field when it was really her right. He also mentions her industry. She had been gleaning all forenoon without resting. In the dinner conversation between Boaz and Ruth, Boaz emphasizes Ruth's kindness to her mother-in-law and her courageous forsaking of her kindred and her native country to place herself under the protection of Jehovah.

During the interview on the threshing floor between Boaz and Ruth, Boaz notes several points in her favor. He appreciates that from a sense of duty she had not formed any attachments with younger men but had been true to her mother-in-law's wishes that she should become the wife of Boaz. It is significant, therefore, that it is qualities of mind and heart that particularly attracted Boaz to the Moabitess.

The story is interesting in one other respect. It might, in fact, be called the story of Naomi rather than of Ruth because it begins with an account of how Naomi accompanied her husband to Moab and it ends with Naomi's joy in the birth of an heir to her family. Naomi is an interesting combination of deep religious piety, of practical feminine shrewdness, with a tinge of selfishness, and a sincere devotion to her daughter-in-law.

From a technical standpoint the story is well written. In the beginning of the account the reader's sympathies are touched by the tragedy that overcomes the three women who are much more helpless as widows in these ancient times and amid these Oriental surroundings than they would be at present. No work was open to them except that of a servant. As widows, they were dependent on charity or on the labor of their own hands. The touching devotion of Ruth to her mother-in-law and her sincere religious piety are also calculated to enlist the reader's interest and sympathy.

Ruth's penury and Boaz' opulence furnish a fine contrast. Naomi's destitution and her depression at the time of her return from Moab also contrast strongly with her later prosperity and her joy at the birth of Obed.

Considering the shortness of the story the element of suspense is well sustained. The reader constantly asks, How will this matter turn out? The interview arranged by Naomi also heightens the story interest but most commentators agree in condemning Naomi's plan as involving too great a risk. Finally, the happy ending of the story is one calculated to please most readers as much as it pleased Naomi's friends.

A strong feature of the Book of Ruth is the way in which the inspired writer presents the simple unaffected religious trust of the characters. Naomi's misfortunes seem to shake her confidence, to be sure, yet she never questions Jehovah's wisdom. Ruth severs every social and religious tie to throw herself on the protection of Naomi's God. To Boaz, repose in the goodness of God and obedience to His will, come as natural as breathing. A spirit of quiet godly trust and spontaneous piety suffuses the whole book.

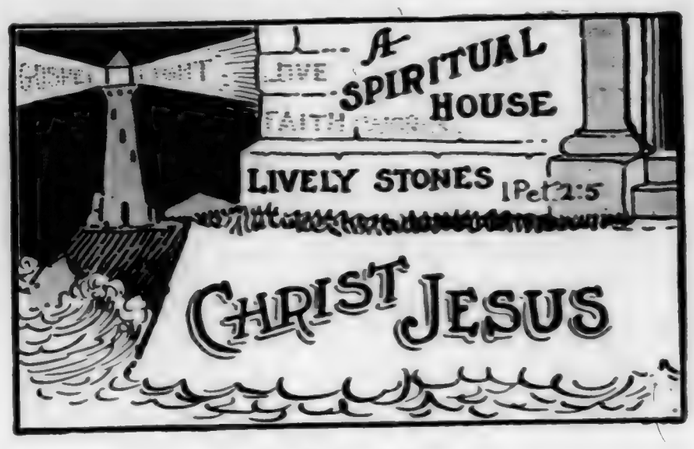
Goshen, Ind.

TOPLADY AND HIS GREAT CLASSIC

By John B. Trowbridge

A brief study of any standard hymn book reveals the surprising fact that many of our greatest hymns were written by men who are to be remembered by one hymn only—and they are usually found to have been mighty men of prayer. Toplady wrote 133 hymns. Of this number only a few are found in common use today, and out of this small number, only one has been accorded a place in the highest rank, and that is *Rock of Ages.*

This hymn is classed as one of the "Great Four" by James King in his *Anglican Hymnology,* the other three being Bishop Ken's *All Praise to Thee, My God, This Night;* Charles Wesley's *Hark! the Herald Angels Sing;* and *Lo! He Comes with Clouds Descending,* written by Cennick and rearranged by Wesley. Dr. Louis Benson of Philadelphia, the great American authority on hymnology, in his *The Best Church Hymns,* gives it first place in popularity and use among all English hymns. In arriving at this conclusion he made a test in which he examined 107 different hymn books and found *Rock of Ages* to have been selected by the compilers of 106 of these books; no other hymn was found in more than 104. In the opinion of the writer the primacy of this hymn is disputed only by Watts' *When I Survey the Wondrous Cross.*



ROCK OF AGES

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and pow'r.

Not the labor of my hands
Can fulfil the law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly,
Wash, me, Saviour, or I die.

While I draw this fleeting breath,
When my eyes shall close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne—
Rock of Ages, cleft for me,
Let me hide myself in Thee.

—Augustus M. Toplady.

The reason for this popularity is easily accounted for. The hymn, founded on Isaiah 32:2, together with the marginal reading of Isaiah 26:4, has a strong appeal to the humble "rank and file" Christian, as well as to the most cultured. It touches life at the place of need that comes daily, in some form, to everyone. It has a somber tone, but the sad songs, either sacred or so-called secular, are the best-loved. With this sad touch, however, there is the undertone of confidence, hope and glorious triumph. Few hymns, if any, have ever been used so widely, and in such a striking way, to bring comfort in sorrow, solace to deathbeds, strength in daily trials and extreme hardships, calmness and security in danger and battle. The hymn was the dying prayer of Prince Albert, the husband of Queen Victoria. It was sung by the Armenians during the time of the awful massacres in Constantinople. When the steamer *London* was lost in the Bay of Biscay in 1866, the last passenger rescued heard those remaining bravely singing,

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

William Ewart Gladstone loved the hymn and was often heard humming it in the House of Commons. He also translated it into Latin, Greek, and Italian. The Italian translation is especially beautiful. Rev. Julian, author of *Dictionary of Hymnology,* says of it, "No other English hymn can be named which has laid so broad and firm a grasp upon the English-speaking world." And yet critics have attacked it and declare that the literary standard

of the hymn is low, and that "cleft rock" and "riven side," "to Thy Cross I cling," and "to the fountain fly," are decidedly "mixed metaphors." But the believing or troubled soul is satisfied, and thus the real purpose of a true hymn is attained in spite of all adverse literary speculations.

Rock of Ages first appeared in March, 1776, appended to a strange article in the current issue of *The Gospel Magazine*, of which Toplady was then editor. The title of this article was *A Remarkable Calculation*. In this "calculation" Toplady referred to the English national debt, as to how the Government raised the interest, who paid it, and when the debt could be paid. The conclusion was that the debt could never be paid until England's treasury alone contained as much money as all Europe combined, which he said, would be NEVER. Then followed the spiritual application, in which he showed the way sins multiplied in a human life; and, bringing out the fact of the impossibility of the human being paying off this awful debt of sin, he concludes the article with the hymn, *Rock of Ages*, showing the remedy for sin, and giving it the title, *A Living and Dying Prayer of the Holiest Believer in the World.*

How the Hymn was Suggested

The writing of *Rock of Ages* is said to have been suggested by an incident in which the author, walking through a wooded part of his parish, was overtaken by a storm. Taking shelter in a great fissure of a rocky cliff, he wrote the words of the hymn on a scrap of paper. The people of the parish firmly believe that this is the origin of the hymn, and there is no reason to doubt it, except the uncertainty regarding traditional stories that often grow up around a popular hymn.

Augustus Montague Toplady, English preacher and hymn writer, was born in Farnham, Surrey, in 1740, son of a Major in the British Army, who was killed in action at the siege of Cathagena, South America, about the time his little son was born. His mother was a woman of culture and ability and gave her son the best of educational advantages. He attended the famous Westminster School in London and later took his degree at Trinity College, Dublin.

As a minister of the English Church the principal part of his short life was spent as Vicar of the parish of Broad Hembury, Devonshire. He was frail in health and, being of vigorous mind and nervous temperament, he exhausted his vitality and contracted consumption at the age of thirty-five, dying in his thirty-eighth year. Toplady is an illustration of the futility of controversy. His works, largely polemics, are published in six volumes that lie untouched and dust-covered on library shelves, while his deathless fame and his great usefulness to the church and to mankind rest only upon his hymns—especially upon the one outstanding classic, dear to the heart of every Christian—

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure—
Cleanse me from its guilt and power.

—The Elim Evangel.

MARIJUANA

The information we herewith present may prove interesting to you, as it is a timely warning against a deadly evil which is perhaps far more prevalent than a great many people imagine.

Marijuana is placed in the middle of a cigaret, tobacco being at each end, ready to smoke. Then unscrupulous agents prowl the streets, school playgrounds, pool rooms and "joints" looking for their victims. Once one is secured, his patronage is sure; for he will have the money to buy the stuff, or go on a rampage of crime, robbing wherever and whenever he can secure the means of satisfying his desire for the drug.

In every respect marijuana is worse, by far, than tobacco. Tobacco brings a slow process of poisoning, but marijuana acts immediately upon its entrance into the body. What it does, and the effect it produces, is well explained by this excerpt from a pamphlet issued in warning:

"Marijuana" is the Mexican name for cannabis, a drug now very seldom prescribed because of the uncertainty of its action and because other drugs are preferred. For centuries this drug, under the name of "hashish," has been smoked or eaten in the form of a confection throughout the Orient. All countries in that part of the world have strict laws against the use of the plant, because they have records covering hundreds of years showing that a very large percentage of the inmates of their insane asylums are there because of hashish addiction. Napoleon, while on his Egyptian campaign, had to pass very strict rulings against the use of it by his soldiers.

Within the last three or four years the use of marijuana has spread in the United States from a few southern and southwestern states, where it was commonly known, to the entire country. In 1936, arrests were made, and some of the drug destroyed, in thirty-one states, one of which was Wisconsin. Mr. Anslinger, Federal Commissioner of Narcotics, made the statement recently that the increase in the number of cases reported where the crime committed was due to the effects of marijuana "is regarded with much concern" by his bureau.

While there is a variation in the effects of marijuana upon individuals, there is one almost universal reaction, and that is the loss of restraint. The person may be able to go about without indications of anything unusual, but he cannot refrain from doing what is suggested by either his own warped brain or by some other person. And the great danger is that he may develop this condition upon the smoking of the first "reefer." Men have killed their best friends while under its influence. One young man killed his favorite aunt, and later failed to recall what he had done. Another young man killed a policeman friend, because the drug made him believe the policeman was his enemy. . . .

Acquaint every parent with the possible danger to his or her child. From conversations with many adults it has been learned that few of them know that the menace of hashish exists in this country, and very few of these know enough about it to tell their children of the real danger of it. Parents should know the full dangers of the drug.

The way to avoid the dangers of marijuana is to avoid the cigaret and all other forms of tobacco, as well as opium, morphine, heroin, and cocaine. Of course Christians never use or desire to use any of these. Real salvation takes away the relish for all such ungodly habits.

No Christian needs to be warned about or weaned away from the deadly marijuana; but it won't hurt one to know something about it. He may be able to help someone else.—The Burning Bush.

THE STUFF YOUTH IS MADE OF

What have you given your youth worth while,
Now he stands face outward to life?
You have given him wealth and leisure to play,
You have fed him on dainties to lighten his day,
You have prayed for hard things to keep from his way,
That his life may be free from all strife.

I have asked for my lad honor and right,
Clear brain, which will reason commend;
I have told him success is a laborious mile,
That all who achieved have suffered their while,
That one must fight on, and ever more smile,
To find life sweet in the end.

I ask for my lad a life that is strong;
I want him to do what he can;
With a vision of service, that life may be bold,
With wisdom to separate brass from the gold,
His ambition of life "to do," not "to scold,"
Honest to both God and man.

—W. H. Leach.

BIBLE STUDY

(Continued from page 211)

David may not have understood the nature of his message, but he was given the power to describe the crucifixion of Christ, was able by the Spirit to tell of the resurrection of His flesh, and why should he not be able to foretell the nature of a kingdom which would be the inheritance of his Son?

(To be continued)

SOME REAL OBSTACLES

(Continued from page 209)

Mohammed and hosts of others. They say they have all been incarnations of God at different times and in various circumstances.

It is remarkable to see the unity and universality of all these beliefs in the Indian villages. Even the aborigines have absorbed them, though they were not Hindus originally.

Satan is wily. He makes people believe lies in order to keep them away from God. The points can not be argued to convince them. Sometimes heated arguments take place and both sides are left in a nervous excitement. It is the same old story: The Word of God and the Holy Spirit are the instruments God has given us to plow up the barren soil of calloused souls. Satan has not only lulled the world to a sleep from which she can not be easily roused, but he with his hosts has trampled down the soil and made it as sate as he can for himself.

The world needs more preachers of God's Word; more preachers sent by the Holy Spirit; more consecration, even amid suffering. These obstacles are not insurmountable. They are only too difficult for us in our own strength.

Dhamtari, C. P., India.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRISTIANITY EXPANDS IN ASIA

Acts 19:1-21:17

Lesson for July 13, 1941

Golden Text.—So mightily grew the word of the Lord and prevailed.—Acts 19:20.

There are those who seem to think that we do not have enough religion to share with the unsaved of other lands and communities. But the true religion is something that can only be kept by sharing with others. When the evangelistic spirit departs religion becomes but an empty shell.

Acts 19:1-7. At an earlier time Paul was forbidden of the Spirit to preach the Word in Asia. At this time the Lord opened the door and Paul entered into it. When the Lord opens the door there will be an effective ministry even though there are many adversaries. It was so here. His first work here was among disciples who had become believers through hearing a partial revelation of the Gospel. He preached to them the full Gospel, as Aquila and Priscilla had done to their teacher, and they were willing to enter into the full light. So also was Apollos. Don't criticize those who do not know it all. Teach them. But it might happen that you are even as they. Be ever ready to learn more of Him and His Word.

Acts 19:8. Christianity has largely ceased to be militant. Paul was set for the defense of the Gospel. More, he actively campaigned in enemy territory and conquered it for the Lord. In the synagogue at Ephesus he boldly disputed with all the attendants who would give him opportunity and proved to them that Jesus was the Christ. This made enemies, but it also made saints out of sinners. The spirit of appeasement that would not do anything to hurt the feelings of sons of Belial never won a victory for the Lord.

Verses 9-12. Heat softens lard, but hardens clay. The preaching of the Gospel makes tender the heart of the prudent, but hardens the heart of the fool. When the time comes when you can recognize the swine, cease casting the pearls of divine truth before them, but go to those who are still willing to learn. In the synagogue Paul had the opportunity to preach every Sabbath; in the school of Tyrannus he had the opportunity every day. Many came to Ephesus to worship Diana but learned to worship the Saviour. If one man can go into the very citadel of heathenism and within two years transform their religious life and practices so that they themselves confess that their world is being turned upside down, what is the cause that we cannot do more? Isn't the Lord working with us? He worked with Paul, and He will work with us if we are willing to give to Him unrestricted control of our lives. The greater the difficulties, the more the Lord reveals His own mighty arm to put to flight the armies of sin. Had Paul been yoked with flesh instead of Deity he would have failed.

Verses 13-20. The electrician throws on the switch and mighty motors begin to revolve. I throw a similar switch and there is no sign of power. Why? Because his switch was connected with the powerhouse and mine was not. When Paul spoke in the name of the Lord evil spirits fled from those possessed, but not so when the sons of Sceva did so. Paul was working with God and the exorcists were not. What a difference! Even pagans could tell the difference. That event caused a cleansing of the professed believers from their practicing of the curious arts. And the house cleaning was thorough. There was a big bonfire of the aids to superstition. After nineteen centuries there is serious need of another house cleaning. Let the church again separate its true faith from its multitudinous superstitions, and the Word will again grow mightily and prevail. But mixed, they are like a garden where the weeds smother the food plants.

Verses 21-41. The mob is always ready to yell with anybody that yells. Whether they know what it is all about is immaterial. Demagogues almost universally camouflage their demagoguery. Under such propaganda the voice of the multitude is the echo of the voice from the pit, and not the voice of God. Whenever religion affects the pocketbook of a carnal man he will fight religion; when it endangers his social standing he will crucify Christ.

Chapter 20. The man who cannot be moved from his determination to walk with the Lord is God's nobleman. Paul was such a one. Are you? How far? The counsel and fellowship of such is something never to be forgotten. One word of advice from such a one is worth more than multitudes of fine phrases from the lips of the sycophant. The noble can't stay with us; they must move on. But you can take their place. Be worthy to do so.

Chapter 21:1-17. Did Paul do wrong to go to Jerusalem after the Spirit revealed to him that bonds and afflictions awaited him? Assuredly not. Else he would have done wrong to preach the Gospel for forty years, for from the beginning the Lord revealed to him what great things he was to suffer for His name's sake.

THE RESPONSIBILITY OF THE CHURCH REGARDING BEVERAGE ALCOHOL.—I Cor. 5:9-13; Titus 2:1-8

Lesson for July 20, 1941

Golden Text.—Ye are the salt of the earth.—Matthew 5:13.

I Cor. 5:9-13. Companionships mold character. "The companion of the wise shall become wise, but the companion of fools will be destroyed." "Evil companionships corrupt good morals." But companionship does more; it puts the stamp of approval on the conduct of those with whom you fellowship. For these two reasons the people who follow the Lord are told to separate themselves from the generation of them that do not fear His name. The verses under study at the present time indicate that the man who professes to have forsaken the world by uniting with the church is more to be avoided if he brings his sins with him into the church than the sinner who stays where he belongs. "A little leaven leaveneth the whole lump." If by any act or attitude you show that you approve of the life of a wayward professor you are to that extent a partaker with him in his sins. But neither are you justified in laying hands violently on a brother who has sinned and showing him no mercy. While showing your clear disapproval of the sin it is your duty to do your utmost to reclaim the wayward to the paths of uprightness.

All sins, including the gross ones here catalogued, come between the perpetrator and his God. "The soul that sinneth, it shall die," was not written for the unbeliever who had never known his God. He is dead already, and you cannot kill one who is dead. It is written for those who are alive, and is a warning against the doing of that which kills and separates us from our God.

The church that allows conduct among its members that it would condemn among nonmembers has lost its testimony against sin, and the power of Christ to save from sin. If we are like others, how can we be better than they; and if God says drunkards and liars, etc., shall not inherit the kingdom of God, by what trick of mental legerdemain can I make myself believe that I can evade that judgment by being a professed believer? The unbeliever who in his sinful blindness engages in these things is not as guilty before God as the professor who does these things in full knowledge of their evil learned from the Scriptures.

The church sets the standard of moral conduct to the unbelieving world. We are its moral and religious light; and if our light be darkness how can the ungodly have light? According to the customs of Bible lands to sup with one is a token that you give full approval to the life and feel yourself in a

common brotherhood with him. Not only at the communion table but in no other way am I to give an impenitent wrongdoer such a token.

Titus 2:1-8. The minister of the Gospel has a larger message than just the call to repentance. He must needs tell them what to repent from and what to repent to. To be a Christian is more than acceptance of certain dogmas of belief; it is to live a life hid with Christ in God. Even as He is so are we in this world. We are to be holy even as He is holy. When the Son was here He confessed that He was the Son with His lips, but to that He added the proof by the way He lived. The claim from the lips would have been universally rejected had the manifested character been different.

Sound doctrine or teaching does not fail to teach holy living. But what is "holy living"? It is revealed in elderly men in soberness, gravity, self-control, soundness of faith, fulness of love, and steadfastness of purpose. Transient manifestations of religious life must needs become permanent manifestations. Old men need to be just as watchful against becoming indifferent as do young people.

In elderly women it is revealed in being the opposite from what the average worldly woman is reputed to be. She literally obeys the injunction, "Speak evil of no man." She eschews evil speaking. When her friends call upon her in their social calls she does not entertain them with cards, liquors, and cigarettes. What would the average society dame do without these three?

The young folks are what the old folks teach them to be. When the old women teach the young women in all the right ways of the Lord divorce will be abolished and happy, prosperous homes will be the rule. And the old men must not fail to teach the young men likewise.

But the daily example of the godly person reveals a life above reproach, constant proof of God working through the Spirit to His glory and our well-being. Are you a proper pattern for your own boy and the neighbors' boys as well? Are you a proper pattern to your own daughter and your neighbors' daughters also? If not, you will be guilty before God for influencing them into paths that are not good.

THE HOLY SPIRIT INSPIRES NEW TESTAMENT LETTERS.—Galatians 1:11, 12; I Thessalonians 2:13; II Timothy 3:14-17; II Peter 3:14-16; Jude 3

Lesson for July 27, 1941

Golden Text.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II Timothy 3:16.

Gal. 1:11, 12. All things of human origin are faulty. The wisest of men stands in awe on the shore of the ocean of knowledge and confesses that he is just beginning to learn. Every panacea of human devisement that has ever been tried to improve the lot of man has disappointed the hopes of its sponsors. And manmade religions abound with absurdities and evil imaginings. The Bible is different. Its Author is boundless goodness and truth, and the Bible is a revelation of Him. Even an angel from heaven might bring another gospel. To be perfect its author must be the PERFECT GOD. The Gospel that Paul preached was given to him by revelation of Jesus Christ without any intermediary, and later comparing this with what the other apostles had received from the Master's lips they could add nothing to it. Revelations from God never conflict, nor do they contradict. Absolute truth cannot be improved upon.

I Thess. 2:13. It is not enough that the Bible is the Word of God. If it is to work effectually in me I must receive it as such. I have a right to question what men tell me; but I have no right to question what God tells me. I even have a duty to investigate the correctness of what men tell me about God's Word, but I have no right to question the Word itself. Faith in the written Word will enable the LIVING WORD to work in me His good pleasure.

II Tim. 3:14-17. The Scriptures cannot save, but they do make the reader wise unto salvation, for they create faith in the Lord Jesus.

Much study is a weariness to the flesh, and the reading of other books than the Scriptures is often time spent unprofitably, but even to the most simple-minded the reading of the Book is profitable. Much reading of the Book will create in the heart a desire to live according to its precepts. That desire properly encouraged will cause the reader to become a perfect man, throughly furnished to every good work. The reading of no other book has equal influence in ennobling the character and guiding the life aright.

II Peter 3:14-16. The vast majority of mankind desire to go through life on flowery beds of ease. It is this, together with the wasteful use of that which we have acquired, that accounts for the poverty of the world. "The hand of the diligent maketh fat." This is true in every field of life and conduct, and no less so in the spiritual. Some neglect their religion; some reject salvation; but there are those who seek for it as for hid treasures and continue in all its duties with indefatigable zeal. To such it brings blessings of greater value than all earth's treasures combined.

What is the goal of him who seeks God's ideal? First, peace with God, and peace with men; second, a life unspotted from the world; third, a life lived blamelessly. You do not begin to live on borrowed time when you reach threescore years and ten; you live on borrowed time from the time you commit your first sin. That time you deserved to die, and the only reason you are alive is that the long-suffering of God withholds the blow of judgment that you may have opportunity to repent and be saved. The long-suffering of God waited in the days of Noah, and is waiting now. Judgment fell then because men despised His long-suffering and used that as an excuse for greater sin. The end will come when men will reach the same spiritual degradation again.

The ignorant and the unlearned are not the only ones that wrest the Scriptures to their own destruction. That evil is found in the halls of learning also. Look at the Word with an open face. Do not try to make the Book teach what you would believe; but try to believe and receive what the Lord teaches in His Book. You twist the Scriptures always to your own hurt.

Jude 3. In Matthew's gospel the words of the Master seem to teach that at the time of His coming there will be left but little of the true faith. Paul says that the coming of the end will be preceded by a falling away (moving off the foundation). How will this take place? Not so much by the people leaving the churches as by the twisting of the Scriptures by its teachers until evil is called good and good is declared to be evil; by such a perversion of the Scriptures that Christ will be denied by those who profess to seek Him. With all the strange voices calling, "Lo, here, and, Lo, there" those who would be true need to watch diligently lest they be led astray.

PAUL PREACHES FAITH IN CHRIST

Romans 3:21-31; 5:1, 2; Galatians 3:1-29

Lesson for August 3, 1941

Golden Text.—As it is written, The just shall live by faith.—Rom. 1:17.

Sin is falling short of the divine ideal. In the history of the race there has been but One robed in the flesh that did not sin. That one was the Christ, my Redeemer. All the rest fell short of the glory of God. Redemption of fallen man through self-effort or through the efforts of his fellow man has always failed. Those under the judgment of death cannot be saviours.

But God is merciful. He is the embodiment of love, mercy, and kindness (grace). He desires to save. He is too just to leave sin go unpunished. As man cannot redeem his brother, the Lord had to find a ransom for him. That ransom was the lifeblood of His own Son, freely given for us on Calvary's cross. Accepting that ransom price as atonement for the sins of all those that believe on Jesus, God can both be just, and also justifier of the ungodly.

Among men, there is no difference. All need a Saviour. With God there is no difference. God has no favorites. Regardless of time, place, or race, all are freely justified by His grace if they but acknowledge their sinful state and ask the pardon of their sins. The propitiation covers. The blood covers, and, in covering, blots out all my sin so that God will remember them against me no more. But the grace of God does more; through the Spirit it transforms the life of him who had been a child of wrath into a child of God.

Men love to boast because they are proud of heart. But all the works of men are so faulty that the only boaster who does not make himself a laughing stock is the one who boasts to those who are worse failures than he is. But even Job made a mistake when he boasted of his goodness before God. He took the right place when he put his hand

on his mouth and acknowledged that he was vile. "Let him that glorieth, glory in the Lord."

By obedience to the law you escape condemnation; but obedience now will not bring justification for past disobediences. Only the BLOOD can bring remission for the sins that are past.

Who are the beneficiaries of God's grace? "God is no respecter of persons." He accepts all, both Jews and Gentiles, on the same basis and saves them in the same way. The prepositions "by" and "through," in verse 30, are the same in the Greek. Both Jew and Gentile need to take similar attitudes toward God, and be bathed in the same fountain if they want to be equally cleansed and accepted before God. Does salvation by faith make void the law? Far from it. It demonstrates the righteousness of God, and reveals the exceeding sinfulness of men.

Chapter 5:1, 2. Peace means unity. Through sin we are separated from God; but through faith we accept the redemption that is in Christ Jesus, and the prodigal son is again restored to the bosom of the Father.

But we get more than restoration to sonship into the family of God; we are given the key to the storehouse of grace, and now have access to all things needful for victorious living here and now. This gives us a hope, sure and steadfast, anchored within the veil, and causes us to rejoice and make our boast in the Lord. Christ is all, and ALL in All.

Gal. 3:1-29. God has never needed to make experiments with the human family. He has never tried to save men one way and when that failed, then tried another. Salvation by grace through faith did not begin at Calvary. It began in the Garden of Eden. Grace and law were both in the Garden. The law condemned, but grace found a way of salvation. Grace and law were both at Sinai. By the law was the knowledge of sin, but the propitiatory sacrifices which were but a shadow of Him which was to come brought pardon. Law and grace were both at Calvary. There Christ paid the penalty of the law for our transgressions, and there God mercifully turned away His wrath from us.

Abraham was saved by grace through faith, and the law, which was given from Sinai 430 years later, did not change God's way of saving men. It was a schoolmaster to make us the more conscious of our utter need of salvation that we might be persuaded to come to the fountain opened at the cross. Abraham was the friend of God. He is the father of all them that believe. If I believe I am the spiritual seed of Abraham and a member of the family of the "friends of God." In that family they ask not whether you have been circumcised, whether you are bond or free, whether you are male or female, whether you are white or colored. We are all children of God by faith in Christ Jesus and brethren one of another. That is my family line. I will boast of no other. There is room for you too. Come and unite with us.

THE SUNDAY SCHOOL TEACHER'S ABILITY TO TEACH

By Ella Holdeman

To teach means to cause some one else to learn and also to do. A teacher must have confidence in himself. A discouraged fighter is half beaten. Let us remember that we are serving a great God who can help us and has promised to go with us all the way. It has been said that we should study our lesson as though all depended upon study and then pray as though all depended upon God. We should seldom make an excuse when beginning to teach as, "I haven't a good lesson," etc. If our lesson is not well prepared they will find it out without being told. If for a good reason we have lacked the time needed in preparation our Lord will supply, for He says, "My grace is sufficient for thee."

A good Christian experience is absolutely essential in order to be a Sunday-school teacher. You might have all the other requirements of a teacher but if you are lacking this, you surely would not qualify as Sunday-school teacher. If you have a real Christian experience and a desire to learn you will more than likely succeed. We teachers must be fully convinced that the Christian life is the only, the best, and most enjoyable life. If you are not convinced of this, please do not teach. We not only teach things but we teach what we are. If we love the Word of God, believe it, and truly reverence God, our pupils will sense it and will generally do the same.

We must be able to use good common sense and live consistently. Remember the saying, "What you are speaks so loudly I can't hear what you say." Now if you can't live so that people have confidence in your life you had better quit teaching, because it will drive folks from the Sunday school and the Lord.

We must love our pupils. How can you teach some one you do not love? Don't you see a life before each pupil and realize that what you say may change him either for better or worse? Suppose you don't follow the Lord close enough and therefore drive him away, are you responsible? We realize that not all will be saved, but we must not drive them away because we lack God's best. I see a great responsibility on the part of a teacher to try to win each scholar to the Lord, and after that to keep them going in the right way. I fear some will fail to realize that it is just as important and maybe more so to keep people saved as it is to get them saved. How very hard it is to reach a backslider!

Every lesson should have some specific things to be taught. Study your pupils so you will know their needs. These may be as follows: to be led to Christ, to be encouraged, to have help in Bible study, to know how to live a Christian life, to know the Christian standards, or to have the right evaluation of things. Each lesson may not have all these things in it, but it surely contains part of them. Let us never be afraid to teach the things that need to be taught. Remember your pupils are living beings and in all probability will live the next week. Can each lesson make life easier for each pupil? Life is hard enough at best, so let us help lift the burdens. If our goal is: Every pupil a Christian, a Bible student, gaining Bible knowledge, growing in grace, a soul winner, and devotional prayer life deepening, you will want to teach more than the lesson. One lad, 13, was asked if his teacher ever told him how to become a Christian. He said, "No sir, all he does is just teach the lesson." I fear some teachers feel that the lesson is taught if every verse has been read in class and some comments have been made. But I doubt if that is true.

One time a teacher had a class for several months of only three girls about thirteen years of age. The teacher discovered the first Sunday that they knew nothing of heartfelt salvation and very little about the Bible. She used about five or ten minutes every Sunday for questions and answers. She prepared these questions and reviewed them each Sunday. The questions were about the creation, purpose of life, the power of God, and the way to be saved. Before the several months were ended she was privileged to pray with the girls during the class period and each one seemed to be enjoying the presence of the Lord and the knowledge of sins forgiven. I consider that much better teaching than if she would have only taught the lessons.

The class should not be taught the same way every time. I believe any class gets tired of a teacher who always begins: "What was our lesson about last Sunday? What is our lesson about this Sunday? Let us read the lesson and each one be free to make comments." Please, teachers, don't do this Sunday after Sunday, and when all is said the pupil who had studied his lesson before knew all that and has nothing new to take along with him. What incentive is there for studying your lesson if you will be told the same things in exactly the same way? Never consider yourself an excellent teacher until every pupil studies his lesson. Of course, we exclude the primary class.

The teacher who can see his pupils living the Sunday-school lessons throughout the week is truly happy, and has been somewhat successful. If you throw out a challenge, a duty, or a task, expect them to perform it. Many times some part of the next class period could be profitably spent in the telling of their personal experiences through the week. Let me illustrate what I mean. One person was teaching a group of young people who did not behave in church as they should. What did she do? Did she scold or lecture? No, she took about five or ten minutes of the time having them tell her, "How we should behave in church." She listed them on the blackboard. They decided they would try to follow them and report the next time. They were very honest in their reports, and their behavior was much improved. In teaching the lesson the "Christian's Use of Leisure Time," she asked, "What may a preacher do and not do in his leisure time?" When these were made into a list, they discovered that God had only one standard, therefore that had

to be their standard. Wasn't that better teaching than if she would have told them what was wrong? If children set their own standards they will follow them. You cannot right wrong with a hammer and saw, but it can be righted with prayer, the Word of God, and tact.

A teacher must have knowledge. How can you teach what you don't know? We must know and love to teach the Word of God. We must know our Bible from one cover to another. We must know the cardinal teachings and be in full sympathy with the teachings of the church. How sad when a Sunday-school teacher teaches something one way and then the preacher teaches it another. Are we not confusing a person? That is where our Sunday-school teachers' meetings are good. They help the teacher gain knowledge and make the teaching more uniform. They help the inexperienced teacher with his preparation.

Any one who is not a student of the Word surely can't teach it. Study the Bible prayerfully and get some good helps on the lessons. I said good, because if you are not finally rooted and grounded you may teach error unknowingly. Let us never be guilty of teaching some preconceived idea of ours, but what God says. I think Lincoln said, "It matters not if the world says I am wrong, but God says I am right, but how much it matters if all the world says I am right, but God says I am wrong." Matt. 5:19: "Whosoever, therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." I shudder when I meditate on that verse. How do I know what is great or least? Suppose I break the great one and teach it so, where will I stand in the day of judgment?

I truly believe that there should be a training class for the Sunday-school teachers, a reading course, or a Bible class to help inform our Sunday-school teachers and our younger folk who will be Sunday-school teachers.

The class period must be made interesting. The teacher must be interesting, full of the subject, and filled with a love for each pupil. If you come before your class as though you are dead, have nothing worthwhile to say, and would much sooner be somewhere else, how do you think your class will respond?

Here are a few methods of teaching: questions and answers, discussion on general topic, story telling, use of blackboard, pictures, illustrations, explanations, and applications. Try to vary your way and be prepared for emergencies. Maintain the interest of the pupils.

I sincerely believe that nearly everyone that is called upon to teach could do better if they remembered these things: have confidence in yourself and God, be full of your message and eager to deliver it, be a student of the Word, love your pupils and know their needs, endeavor to make the class period interesting, apply the teaching to everyday living, and endeavor to cause the pupils to want to do what is right.—Gospel Banner.

THE TONE OF VOICE

By Mabel Brown

Three friends went with me to hear H. V. Kaltenborn in Miami, Florida, last winter. In his address the commentator was referring to the importance of diplomats being able to understand the language of foreign diplomats and rulers. "Of course," he said, "it is always possible to use an interpreter, as was done in the recent epoch-making conference at Munich.

"But," he continued, "with languages what they are, it is difficult for an interpreter to make clear the exact shade of meaning in some instances. Or, it is very easy, even in interpreting word-for-word, to misinterpret the exact shade of meaning of certain words."

On our way home we were commenting on various points in his address. One friend said, "He certainly is right about some words. If someone asks a question that requires an affirmative answer, I could say in a mild voice, 'Yes.' Or I could say, enthusiastically, 'Yes!'"

"You might also answer 'Sure!' and mean the same thing, except a little more emphatically," another friend added.

"Or, if you wanted a little different emphasis, you could answer, 'Of course!'" the third friend said.

The first friend laughed, "If I wanted to display a little humor I might say, 'It's O. K. by me.'"

"What about 'Uh! Huh?'" asked the second friend.

"If it is my turn," said the third friend, "what about a very formal phrase, 'It gives me a very great pleasure to give my permission?'"

Up to that time I had been paying strict attention to Miami's traffic rules, but when the "affirmative answers" seemed nearly at an end, I asked, "Isn't anyone going to mention the so-called southern 'Ye-ah'?"

Then the first friend laughed, "Would not some foreigner have a difficult time knowing exactly what was meant if someone interpreted to him the word in his language meaning 'Yes?' All he would know was that an affirmative answer had been given, but he would entirely miss the very human adaptation and the tone of voice which would imply the degree of enthusiasm with which the affirmation was given."

We did not go into an analysis of any other word, but can you not think of many others which could be shaped and reshaped into several meanings? Does not that place a great deal of responsibility on the use of the human voice? The way in which such a statement is made often has as much to do with getting the statement accepted as does the truth of the statement itself.

Should not that make every person who has to deliver addresses, to teach Sunday-school lessons, or report meetings, or even carry on conversations in everyday life, think seriously and do a little checking of the tone of voice that is used?

Someone was discussing her Sunday-school teacher recently and said, "I think Mrs. Blank is a splendid woman, she is a good scholar, her lessons show that she has done much research and study of each subject, but, do you know, she talks along in such a monotone that she does not even seem to be convincing herself. The same message, delivered as if she were deeply interested in the ideas and ideals she sets forth, would be such an inspiration to the girls throughout the week. As it is we have a difficult time keeping our minds on the lesson until she is through."

If we really have something to say, no matter what our sphere of life, should we not choose the best words in which to say it, and then use a tone of voice that will give emphasis and be convincing?—The Christian Index.

REST IN THE LORD

Amidst life's storms and cares and woes,
Amidst the plots and shafts of foes,
Amidst the powers which dare oppose,
Rest in the Lord.

Be it thy joy, O anxious soul,
Till thou shalt reach the Heavenly goal,
Thy burden on thy Lord to roll—
Rest in the Lord.

Sickness may try, and losses come;
But thou art on the safe way Home;
Thy Father will disperse the gloom—
Rest in the Lord.

In quiet calm—in Christ's own rest—
Is secret strength for all oppressed;
All things are working for the best—
Rest in the Lord.

Rest in His truth, His power, His grace,
Rest in His knowledge of thy case;
Rest in the sunshine of His face—
Rest in the Lord.

Rest in His love—it cannot chill;
Rest in His sweet and blessed will;
Rest in Himself; be hushed, be still—
Rest in the Lord.

—Publisher Unknown.

The home, which should be the place above all others where love and kindness reign, is often the one place where we indulge in thoughtless acts or hasty words or displays of temper. We hurt those we love, not because of our lack of love, but because of lack of thoughtfulness. That home is happiest which is marked by Christian courtesy and consideration. If we have welcomed into the home the unseen but real presence of Christ, and if the members of the household dwell together in conscious realization that He is in their midst, it will be a Christian home, not only in the eyes of the world, but in happy reality; and it will have for those who dwell there the peace and serenity which only the Spirit of Christ can give.—The Christian Observer.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The dark things of our time throw a horror upon us and we are almost drawn back into the gloom of discouragement as we contemplate it all. Thank God for the sweet influences by which childhood and youth have been surrounded in our experience! Thank God for the Bible and its precious story of redemption and for the beauty of a life after the plan of God! Thank God for the fellowship of the Spirit in our daily life, who as a Holy Comforter abides with us and cheers our pathway of life and makes possible the joy that would otherwise never be in our life!

As we study the Topic on **"What Sin Does,"** we must deal with **an ugly fact.** The ugly facts must be faced. God in heaven faced them. Jesus faced them and became the sacrifice to make possible their destruction. We must face them if we would attain to the highest, and live a most useful life. We cannot rejoice in the fact of sin, but we can rejoice that there is a remedy for sin. And we can lay down our lives to spread the message of the Way of Salvation.

There is something better ahead for those who heed the message of life. God does bless those who accept the plan of salvation and does give them a new life within and the power to do good instead of evil. "Ye are the light of the world." And we are to be "sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world; holding forth the word of life." The course of sin and darkness will have to cease when God in wisdom has planned to bring all enemies under foot. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then there shall be no more sorrow or tears or death. With this bright vision of the glory that awaits, we can better press on in the world of darkness, and, with **zeal** given to us of God, continue to be faithful in doing good and denying ourselves for the sake of Him who "loved us and washed us from our sins in his own blood."

The guideposts along the way are a boon to the traveler. Seldom do the highway officials put up a false sign. When they do it makes trouble for them as well as for the traveler, for there would soon be severe penalties for unfaithful service in the work to which they are called. But we have learned to know the difference between a road sign and a mere advertisement, and thus we keep our bearings. And we can know the difference between the false and the true marks along the highway of life if we give good heed to the Word of God with its tried and true message. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

In the study of the **Book of Proverbs** we have some of the words of wisdom to guide in the right way and the danger signals to warn of the things that might lead one astray or bring into trouble and destruction. We feel grateful for this book of wisdom and want to study it earnestly so that it may guide us in the way of safety and salvation.

WHAT SIN DOES.—Rom. 1:18-32; Rom. 3:10-20

Topic for July 13

MOTTO

"The wages of sin is death."

MEDITATIONS ON THE TOPIC

I. **Sin.**—We cannot measure the terrible weight of the word sin by the number of letters it takes to spell it. All the sorrow and trouble and crime and ungodliness and shame and woe in earth and in hell and in the universe that has been and is and shall be, is described by the little word sin. It is taking a way of conduct contrary to the law of God. It is taking our own way in rebellion against God. All unrighteousness, all lawlessness, all presumption or self-will, all willful neglect of duty, all willful ignorance, all love for darkness rather than light, all hatred of God and man, all selfishness and pride, coming short of God's glory, is sin. But the definition is not all of the story. It is what sin does that has made the history of mankind and of the fallen in heaven and earth so dark and full of terrible consequences.

Sin brings wages. The wages are not wanted by the ones who have earned them. But the wages will be paid nevertheless. Death is the word that describes it. Separation from God's fellowship in time will mean separation from God and all opportunity of good in eternity, when the time of probation is over. The presumption of sin uses all the good things of God to build fortresses of defense against the persuasive power of God's goodness. It also uses good things which God has given with the powers of mind, body, and soul to create weapons of destruction against fellow men. There cannot be any other end of all such rebellion against God's laws except God's just judgment in the day of reckoning. There is no other possible escape from God's wrath except the one which God has provided in Christ.

II. **The Text.—Rom. 1:18-32.**—This passage shows how men are guilty in God's sight for the degradation which sin has wrought in their souls, because they would not regard the truth when they knew it.

Rom. 3:10-20.—Here we have a picture of the condition of the human heart that has been caused by sin. All the world has been proved guilty and hopeless to recover itself from its doom of condemnation before God.

III. **Suggestions for Junior Programs.**—The experience of juniors is not always very deep concerning the way and consequence of sin. But they can see some of the degrading things sin causes in the sinful people they have met. Very few juniors are without some experience in breaking the laws of right which they have known by the teaching of parents and Christian teachers, or by the reading of God's Word. To secure their understanding of the subject it will be well to lead them along the line of thought suggested in the Outline for Juniors and seek by life illustrations to make the thought real to them. From natural consequences which they can see in life experiences lead them to grasp that the spiritual consequences and the judgment of God will just as surely fall in the eternal ends as they do in the issues of deeds in time.

OUTLINE STUDY

I. What Sin Does.
1. To the sinner's own being.
   a. It brings death—natural.—Gen. 2:17; —spiritual.—Rom. 6:23; Eph. 2:1.
   b. It brings corruption or depravity.—Rom. 1:20-32; Gal. 6:8.
   c. It brings sorrow and wretchedness.—Rom. 2:5-11.
   d. It brings eternal woe.—Ps. 9:17; Rev. 21:8.
2. To fellow men.
   a. Corrupt others.—I Cor. 15:33; I Cor. 5:6.
   b. Upon the offspring.—Ex. 20:5; Eph. 2:3; Ps. 51:5.
3. In its own increase.
   a. Waxing worse and worse.—II Tim. 3:13.
   b. In the heart and mind.—II Thess. 2: 10-12; Rom. 1:28.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Sin."**
2. What Sin Does.
   a. Brings death to body and soul.
   b. Causes misery and sorrow.
   c. Makes men guilty before God and men.
   d. Brings sure punishment hereafter if not forgiven.
   e. Plants evil in others.
   f. Causes suffering to many.
   g. Grows more and more.

For Seniors.
1. Sin Inward and Outward.
2. The Effect of Sin in the World.
3. The Effect of Sin at the Judgment.
4. The Effect on God's Compassion.

PERSONAL THOUGHT

"Abhor that which is evil." There is the attitude of safety, while we "cleave to that which is good."

SEED THOUGHTS

Sin murders the soul. Its withering, blasting curse is not exhausted in this life, but goes with us into eternity, to be perfected and perpetuated there. "The wages of sin is death"—death to all spiritual life now, and an immortality of pain and tears and despair. "The sting of death is sin;" the weeping and wailing of the judgment will be sin; and sin will be the ever gnawing worm and the quenchless fire.—Sel.

And when the whirlwind of passion is raging,
When sin in our hearts its wild warfare is waging,
Then send down Thy grace, Thy redeemed to cherish;
Rebuke the destroyer; "Save, Lord, or we perish."—R. Heber.

Sin works by no set methods. It has a way of ruin for every man, that is original and proper only to himself. Suffice it to say that, as long as you are in and under its power, you can never tell what you are in danger of. This one thing you may have as a truth eternally fixed, that respectable sin is, in principle, the mother of all basest crime. Follow

it on to the bitter end, and there is ignominy eternal.—H. Bushnell.

Sin is an awful fact. It beggars description. Like the shirt of Nessus, it burns one alive. As that poisoned garment ate away the muscles of the victim in his vain attempt to rid himself of it, so sin will destroy the power of him who becomes its victim. Eternal death is eternal sin, sin through all the ages.—T. W. Chambers.

No sin is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—Jeremy Taylor.

Remember that every guilty compliance with the humors of the world, every sinful indulgence of our passions, is laying up cares and fears for the hour of darkness; and that the remembrance of ill-spent time will strew our sickbed with thorns, and rack our sinking spirits with despair.—R. Heber.

ZEALOUS OF GOOD WORKS.—Tit. 2: 11-14; Eph. 2:1-10.

Topic for July 20

MOTTO

"Created in Christ Jesus unto good works."

MEDITATIONS ON THE TOPIC

I. **A Zeal for Good Works** comes forth from the spiritual workmanship of God in the souls of men and women who have surrendered their life into His hands and are looking to Him in faith to work continually in them both to will and to do of His good pleasure.

We are not to forget that it is God that "worketh in you both to will and to do." We hold certain issues of the will which God will not override. But if we will yield our will to be wrought upon by God's Holy Spirit, then God can work upon our will so that our choice is always after the choice He has made for us. Then our fleshly will is brought into subjection to His divine will and the working of His Spirit which enables us to choose for God against our fleshly desires and purposes. "It is God that worketh in you" to will and to do.

There is a very great field for the individual to work in. It is the field of the Spirit's graces which are prompted within our hearts and are worked out in thoughts and words and deeds in actual practice in our life. I feel the impulse of love to men by the Spirit. It must find expression in good works. Then I become willing to do a good deed which expresses my love to men in words or deeds. I am prompted in love to God to show that love by deeds of prayer and praise and obedience to commands. "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12, 13).

II. **The Text.—Tit. 2:11-14.**—God's grace made available to all men teaches denial of the ways of evil and a performance of the ways of righteousness. Zeal for good works is what we were saved to perform. Christ the Redeemer has wrought the salvation by purifying us and making us a peculiar people and putting within us that holy zeal that enables us to do good works.

Eph. 2:1-10.—Formerly we were dead in trespasses and sins, and it was natural for us to live in a sinful way. But being quickened of the Lord, not because we had done so many special works to merit it, but by the special favor of God toward us by the merits of Jesus Christ on condition of our faith which receives Him as the gracious Saviour. It is then after He has created us anew that we are prepared to perform good works through the agency of the new life wrought within us.

III. **Suggestions for Junior Programs.**—Impress the thought of being made a Christian without any **purchase price** of good works on our part. The price was paid by Jesus. But when we have been made a Christian in truth, there is in us a spiritual life that has a nature to do good. This new nature must have expression in the life we live. We will find a chance to express this new life in good works of obedience to the commandments of Jesus and in doing deeds of kindness and love to those around us. We will want to know the many ways in which our light can shine for Jesus and this will make us concerned to speak right words and to do right deeds. Often our shining may be simply refusing to do what is wrong. Associates will want to do certain things and ask us to do them with them. We say "No," and thus register our purpose to do nothing that will displease Jesus. Modesty in speech, in dress, and in behavior, are only the way which the Holy Spirit teaches the Christian to show forth the fruit of the Spirit. We give of our means to help the poor or to send the Gospel, not to win praises of men, but because it is an opportunity to express the love in our heart by the Holy Spirit. We pray for others because we want to see them receive a blessing.

OUTLINE STUDY

I. **How Prepared to Be Zealous of Good Works.**
1. By becoming God's workmanship.—Eph. 2:10.
2. God's work in us.—Phil. 2:13.
3. Abiding in Christ.—Jno. 15:4, 5.
4. Depending on God's perfecting.—Heb. 13:20, 21.

II. **Our Co-operation with God in Good Works.**
1. The new man and his expression.—Col. 3:12-14.
2. Earnest study of the Word furnishes us.—II Tim. 3:17.
3. Consecrated understanding makes fruitful.—Col. 1:10.
4. Sanctification prepares for.—II Tim. 2:21.
5. Using God's blessings for.—II Cor. 9:8.
6. A ready mind to do.—Tit. 3:1.
7. Exercising meekness.—Jas. 3:13.
8. Stirring up one another.—Heb. 10:24.
9. Walking in the light of Christ's truth.—Jno. 3:21.
10. Holy hands, modest apparel, good works.—I Tim. 2:8-10.
11. A pattern in ministers.—Tit. 2:7.
12. Leading men to glorify God.—Matt. 5:16; Jno. 15:8.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Good Works."**
2. Doing Good Works for Jesus.
   a. A Bible Christian.
   b. Purified by the Word, by the blood, by putting away evil.
   c. Giving to help others.
   d. Setting a good example.
   e. Consecrated hands.
   f. Modest dress.
   g. A shining light.

For Seniors.
1. The Purpose of the Christian in the World.
2. The Source of Life and Power for Work.
3. Good Works We Should Do.

PERSONAL THOUGHT

I want to be "ready to every good work." Lord, make me what you would have me to be, and then use me wherever you will.

SEED THOUGHTS

The movement of the soul along the path of duty, under the influence of holy love to God, constitutes what we call good works.—Thos. Erskine.

God worketh in you, therefore you **can** work; otherwise it would be impossible. God worketh in you, therefore you **must** work; otherwise He will cease from working.—Wesley.

Christian works are no more than animate faith, as flowers are the animate springtide. —Longfellow.

Christian practice is that evidence which confirms every other indication of true godliness.—Jonathan Edwards.

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable service.—Wm. Penn.

LESSONS FROM PROVERBS (I).—Proverbs 8:1-36

Topic for July 27

MOTTO

"The fear of the Lord is the beginning of knowledge."

MEDITATIONS ON THE TOPIC

I. **Teachings About Wisdom.**—Wisdom is to take hold of the truth and apply it to the eternal welfare of the soul. Wisdom may be expressed in words of truth, but it cannot be found unless there is in the heart the right attitude toward truth. No heart can be in a right attitude toward truth unless it is in the right attitude toward the Author of all truth —God. Jesus could say to the Bible searchers of His day, "Search the Scriptures for in them ye think ye have eternal life: and they are they which testify of me." Their attitude toward the truth made them miss Jesus Christ when He came according to the Scripture. The Proverbs emphasize wisdom. The disposition of heart that receives wisdom is magnified. While the folly of the heart that rejects wisdom is exposed. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (1:7).

For the sake of making a deep impression and to stir the mind to the great value in wisdom, the writer of Proverbs personifies wisdom and makes her seem to speak and call to men to give heed to her counsels. He gives precepts of life as coming from wisdom and shows what great reward there is in observing the same. She is represented in the ninth chapter as having built a house according to the laws of building and having prepared a feast of good things and then having gone forth to invite those who need to come to the feast spread without partiality for all who will.

The whole of Proverbs is a book of practical wisdom for men in all the walks of life. This will be more fully dealt with in a second lesson to be studied next month. We will look at the general principles in this lesson and take up more of their details in Lesson II.

II. **The Text.—Prov. 8.**—Here wisdom is represented as a crier of merchandise. This merchandise is represented of great value. Its value is greater than all the things material which men prize. The sources of wisdom are with God from all eternity. None can afford to reject the call of this great merchant. And no price is too great to secure her wares.

III. **Suggestions for Junior Programs.**—The Juniors like to think with the writer of Proverbs in terms of personification and of the concern of a father for his son. Make the most of these opportunities of impression given by inspiration and use them to impress the plain everyday needs of wisdom in our common life.

The outline study for Juniors will emphasize **reverence, teachableness,** and **humility.**

It also encourages looking into the **values** of learning and putting into **practice** what we have learned. The way of **contrast** is often used to impress the greater values. Make use of the contrasts between wisdom and folly and the ways of life that illustrate them.

Keep the eyes of the boys and girls in diligent searching of the Book for the truths that are to be impressed.

OUTLINE STUDY

I. Wisdom.

1. The beginning or foundation.—Prov. 1:7.
2. The authority of Wisdom's teaching and reproof.—Prov. 1:20-33.
3. As an inward quality.—Prov. 2:10-22.
4. As a treasure found by searching.—Prov. 3:13-26.
5. Something worth holding.—Prov. 4:5-13

II. Wisdom and Folly in Contrast.

1. The wicked and the just.—Prov. 4:14-19.
2. The impure and the pure woman.—Prov. 5:3-21.
3. Industry and indolence.—Prov. 6:6-11.
4. The Call of the strange woman and of Wisdom.—Prov. 7:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Wisdom."**
2. Children of Wisdom.
   a. Reverence God above all.
   b. Heed instruction.
   c. Receive correction.
   d. Treasure wisdom in the heart.
   e. Practice wisdom in the life.
   f. Study the difference between wisdom and folly.
      —Wickedness and righteousness.
      —Purity and impurity.
      —Industry and laziness.

For Seniors.

1. The Authority of Wisdom.
2. The Two Ways of Life.
3. The Rewards of Wisdom.

PERSONAL THOUGHT

"Wisdom excelleth folly, as far as light excelleth darkness."

SEED THOUGHTS

For knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God: and it is through prayer that there comes to us that which is strength of our strength and virtue of our virtue, the Holy Spirit.—Wm. Mountford.

Knowledge is proud that he has learned so much; wisdom is humble that he knows no more.—Cowper.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.—James 1:5.

Wisdom is oftentimes nearer when we stoop than when we soar.—Wordsworth.

Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great as the knowing fool. But to know how to use knowledge is to have wisdom.—Spurgeon.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—Eccl. 12:13, 14.

LESSONS IN SELF-DENIAL (Jr.).—Lk. 14:25-33; Phil. 2:6-8.

Topic for August 3

MOTTO

"Submit yourselves therefore to God."

MEDITATIONS ON THE TOPIC

I. **Self-denial** is the reverse of selfishness. When the heart's affection and concern are fixed upon others we call it unselfishness. When the whole purpose of life is to serve and please self we call it selfishness. If we would truly live the self-denying lite we need to have our affections set "on things above and not on things on the earth." Many people will sacrifice for earthly ends because they have some earthly goal, born of the flesh and fleshly ambition. Parents who take pride in their children will work their bodies and minds unceasingly that they might have their children shine before the glory of the world. Covetous persons who have a lust for money will toil to breaking down of health and the privation of many pleasures that they may gain more money. But when the heart is fully consecrated to the Lord, when He is the chiefest of ten thousand to our soul, we shall know the true path of self-denial.

In the way of Christian self-denial we turn away from everything that is evil and displeasing to God. In a sense this is really the best for ourselves and should not be classed a real self-denial. Yet in the sense that it brings a real friction between us and the world, it may be so considered and should not for a moment be neglected.

The way of Christian self-denial reaches farther than denial of sinful things. It was not evil that Jesus was in glory with the Father. Yet His unselfish love could not rest there when He saw a need among helpless and enslaved humanity. Thus He gave up His glory that He might redeem men. This pattern of self-denial may find many counterparts in our daily experience.

II. **The Text.—Lk. 14:25-33.**—Here Jesus taught the secret of real success in the Christian life. It is a life in which Jesus is given first place above any earthly tie of love or possession in this life.

Phil. 2:6-8.—Here Jesus is shown to us as a pattern of true self-denial by willing humiliation of Himself for the welfare of humanity.

III. **Suggestions for Junior Programs.**—The Outline suggested for the Junior assignment is a study of self-denial by characters. It will be helpful for the boys and girls to receive an assignment and then to look up all the incidents in the character assigned them which teach a lesson in true self-denial. There are many such in the lite of Jesus. Abraham furnishes a number. Paul, after his conversion illustrates the lesson in a number of incidents. Moses in his great choice of suffering with the people of God gives a pre-eminent example. Have the boys and girls find others.

In the open discussion some modern occasions for real self-denial could be mentioned. Perhaps the saving of means to give to the needy in body or in soul would be an outstanding enterprise that could be brought into a practical end by action.

OUTLINE STUDY

I. The Lesson of Abstaining from Evil.

1. Fleshly lusts.—I Pet. 2:11.
2. Ungodly counsel.—Ps. 1:1; Lk. 14:26; Matt. 10:37-39.
3. Self-love versus love of Christ.—Lk. 9:23-26.

II. The Lesson of Giving up Lesser for Greater Good.

1. Lawful honors for service to others.—Phil. 2:4-8; Jno. 12:23-26.
2. Lawful good for the welfare of souls.—Rom. 14:14-21; I Cor. 8:6-13.
3. Lawful ease for better service.—II Cor. 6:4, 5.
4. Lawful rights for gaining souls.—I Cor. 9:18-23.
5. Personal profit for profit to others.—I Cor. 10:31-33.
6. Personal plans for the sake of co-operation.—Eph. 5:21-33; 4:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Himself," "Thyself."**
2. Lessons on Self-denial:
   a. From Jesus.
   b. From Abraham.
   c. From Paul.
   d. From Moses.
   e. From Christ's teaching.
   f. From the disciples.—Matt. 19:27.

For Seniors.

1. The Importance of Self-denial.
2. The Way of Self-denial.
3. The Blessings of the Self-denying Life.

PERSONAL THOUGHT

Where is our heart's affection centered? The quality of our service and sacrifice depends upon the nature of our affection.

SEED THOUGHTS

One never knows himself till he has denied himself.—The altar of sacrifice is the touchstone of character.—O. P. Gifford.

That which especially distinguishes a high order of man from a lower, and which constitutes human goodness and nobleness, is self-forgetfulness, self-sacrifice, and disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.—J. A. Froude.

Self-denial must reach beyond gross and undoubted sins.—Maclaren.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of everything that is inconsistent with the glory of God and the good of our fellow men.—Gardiner Spring.

The first lesson in Christ's school is self-denial.—M. Henry.

If we desire to do what will please God, and what will help men, we presently find ourselves taken out of our narrow habits of thought and action; we find new elements of our nature called into activity; we are no longer running along a narrow track of selfish habit.—J. F. Clarke.

THIS IS FAITH

To live one's best today, believing that God will give us strength for the responsibilities of tomorrow when they come.

To use one's best judgment in each emergency, refusing thereafter to reproach one's self for not having used better judgment.

To invest all one has on the side of right, confiding in God that the investment shall be eternally safe.

To meet each rising sun with the knowledge that no temptation will be more than we can meet, if we walk with Christ at our side.

To do the duty that I now see clearly, trusting that each new duty will be clear when I come to it—this is faith.—Author Unknown.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

MAN'S BLACK-OUT GOD'S OPPORTUNITY TO SHINE

Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

Dark days—man's **"black-out"**—is God's call to men to **shine.** The deepest impressions on the world have been in the darkest hours. The darkness, though ugly and frightening, makes the best background for men whose hearts have been lit by the "light of the world."

In the days of Joseph, with Egypt in the grip of idolatry and in control of men brutal and heartless, the door stood wide open for the Hebrew captive, sold as a slave, to pine or **shine.** He shone. The impress he made still lights up our world today.

The exile Daniel, captive in the unknown land of Babylon, a world empire, wrapped in the heathen darkness of midnight pall, took his stand, represented the God of heaven, gave the dew of his youth, and will yet outshine the stars of the firmament. His life shone unto the end, and the world sings, "Dare to be a Daniel, dare to stand alone."

Moses! When the Egyptian Empire was in its primitive glory, worshiping many gods, knowing not the true God, and in the grip of many years of ripened heathen philosophies, Moses turned his back on the gilded palaces, refused to be called the son of Pharaoh's daughter, said good-by to the crown, and identified himself with a downtrodden nation. Days were dark; he had a hard field. He indeed trod a giant's track, and did not recline on a bed of roses. He **outshone** the darkness, and the light still streams afar down the centuries.

Elijah's day was darker than our day. Most of the world engaged in idolatry of every sort. All but 7000 of Israel had bowed their knees to Baal. Ahab, king of Israel, Jezebel, the queen, and all the royal court threw their influence against the worship of God. In spite of severe testing, Elijah stood, **shone** on, and what a name on the pages of history!

John the Baptist was a prophet who appeared in the world when the nation sat in the regions and the shadows of death. Even the world's lone temple, dedicated to the worship of God, had been turned into a house of merchandise and a den of thieves. He was looked down upon by his own generation, but has been highly honored by all succeeding generations. His name will be revered to the end of time. He **shone** in a dark day.

Talk about a hard field and a dark day! Consider St. Paul, the apostolic missionary. The world of his day was steeped in idolatry, sensuality was on the throne, and pleasure seeking was the bent of the masses. Paul was regarded as the poor tentmaker, the preacher concerning a Man who died between two thieves by crucifixion. How Paul's light, lit by the taper from heaven, outshone his enemies! They are forgotten or are only remembered because some names were associated with his. His light is still the **searchlight** of the ages.

Missionaries in Moslem lands, according to J. Christy Wilson, Tabriz, Iran, know what it means to **shine** in dark regions.

"And the next Sabbath day came almost the whole city together to hear the word of God." That was certainly an answer to the prayer of every missionary, but few workers in Christ's foreign service have ever seen it happen. In the Mohammedan world we have small crowds, or more often just individuals, and conversions are few and far between. But when something does attract a great number, persecution is almost sure to follow. I recall the excitement in the city where I have lived many years when a prominent Moslem priest was converted, but the crowds that came to the church soon drew forth such opposition that our work was greatly retarded. Jews and Moslems have down across the ages been the most difficult people in the world to reach with the Gospel of Christ. How sad it is to think that so many continue as Barnabas and Paul put it, "to judge themselves unworthy of everlasting life." And now when the Gospel has been carried to all the world, the Bible lands remain one of the most difficult fields for Christian missions. That does not mean they should be neglected, Christ commissioned us to go to ALL nations, and just because a task is difficult it is not the Christian spirit to give it up and admit defeat. Someone asked Dr. Paul Harrison why the Dutch Reformed missionaries were the only ones in Arabia and he replied, "I believe we Dutch are the only ones who have enough divine stubbornness to stay with a task so difficult."

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Dr. R. E. Neighbor has given poetical form to the kind of spirit needed and the idea of rejoicing in the midst of hard experiences:

How many there are who will doubt,
And dwell in the castle of fear;
They murmur, they fret, and they pout,
And live in the "dumps" most the year;
Their hands they hang down in despair,
Their knees always tremble and shake;
Their brows are all wrinkled with care;
They shudder, and quiver, and quake.

Oh, Christians! Come out of your gloom,
Believe in the Lord and rejoice;
Faith conquers the shades of the tomb,
In triumph lifts up its strong voice.
Stretch out thy broad pinions, take wing
Above the damp lowlands of grief;
Break forth into praises and sing,
And dwell in the realms of belief.

The dark situation in Germany has brought from the lips of the noted scientist, Albert Einstein, himself not a Christian, a great testimony for the Church in Germany:

Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any great interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly.

To encourage our faith all the more read this excerpt from the pages of the Prussian Bible Society:

The Bible, which has been the leading best seller in the United States for generations, is also still the best seller in Germany in spite of the competition of Hitler's Mein Kampf, which is practically compulsory reading. The Bible has outsold Mein Kampf by about 200,000 copies yearly in the six years since the Nazis assumed power.

The Pocket Testament League Quarterly reports:

After Hitler had taken Austria and interned the Jews, Mrs. Alexander Dixon became personally responsible for ten of them and brought them from concentration camps to her beautiful home in Birmingham, England, until they could arrange for passage to the United States. More important in her eyes than their physical preservation was their spiritual welfare. Mrs. Dixon read the Scriptures to them in German daily, explaining the passages as she read them. The result was that all have accepted the Lord Jesus Christ as their Saviour and Messiah. Some of them have already arrived in this country and have visited the offices of the Pocket Testament League exhibiting their P. T. L. Testaments which they are faithfully carrying and reading.

From Greece comes additional evidence that the terrible sufferings and anxieties of these days are turning men's attention to God. An exchange publishes this from a letter by a Greek theological professor, before the Greek defeat:

The Greeks are a nation with deep religious feeling, a nation that deeply loves its country and its freedom. The old story of David and Goliath is coming true again. Our forces and the whole Greek nation are deeply convinced that we are fighting a holy war, not only for our freedom, but also for justice and for the ideals of Christian humanism. Even indifferent people have been won for the faith by this war. The state radio station broadcasts not only the services on all church festivals, but also other sermons in the church, even the addresses of the preachers of the Zoe Home Missionary Movement. Not only are the regular preachers fulfilling their duty faithfully everywhere, but officers and military doctors often become preachers of the Word of God on many Sundays!

There is evidence everywhere that more and more Jews in these dark days are interested in the Gospel. However, this statement about the Polish Jews in their dark hour is the first sign of anything like a mass movement among the Jewish people turning to the Messiah. We quote the "Presbyterian":

The Polish Jew, crushed to the ground, is crying out in agony to God for the coming of the Messiah. A great Messianic movement has sprung up in Polish Jewry. It is utterly without a parallel in Jewish history. A Messianic movement without a Messiah! In the past they always had a false Messiah to start a Messianic movement. Not this time.

The war is bringing about a better spirit in England among various denominations. Formerly there had been coldness, even antagonism between various denominations. This hindered the cause of Christ, and divided the forces of the Church. The editor of the highly conservative Episcopalian paper, "The Living Church," writes:

Another effect of the war upon the churches has been to bring them together. The bombs have destroyed many old barriers. Not only have the churches co-operated much more thoroughly in all this work of human service, they have offered each other the fullest hospitality. I know of a Baptist church which was destroyed and which now freely occupies, at the vicar's invitation, the hall of the neighboring Anglican church. I know of a Methodist church which offered its premises to its Anglican neighbor in distress.

It may interest all of us to know from the pen of the veteran missionary, G. P. Raud, that the war, with its attendant darkness, has not stopped the work of evangelism in Europe. Though Satan opposes and hinders, the witness continues. When men are saved in Europe they begin new churches, and keep them going. They start native churches, without expense to the homeland. He states that the European and the foreign missionaries write about the great hunger of the people for the Word of God, how they come together in large numbers to hear the Gospel. In the midst of the privations and the uncertainties many of the still 400,000,000 unevangelized by the real Gospel will believe. **This is the American Church's golden opportunity to keep the light burning.** The light has not yet gone out in Russia.

This song of **"Faith"** in dark hours is timely:

Keep up the song of faith,
However dark the night;
And as you praise, the Lord will work
To turn your faith to sight.

Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise,
Though dark the night and long.

Keep up the song of faith
The foe will hear and flee;
Oh, let not Satan hush your song,
For praise is victory.

Keep up the song of faith,
The day will break ere long,
And we shall go to meet the Lord,
And join the endless song.

—Selected.

It may be encouraging to turn the pages of history back to the time after the Roman Empire had become nominally Christian, when there arose an emperor, Julian the Apostate, who undertook to supplant the Christian religion by the discarded old pagan beliefs of Ancient Rome. He bent all his imperial powers to this ignoble task and failed. Men of **light** outshone the darkness. Men of faith outrode the storms of persecution.

The hour came when Julian had to bitterly acknowledge his defeat. This he did, standing on the heights above Antioch, as he cried, **"Thou hast conquered, O pale Galilean!"** Then he died. The effort to supplant the Cross will fail. The attempt to exterminate the Church will not succeed. Truly, the Church may be tried, the chaff winnowed from the wheat. She may be chastised for her coldness, lukewarmness, indifference, yea, her sins, but she will not die. She is anchored to the throne of God, within the veil. All the Sovereign resources of Deity are at her disposal. In this hour of darkness may she arise and put on her garments of strength, might, **light,** and salvation. The so-called pale Galilean is still ruler in the hearts of humanity. His is a **light** that cannot be darkened. This is the challenging hour for all of us. "Who knoweth whether thou art come to the kingdom **for such a time as this?"**

During the recent experimental **"Black-out"** in Seattle, Wash., Dr. J. D. Magee, formerly pastor of the First Methodist Church of Seattle and now president of Cornell College, was there in the city. He described his reaction to the experience in a way which fittingly ends this comment on world conditions:

I had gone to the railroad station, but having a few moments before the train was to leave, I waited to watch the performance. The huge station was being locked against possible hold-ups during the "black-out" period. We stood on the plaza, and saw hundreds of people pour out of the buildings into the streets.

When the time for the "black-out" came, there was a hush, as though something ominous was going to happen. Suddenly the city became a ghost town. All lights went out. No cars, no autos, no traffic was moving anywhere. It was a city of whispers. Above could be heard the droning of planes simulating attack.

As our eyes became adjusted to the darkness, it occurred to me that not all the lights were out. I looked up into the sky, and the moon was shining. It was the biggest, brightest moon that I have ever seen, against the darkness of the earth. The stars were shining like jewels in their distant places.

It reminded me of the peasant on the Vendee, who when threatened by his overlord with complete annihilation of his crops and herds and houses, answered: **"But, Monsieur, you will leave us the stars, won't you?"**

So in the night of blackness, the glorious host of heavenly bodies brought to our minds that we were not forsaken, and that no "black-out" by man could be permanent. God was still in His heaven. . . . And the lights came on, and the city was alive again.

BIBLES INSTEAD OF BULLETS

Take . . . the sword of the Spirit, which is the Word of God.—Eph. 6:17.

Someone has well said, "There is enough power on one page of the Word of God to stop Hitler if put in the right place." The writer would like to use an extra line, "if used at the right time." One page is more than is necessary. One **verse** would do. May we quote, "Without me ye can do **nothing.**" This means that so far Divine Providence has allowed Hitler & Co. to go. Why? God alone knows. But He **knows.** There are good **reasons.** There always have been in the past.

When God allowed Pharaoh to enslave the Children of Israel there was a reason. Out of that furnace of fiery suffering was welded a new nation, which has blessed the whole earth in spite of her declensions. When God allowed the monarch of the Babylonian world empire, Nebuchadnezzar, to take captive the people of the city of Jerusalem, and its environs, from that caldron of human misery came forth a nation which has for thousands of years been free of the idolatry of wood, stock, and stone.

But we also said, that **the Bible must be used in time.** To have saved ourselves a world of misery we should have evangelized Europe—**we mean Europe**—the last hundred years. Real Biblical, New Testament Evangelism would have done so. Had we sent more Bibles and given more Bible teaching in Russia, we might have prevented Communism. More Bibles in Italy might have saved them from Fascism. The Bible, if heeded, in Germany would have saved the world from Nazism. Russia, Germany and Italy were cursed with a Bibleless religion, and what an outcome! Who was to blame! Christian professors largely. What about England, France, United States and Canada? The same conditions prevail.

The Gideons are rapidly seeking to get the Bibles into our military camps, the Government is building 600 Church buildings on the same grounds. This may help to fight the fire of the "isms," but fire prevention would have been better and cheaper.

Already, men are discussing the **"new generation rebuilding Europe."** This will need a spiritual people. Eric Laud of England, says, **"We must first of all confess twenty years and more of folly."** These sins must be confessed and renounced at the Cross, so that the blessing of God may come down. Second, **"Our home life must be rebuilt."** This is the first and foremost trust of the parent. Many children are sent out into the world without proper armor. Third, **"The family altar must again be set up."** Fathers must again gather their families around the Word of God, instructing them in its holy truth. God dare not be a **convenience** for the trying hour alone. Fourth, **"What about the hallowed Lord's Day?"** There cannot be a powerful generation, or a nation of builders who desecrate that day. Many homes today are pagan. The Sunday suit has been substituted by beach attire. With this change has come the passion for pleasure and the abandonment of divine worship. Fifth, **"The marriage bond must again become sacred."** The "flesh" has altogether too long been allowed to run riot. A new generation cannot be built on the so-called morals of Hollywood, where children are taught to practice adultery. Last, **"The pulpit must again preach the Word of God."** Right! There must be an end to pandering to popular taste. Sin must be exposed. The power of preaching Jesus must again be recaptured and the Cross proclaimed as the sole remedy for sin.

Munition makers are building destructive weapons as rapidly as possible. Billions are being spent, loaned, leased, to preserve democracy, to keep the enemy away from our shores. But we have one of the worst enemies **within** our shores. Our nation is traveling the same route as Russia, Italy, England, France, Germany, with a lukewarm, decadent religion. Judgment has always followed the breakdown of the Church, the lack of passion to win men to God, and the consequent lack of morals and the pleasure craze. All great nations, and great civilizations, have risen and fallen because of the above factors. Back to our Bibles and God. May we feed men **Bibles,** rather than bullets.

CUTDOWN IN CARS

The public's rush to buy automobiles this year for fear that the preparedness program might interfere with production proved partially justified when OPM Chief William S. Knudsen announced that car output beginning Aug. 1 will be reduced by "an initial 20 per cent" or approximately 1,000,000 units to conserve skilled labor and vital materials for defense work. In other words, the number of 1942 models, pending further curtailment as defense needs require, will be restricted to about 4,000,000 cars and trucks, compared with some 5,000,000 units expected to be produced in the current model year ending Aug. 1, and the 4,285,000 models turned out in the 1940 model season.

As a further gesture of co-operation with the defense authorities, General Motors Corp. announced that its 1942 line will be continued through 1943, eliminating the customary introduction of new models applicable to the latter year. This will release the engineers and draftsmen who ordinarily would now start working on plans for 1943, and it will also make available for defense work most of the $35,000,000 to $40,000,000 worth of tooling that would otherwise be required.—Selected.

"Most of the shadows of this life are caused by standing in our own sunshine."

PRE BEN SPRINGER
MINIER R 1
ILL 224 JAN-42

"COME THOU WITH US AND WE WILL DO THEE GOOD"

AT ARBUTUS YOUNG PEOPLE'S INSTITUTE, NEAR JOHNSTOWN

Enjoy a truly Christian vacation!

Spiritual Edification!

Bodily rejuvenation!

Mental refreshment!

Christian fellowship!

IN A QUIET
MOUNTAIN-CAMP
ATMOSPHERE

AUGUST 6 to 17, 1941—12 DAYS

"One of the most inspirational gatherings we have attended during the time of our furlough."—Geo. J. & Fannie Lapp.

"I feel that because of the many blessings at Arbutus, I owe a letter of gratitude to the Director. I certainly came away from there with a lighter heart, and am a more willing worker than when I arrived. I can truly say in my heart that the Lord richly blessed me while at Arbutus."—One of the many young people who have attended.

Cottage or dormitory reservations available. Good meals. Prices moderate.

DESCRIPTIVE CIRCULAR MAILED UPON REQUEST.

Address all inquiries to
C. F. Yake, Sec., Scottdale, Pa.

YOUNG PEOPLE'S INSTITUTE COMMITTEE
Southwestern Pennsylvania Mennonite Conference

WHERE ARE YOU?

By Robert S. Wilson

"Eternity will find you where your Sundays find you—with God or without." This statement appeared on the bulletin board of a Lutheran Church in Richmond, Virginia, which the writer happened to see while touring through the South in the fall of 1936.

This statement contains much truth. Sundays find many people with God, worshiping Him as their Creator and Master; serving Him as their Father in heaven. Sunday finds many people with God, in His Holy Temple entering into His courts with praise and thanksgiving, worshiping Him in Spirit and in Truth. Sundays find many people studying the Word of God in Sunday school and attending other services. Others, because of affliction and old age, or lack of means to get to services in the church, are worshiping God in their homes. Some worship at the family altar, with the open Bible in front of them, and the open gate of prayer revealing God to them. Eternity will, we believe, find all these where their Sundays find them—with God.

Sundays find other people without God. Perhaps some are sleeping because they were out too late on Saturday night. Some are recovering from drunken revelry, nursing a headache on the morning after the night before. Others are busy with their man-made Sunday bible, poisoning their mind with the lewdness and immorality of the average Sunday newspaper; tickling their funny bone with the latest antics of the comic strip characters; worrying over politics and business as they read the news of the day. A big dinner, then perhaps a trip to the golf links, in the summer to the beach, to the movies, to the busy highways where, pleasure mad, they help add to the accident total for the most dangerous of days for driving—our Sundays. Without God.

In eternity it will be as here—with God or without. The way we observe the Lord's Day is an indication of our love to God. It is His day. We need to spend it with Him, if we want to spend eternity with Him.

This test applies on week days as well as Sundays. During the week it may not be as evident a test, but it is just as necessary to be with God during the week as on Sundays. We need not attend church to be with God, for God is not confined to temples made with hands. We should be with God everywhere. God should be with us, at our work, and at our play.

Young people reading this article will find it helpful to apply this test to all that we do. Can God remain with me, while I do it? Am I walking **in His steps** when I go to work, when I go to school, when I use my leisure time?

Eternity will find you where all your days find you, with God or without. It is heaven to be with Jesus. It is eternal life to believe on Him as your Saviour. It is heaven to have Jesus in your hearts. Our future is determined by our present—with God or without. —The United Evangelical.

SOME FOLKS

Some folks are like the proverbial "ill wind," always "blowing" but seldom doing any good.

Others are like the moaning sea, "casting up dirt and mire" as they moan.

Still others are like Gibraltar—having a good reputation for stability and always found there.

But some are like the gentle dews of Heaven—quiet, but, oh, how refreshing!—Roy W. Potter.

THE SUPREME RULE

(Continued from page 199)

uable when transformed by it. A handclasp or a smile often becomes more precious than gold.

2. Love is supreme, because it fulfills the law. It fulfills the law, both negatively and positively. "Love worketh no ill to his neighbour." Love builds a wall of defence around every human life. And, positively, it fulfills the law by doing every possible good. "If thine enemy hunger, feed him," is the teaching of Paul. But many would say, "If he is your enemy, leave him alone." Love would say, "Feed him." And again,

3. Love is supreme because it is the mightiest force on earth. It sends men on heroic and daring missions. It keeps them at their posts of duty when nothing else will. It even has power to change indifference into friendship and hate into love. We may be able to subdue our enemies by hate, but we will only conquer them by love. So let us remember that, regardless of the circumstances in which we may find ourselves, we can only be conquerors when we go forth armed with love.

If you want to get hold on love, get hold on God, for "God is love."

Greensburg, Kans.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the **MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.**

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

AUGUST, 1941

CHRISTIAN MONITOR

IN THIS ISSUE

Speak, My Lord, *by Prisca Delph* 226

Over the Sea in Ships, *by Margery Coffman* 227

Life in Review, *by Lawrence Keister* 229

Calvary Hill, *by Allen B. Ebersole* 231

"No Discharge in That War" (*Editorial*) 232

Anointing with Oil, *by Paul R. Miller* 233

Impressions, *by John A. Hostetler* 234

The Home the Key to the Situation, *by N. J. LeShana* 236

Sixteen Reasons Why an American Youth Refuses to Drink 237

Argentina—Glimpses Here and There, *by S. C. Yoder* 238

Summer Bible Schools in Minnesota, *by Mildred Weaver Lehman* 239

Jesus Christ as King, *by S. F. Coffman* 240

A Mennonite College to Meet the Needs of Mennonite Young People, *by Carl Kreider* 242

Right Attitudes toward Our Educational Problems, *by Milo Kauffman* 243

In Defense of Conservatism at Eastern Mennonite School, *by M. T. Brackbill* 244

A Boy Anointed King, *by John Umble* 246

Sunday School Lessons 247

Young People's Bible Meetings 250

The Greatest Battle a Colonel Ever Lost, *by C. F. Derstine* 254

SPEAK, MY LORD

By Prisca Delph

Myrtle Davis drank in the scenic beauty as they sped up the mountain. It seemed like she was watching a great canvas unfold, each curve in the road displaying a fresh view more beautiful than any previous. It was as though many artists were trying to outdo each other, had mixed their favorite colors, and had dotted a cabin here and there with a few occasional cattle grazing on a clearing, but each, being inspired by the same mind, had only been able to vary in coloring and detail. Miles and miles they had followed the mountain trail until it seemed that they had left all civilization behind.

She had answered politely as Dr. and Mrs. Chapman pointed out landmarks as they neared their destination or exclaimed over some unusual sight. She listened patiently to the children's patter about the cottage and surroundings. For Myrtle was taking her first trip to the mountains, planning to spend the summer with the Chapmans. From their vivid description she was sure that she would enjoy the month with them at Nortop.

At last they reached the top of the mountain. As the road became narrow it was lined with trees and shrubs. The laurel was still blooming, but the outside world seemed to be cut off. Occasionally they came to a clearing, but there were no more scenic views. The air was light, and everyone was in high spirits.

"We are almost there," Little Junior whispered to Myrtle, his eyes big with excitement as he watched the effect of this declaration.

"There is the Moyer home!" Judy exclaimed. "Isn't it, Father?"

"Yes." Then he added playfully, "Let's see how many we can recognize," and he touched the horn as they approached what appeared to be a driveway to a small dilapidated house.

By the time the car had reached the front of the house every door and window of the frame building had acquired a face or several figures. The Chapmans waved heartily as the various shapes and sizes responded, some with nods and a wave; others disappeared with a blush to immediately reappear at another window.

"Where is Mallie?" Florence exclaimed. "I don't see her."

"Perhaps she is helping at the hotel. Remember she helped Mrs. Daisy last year?"

"Yes, she is a nice girl, and I hope Mrs. Daisy will help her to become a good woman. Oh, there she is!"

Myrtle followed Mrs. Chapman's glance and saw a pretty young girl about her own age standing at a side door smiling and waving shyly as Judy called, "Hello, Mallie!"

Myrtle could hardly conceal her surprise as to the number of people who called that small house "home." She wondered if all those little cabins which looked quite picturesque and interesting as playhouses were crowded like that.

She sat up with interest. "Is that all one family or do you suppose they have company?"

Dr. Chapman laughed, "Yes, I think that is all one family, and Mallie is the oldest girl."

Mrs. Chapman turned, "Perhaps we will see Mallie at the Lake some evening.

"We row to the end of the lake every evening it does not rain for ice cream. The store is in one end of the hotel," Judy explained.

"We'll point her out to you if we ever see her there," Florence promised.

They had reached another clearing and were in sight of a large building—a typical mountain hotel. Everyone began to explain everything to Myrtle as cottage after cottage came in sight, and the Moyers and Mallie were forgotten for the time being.

"Here we are," and the Doctor touched the horn as he came to a full stop before a spacious, newly painted cottage, sitting back from the rest.

As everyone scrambled out and there was no response from the door, Myrtle knew that this was the pretty red and white house that was to be her home for the coming month. As she looked at it, snuggled among the trees, and listened to the water splashing beyond and saw a saucy chipmunk scamper up a nearby tree, she was glad she had come.

The job of settling a household of six was not an easy task, but every one pitched in and helped and by night they were tired but settled.

As she lay in her room at the head of the stairs Myrtle lived again the drive up the mountain in her dreams. Somehow every cabin became a home, and in answer to her knock a Mallie would appear. Sometimes she was in filthy clothing, but always pretty and with some bit of finery peculiarly dear to girls of that age.

MORNING IN AUGUST

Fragrant odor of the dawn,
Sweet incense to waking souls,
While the fresh dew spreads the lawn,
And your spirit day controls,
Let me, underneath this tree
Standing, be possessed of thee.

* * *

He who sleeps at dawn is dead
To more wonders than he knows;
Let me forth and early tread
Where the sunlit water flows,
Where the elm at dewy dawn
Flings his shadow down the lawn.

Let me feel, and be quite still;
Let me take, that I might give;
Drink, till I have drunk my fill;
Then anew go forth and live.
Here I find a honeyed pleasure
Given in an unmixed measure.

—Adapted.

The days that followed were busy and full of interest. Myrtle had to see every nook and corner of the grounds and test each one's favorite spot. She had to learn to row and swim. She had to accompany the children on hikes and their healthy appetites kept her many hours in the kitchen. Still she loved it all.

Then one evening when she had rowed the children down to the end of the lake, Judy whispered, "There she is."

Myrtle looked up quickly after tying the boat to the pier. At first she did not recognize Mallie in those flimsy clothes. She was still pretty as she smiled shyly to the young man talking to her. Myrtle had been all sympathy for the poor girl, but now she was repulsed to see her dressed in such poor taste and talking to such a vulgar looking boy. She turned away in disgust as she watched the youth escort her into the barroom. As she made her purchases in the store the loud talking and laughter fairly sickened her as it floated through the door of the adjoining barroom.

Whenever Mallie was mentioned after that Myrtle listened politely, but had she had occasion to meet her she would have avoided her as the dust of the earth. Yes, Myrtle was a Christian, but always protected and sheltered, she had failed to realize that Mallie was left to grow up under contrasting circumstances.

The stay at the Lake was far too short for everyone, even Myrtle who was anxious to see her parents and friends back at Belmont. It was a hot day in the latter part of August when they all packed into the Packard and sped back to the city.

Myrtle continued to spend her vacations with the Chapmans at their cottage for several years. Each year she was anxious to see Mallie and if she had made any change for the better. Then one year they found her always alone. Each time they went to the store she was sitting on the porch. She was pale and a mere shadow of her former plump self.

Myrtle's indignation at once turned to sympathy, but Mrs. Chapman had warned her not to go near the girl or to be seen talking to her. So vacation time came and went, and she often passed within touching distance of the girl, yet she had done nothing except smile. Not even a word or a tract, only a smile. But that smile was appreciated, for she got sneers and snubs from those who had been friendly before. Even those who called themselves Christian had seen her grow up from childhood into beautiful girlhood and ready to enter womanhood without lifting a finger to help her. They had come every summer, knowing she had never attended Sunday school and church had never seen a Bible, and did not know how to pray. Oh, that was her parents' fault! But did that erease their responsibility? Perhaps the parents had grown up in ignorance too!

And so while Myrtle felt condemned and pitied Mallie, she did nothing, but smile. But the wistful look on Mallie's pale face as she watched the Packard leave the Lake never left the memory of Myrtle. That year was the last summer Myrtle spent with the Chapmans.

While in the city on business Myrtle called at the Chapman home, a few years later. In

(Continued on page 255)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., AUGUST, 1941 No. 8

OVER THE SEA IN SHIPS

By Margery Coffman

In conversation with Peter Dick, lately sailed to England for service there under our Relief Committee, he referred to the fact that one of his ancestors had sailed from Germany in his own ship to join the Oregon gold rush. He declared that he, too, would like to build his own vessel to carry him to England, if authorities did not soon find him passage! From these chance words, this story developed.—M. C.

JOHANNES Dick was ever a restless soul, hankering for high adventure, chafing beneath the yoke of virtual slavery under which he dwelt in Germany in those distant days. The Palatinate seemed always to be a favorite spot where oppressive leaders might find expression for their urge to vent their spite or show their puny power. The farm lands of the Palatinate were rich and fertile. Dense forests made good hunting. Mennonite landholders were good farmers and they grew good crops, while their cured hams and bacons were widely known. So it seemed a good locality on which the zealous Catholic elector might prove his zeal for the mother church, by despoiling the apostate Mennonites, appropriating as much goods to swell his own coffers as the treasury of the church, no doubt. The Palatinate's pleasant villages lay along the main thoroughfare through which regiments of plundering soldiers must pass on their victorious march from one conquering hero's palace to the next location for a quarrel. During the rule of a kindly, God-fearing Count (the numbers seemed few and far between!) these peace-loving, nonresistant people enjoyed a degree of prosperity, though they never knew when the wind would turn and their young men be suddenly press-ganged into service, their church services interrupted, and their cellars raided to fill the rations of a hungry army.

In such uncertain times Johannes Dick achieved a restless and discontented manhood. After several sessions of forced labor on the roads, he conceived the idea of building a boat of his own to get away from this weary land. His father and grandfather before him were shipbuilders of no mean repute, so navigation and shipbuilding and the urge to go down to the sea in ships came naturally to him. With the advice of his father, and the capable assistance of young men of his own kind, a sturdy little craft was built during several years while peace lay upon the land, and the people felt secure and comfortable, as one does under cozy blankets on a frosty night, unwilling to think of the inevitable cold of dawn. Pitifully small the boat would seem to us of this generation, but it was a proud vessel in the eyes of its owner! Now where to go?

It seemed to Johannes Dick that Providence took a hand in his affairs when an itinerant peddler stopped for several days in the village—a welcome visitor, bringing strange news of the outside world along with his well-stocked pack of necessary goods. From Rotterdam he came, and his pack was filled with odds and ends of treasures for the women's sewing baskets, novel trinkets for the children, and much-needed tools for the men. Not only that, but his head was filled with news from the mystic wonderland of the New World, that fabled land beyond the sea. The Mennonites were keen of interest, for a few members of their village had left for that far country some time previous, to live in a colony of English Quakers, sponsored by the kindly William Penn. Young Dick had been captivated even then by the tales told of that wonderful land beyond the wide ocean, but now he listened with feverish excitement burning in his fine blue eye. This time, not of the eastern coast of low and pleasant farm land did the wanderer tell, but of the glorious west, huge trees of untold height and girth, wild mountain ranges, and—gold! Gold, waiting for centuries to be packed tight into the pouches of just such men as he, Johannes Dick!

His mind was set. To America, to the golden west, he would sail his precious boat! He plied the peddler with questions, bought up his stock of tools, fed him and lodged him that he might hear more, and sent him back to Rotterdam with messages to deliver and a fair fee to pay for all his trouble. Luckily for Johannes, the man's information was correct and correctly given, as the replies to his messages proved, and before many moons had waned, feverish preparations were afoot to outfit the new boat for a long and risky trip,—to stock the holds, to gather together all necessary equipment, and to enlist the

services of a proper crew. Johannes' own enthusiasm, and the growing feeling of gathering unrest and disorder in political circles in the country, fanned sparks into flames, and it was not long before the little ship, crew, captain, equipment and all, were ready to sail down the Rhine on her way to the open sea.

Farewells are always sad, and even Johannes' adventurous heart quailed somewhat at the final prospect of leaving his beloved wife and two small sons. But they were safe in kindly hands, he felt, when he saw them comfortably settled in his father's home. A good-by service at the little white church had to be endured, friendly hands shaken, and godly wishes for Godspeed and safe return were accepted by the captain and his crew. But at last it was "up anchor and ship ahoy!" They were off,—out of the known, into the mysterious enchantment of the unknown.

Of the voyage, except that it was very long and very tedious, little need be recounted. The courageous little craft weathered the storms well, and delivered her sea-weary crew on the western shore of the New World after a long and arduous voyage. Johannes was determined to keep his little ship, and made the necessary arrangements to have her moored in a safe harbor. After a very necessary rest to renew their acquaintance with the feel of the land, and time to find out all they were able about the mine fields, Johannes and his party were ready to set out again, this time over land. Into what are now known as the mountains of Oregon they went, with the addition of two or three experienced miners as guides.

Johannes and his men soon made themselves respected and liked by the rough mountaineers and miners whose fortunes they now shared,—both for their willingness to work, and for the skill they exhibited in so many of the different angles of their work, and not least for the honesty and God-fearing demeanor of their daily life. It must not be expected that they all made their fortunes in a day, or even a month, or that all difficulties and hardships were automatically overcome. Not at all. These German adventurers experienced the rigors of more than one mountain winter; marveled at the gorgeous beauty of the mountains in the fall of the year; witnessed the wistful loveliness of the miracle of spring; and sweat and sweltered in the broiling heat of more than one hot summer, before their moneybags showed much increase in their girth! How often they thought of dear ones at home in Germany, and what plans were made for their glad reunion, what pictures drawn of their final return all to-

gether to build new homes in this wide, this free, this grand New World!

In Germany rulers were transient beings, changing, it would seem, as often as the changing seasons! While Johannes was far away digging for gold in the mountains of America, his little family was forced to undergo many strange experiences. Taxes imposed by their Prussian rulers became heavier each year. Forced labor became the lot of the nonresistant menfolk more frequently than ever before, as ambitious political leaders strove to outdo each other in making local improvements of their domain—at the cheapest possible cost, you may be sure! The very air seemed thick with an atmosphere of pending storm. The shadow of war, ever hovering over these struggling European countries, each one jealous of the prosperity of its neighbor, cast its sinister shade over the pleasant land. Murmurs of discontent were heard among the non-Mennonite residents of the little village. Conscription raised its ugly head, and there was much pointing of fingers at the nonresistant folk. Men in more or less public positions, as in factories; men who held places under prominent citizens; all found in any way connected with the Mennonite faith were suddenly deprived of the means of making a livelihood. Shopkeepers objected to selling the necessities of life to these people; millers refused to mill or buy their produce. Little children came weeping home from school, brokenhearted under the taunts of their fellow scholars. Life in many ways became extremely unpleasant for the Mennonites of Germany. Many families began to seek more peaceful havens, and a hand was stretched out in welcome to them from a distant, friendly land.

Vast areas of fertile land in faraway Russia remained untilled, for the Russian peasant has never been what one might term a progressive farmer. The Russian government began to look about for suitable settlers who would till their land and produce much needed food for their hungry people and bring much desired wealth into the national treasury. Word came to Catherine of Russia that certain peoples of peculiar but harmless religious faith, living in Prussia were secretly searching for a refuge elsewhere, owing to discontent and oppression by an unsympahetic government. And, which was most important to Russia's interests, these people were reported as being first-class farmers, splendid artisans, and craftsmen of the best type. Agents were promptly dispatched to Germany with fair promises of land and protection to the harassed Mennonites. To many it seemed like an act of God, the guiding light of the pillar of fire and the cloud, leading the faithful to the Promised Land! The first migration from Prussia to Russia took place in the year 1789. For some time after that date, various groups of Mennonite refugees fled the land of their birth, seeking peace and rest in a new country. But the family of Johannes Dick, the wanderer, steadfastly refused to move, preferring rather to await the return of their prodigal.

And at last he came! The battered little craft put into Rotterdam late in the summer, and Johannes eagerly made his way back to his native village. All along the way he was met with tales of hardship and stories of the departure of his people for Russia. Weary and heartsick he kept on, fearful lest his own loved ones had departed, too. At last came the day when, just at sunset, he rounded the final turn in the road, and with eyes blinded by tears, saw once more the pleasant little village he loved so well! A strange foreboding filled the air. With faltering steps he hurried on. He met no one he knew. Strange faces peered at him out of doorways once the frame for familiar, friendly smiles. His heart ached in an agony of suspense. Had they **all** gone? Oh, why had their faith failed them? He saw his father's house. He broke into a run. He was home—home! He strained his eyes, eager to discern movement about the place. The door opened. A figure he remembered so well advanced to the gate, and a woman shaded her eyes to peer through the gathering dusk down the road. A cry—a glad shout,—the gate flew open, and Johannes never knew how he covered the remaining few yards of mother earth until he was in his wife's arms!

No time for recounting of experiences was granted the reunited family, however, for Johannes had arrived on the very eve of his family's departure for Russia. His wife, loath to leave without her husband, had prevailed upon this last group of would-be emigrants to wait just one month longer. Some woman's instinct, some inner vision granted her from God, caused her to feel that his arrival was imminent. Her faith was rewarded and her prayers answered. Johannes Dick and family left Germany together, to pick up the threads of life again in a new land.

In Russia the family of Johannes Dick prospered. During the first hard years, the gold so hardly won in America stood them in good stead, and they were able to furnish their land with the necessary implements of agriculture, as well as to help their fellow Mennonites, less fortunate than themselves. Within the short space of fifty years many settlers of the Ukraine had become wealthy farmers, owning vast tracts of fertile land, and commanding veritable regiments of laborers. Dick the wanderer had gone to his eternal rest, but his stalwart sons took up their goodly heritage and toiled and lived worthy of their wholehearted ancestor. Many were the tales told and retold of his experiences in America and times without number they thanked God for the miraculous timing of his return to Germany.

As the German Mennonites became more prosperous and more numerous, and as rulers too who "knew not Joseph," so to speak, came into power, their native Russian neighbors grew more suspicious and more jealous. With every change of rulers came a new policy, and those laws which had made Russia so inviting and so safe a refuge for the harassed followers of the doctrine of Menno Simons, became a bone of contention among jealous politicians. Seeking to curry favor with the Russian population of the Ukraine, unscrupulous seekers-after-office prodded the wounds of jealousy into open sores. Why should native Russians take second place to these usurpers, these grasping Germans? Why must Russian youth serve the Czar while these people derived all the benefits, giving nothing?

These and arguments like these, soon made it evident that the blessings of military exemption would soon be taken away from them. Then the Mennonite schools were deprived of privileges, and put under the state. Insecurity again permeated the prosperous Mennonite settlement. Secret meetings were held. What ought they to do? Optimists laughed and declared that their alarm was uncalled for, and that there was no danger. A certain group of influential members, among whom were members of the Dick family, advised another mass migration, before the doors of the frontier could be closed to them. A majority of the people questioned favored the United States or Canada, where it was well known that colonists enjoyed religious freedom. Properly qualified members of the communities embracing the faith lost no time in contacting the two governments, and it was not long before preparations were under way once more for a move, en masse, of these long-suffering, peace-loving people. Several sons of wealthy families offered themselves as scouts or spies, as it were, to spy out the promised land. They returned, unanimous Calebs and Joshuas, with messages of courage and good cheer. So in due time great

TO OUR WORKERS IN ENGLAND

By Margery Coffman

A vision clear he saw, gave heed, replied—
A vision clear, "Send help, for loved ones perish,
Send help, for His dear sake who died
To save the precious things we cherish!
We helped your kindred when they called long years ago.
With helping hand we led them safely through
The years of trials sore,—we could not know
That some day we might succor need of you!"

"O Fatherland! Land of my father's birth,
How can I set my face against you now?
Land of fair promise, land of song, of love, of mirth,
Can Luther's kindred to the god of bloodshed bow?
Can Wagner strike no sweet, responsive chord
In hearts attuned to clack of guns and tramping feet,
Where once in praise unto the glory of the Lord
The voices of God's children rose each happy dawn to greet?

"O England! Your people helped my people when they fled
In terror from the land where long they dwelt;
Your children suffer now; your days are full of dread;
Your holy places gone where once have knelt
Your saints and sages, too, and those two whom we love,—
A noble king and lovely queen,—but England, not for them
Do I make answer to your call, but for my God above,
For Jesus' sake, and in His holy name,
England, I come!"

Vineland, Ont.

numbers of these Mennonites of the Ukraine followed the example of their ancestors, and left the known for the unknown, leaving prosperity behind, to begin life again in a new land, a land where religious freedom was a precious thing, though common to all. The Dicks as a family put in their lot with those who chose Western Canada for their new Canaan, and once again the Dick family was on the move!

* * * *

"O Canada! Where pines and maples grow
Great prairies spread, and lordly rivers flow!
How dear to us thy broad domain,
From east to western sea, ..."

The young teacher's eyes filled with tears as the children sang so lustily. Looking out across broad acres of smiling prairie land, his eyes seemed to see the forms of his ancestors, wearily journeying across the sea, trekking over the land, seeking a resting place, seeking a safe place wherein to build new altars, new homes, where they might worship God in peace. Here they had found a land where peace and plenty seemed written across the sky. He looked at the children, sons and daughters of the sons and daughters of many other lands—fair-haired Germans, stolid Poles, lively Italians, jolly English children, learning to live together in peace and good will. A shadow spread across the glowing wheat field—a sinister shadow, as of a mighty bird with outspread wings, a bombing plane from the near-by air-training school, training men to rain death from the skies upon fellow men, upon men of his own race and line!

"What a mess this world is!" he thought as he dismissed school for the week end.

That week end found John Dick in a stormy mood. London had been bombed. The palace home of the tall King and lovely Queen whom he and his friends had cheered so lustily but a year ago had been battered by a German shell. "Oh, Germany! Oh, England! Land of my fathers,—home of my king! Land of the oppression of my people,—land of my own opportunity!" Stories of the Rhineland, stories of Germany, his father loved to tell, raced through his mind, crowded and jostled about by thoughts of the miserable oppression and religious persecution suffered there. Memories of his mother's tales of kindness paid them in Canada, his own knowledge of the better way of life they all had found in this free land, all jumbled together in his mind so that the Sunday sermon bid fair to be lost on poor John. In the midst of the usual announcements he suddenly became alert, both in mind and body:

"A call has come for volunteers from our organization for a worker to be sent at once to England to operate the mobile canteen lately presented to the city of Birmingham. . . . Let us pray."

During the prayer that followed it seemed to the young man as if the blood within his tortured veins was suddenly released, to flow again freely, so great was the feeling of relief, of freedom from tension, that that call caused. His mind cleared. It was a direct call to him from God, a challenge, an opportunity to prove his love for this great land of liberty and to show his faith in the God of his fathers!

Immediately after the service, John stepped up to his bishop with the simple words,

"I am ready to go at once!"

So another Dick has sailed the sea, not this time in search of gold, or freedom, but to dispense material proof of that liberty and love which exists among free and Christian people; to pay, as it were, a debt of gratitude to that country which gave succor to his people in their time of need; but more than that, to testify of the love of God which respects no nationality and no border lines, but administers liberty and freedom of spirit to all who trust in Him; to play his part in proving that in Christ alone is found that true freedom and real, abiding peace so painfully sought by a weary world.

Vineland, Ont.

LIFE IN REVIEW

I

By Lawrence Keister

We believe our readers will enjoy these reflections of a minister and educator who has now lived beyond the fourscore allotment of life.

1. I never traveled around the earth but have made the trip around the sun eighty-four times, a thing I never dreamed I could do. Ps. 91:16.

2. I grew up on a farm, became a Christian at fourteen, a minister at thirty and never retired. Luke 9:62.

3. I was married happily and this lasted till I was seventy-three, and after that I proposed to remain a widower to the end. Ex. 33:14; Jno. 14:16.

4. I was anxious to be useful but was not ambitious for honors and office, and my wishes were more than fulfilled. Mark 10:43, 44.

5. I tried to be faithful and forgiving to friends and enemies alike and had opportunity to do both. Matt. 5:14.

6. I knew the value of money but never violated conscience in order to secure it nor failed to give one tenth of my income. Ps. 62:10.

7. I accepted Christianity for all it is with all I am, a fair proposition that required no correction or revision. Rom. 12:1, 2.

8. I preached a personal religion from personal experience under divine direction and with a measure of divine approval. Jno. 17:18.

9. While my convictions were mine I never felt it my duty to force them upon others. I Cor. 15:58.

10. I claimed God as my counselor and found Him wise and accessible, as good as His word and always equal to my need. Jas. 1:5.

11. I found obedience an open road to spiritual knowledge and also an effective means of cultivating Christian faith. Jno. 7:17; Luke 17:5-8.

12. When my life hung in the balance my faith in God was as good as ever, and I was not haunted by thoughts of neglected duty. II Tim. 4:7, 8.

13. I believed the Bible because through many years I tested its teaching to my own satisfaction. Matt. 11:28-30.

14. I accepted the humanity and the Deity of Christ without mental reservation and saw the need of miracles as manifestations of His power and as ministrations to men. Jno. 2:11.

15. I found it easier to believe the truth, the whole truth, and nothing but the truth than to toy with the errors and explanations of half-way Christians. Jno. 14:6.

16. I observed that persons who did not believe the Bible did not test it by obeying the truth. Heb. 11:1.

17. I undertook to walk by faith as a Christian and to work by faith as a minister and found it could be done. II Cor. 4:13, 14.

18. I found that Christian faith is the supreme act of the soul requiring all there is of a man. Acts 16:31.

19. I saw that faith like love is not fractional but personal, and that little faith accomplishes little or nothing. Heb. 11:8.

20. I grasped the meaning of Jesus when He said, "This is the work of God, that ye believe on him whom he hath sent,"—the decisive fact in human life. Acts 3:22, 23.

21. I discovered that faith is primarily a matter of choice, of will, and experience corroborated this view. Rev. 22:17.

22. I found that men were won to Christ by spiritual means, and hence I relied on the preaching of the Gospel and the presence of the Holy Spirit. Jno. 16:7, 8; I Cor. 3:6.

23. I received the Spirit in a definite experience early in life which proved to be the best preparation for the ministry. Luke 11:13.

24. I found that a true Christian must be a complete Christian as the result of personal consecration and spiritual enduement. Col. 1:28; 2:9, 10.

25. I learned from Scripture and by personal experience to know Christ and through Him to know God as a person whom Christians are taught to address as Father. Gal. 4:6.

26. I found that obedience to God meant co-operation with Him as well as submission to His will. Jno. 14:23.

27. I received peace and joy as gifts and left happiness to come as divinely appointed. Jno. 14:27; 15:11.

28. I avoided much of the strain and friction of life by renouncing sin and resting in the Lord according to His Word. Jno. 14:1.

29. I labored to rescue others from evil of every kind and degree, resting only when I had succeeded or had done my best. II Tim. 4:1, 2.

30. I found that answers to prayer were wisely limited by the wisdom of God, and so it was safe for me to pray. Matt. 7:7, 8.

31. When I listened to folks praying, or rather telling God what to do, I was quite sure they would receive no answer. Eccles. 5:2.

32. I found that the Spirit was my best assistant in prayer and my best aid in understanding Scripture. Rom. 8:26.

33. I learned many lessons from good Christians as to how to live, being careful to select the best examples I knew. I Cor. 11:1.

34. I guarded against false teachers and self-appointed leaders who are always present, new ones rising up as the old ones depart. Matt. 24:24.

35. I saw with deep concern that devout Christians could be deceived and misled for a time, and that in some cases they made shipwreck of faith. Gal. 3:1, 2.

36. I noticed that men and women who took up with current forms of worldliness and false doctrine seldom regained their spiritual balance. Heb. 4:1; Rev. 3:11.

37. I discovered that God knows me far better than I know myself, for which I was thankful. Phil. 3:12.

38. I saw the uselessness of hypocrisy in prayer, or any other phase of Christian life. Matt. 6:1-6.

39. I have known good people who resented reproof as though it were an insult. Titus 2:15.

40. I have met opposition and have suffered persecution where I expected sympathy and support. Gal. 4:29.

41. I have been surprised to learn of prominent Christians doing under cover what they would not do openly. Matt. 10:26.

42. I was convinced early in life that a man cannot become a Christian by imitating one nor grow in grace without divine assistance. Rom. 8:9.

43. I saw that the Spirit is essential in the life of each Christian and in all real service, and that this appears in the Old Testament as well as the New, where it becomes the dominant factor according to Christ's last command. Zech. 4:6; Acts 1:4.

44. I found that real Christians approach death with assurance and calmly anticipate the change that is about to take place. Phil. 1:23.

45. I faced the fact that every one selects his own text and preaches his own funeral sermon. Num. 23:10; Ps. 37:37.

46. I saw how hard it is for a man who has rejected Christ all his life to believe in Him in his dying hour. Heb. 2:2, 3.

47. I observed that fear shows that men know they are accountable to God, but they come to Him only when drawn by His love. II Cor. 5:14, 15; I Jno. 4:19.

48. I became convinced that no man can trifle with religious conviction and escape serious if not irreparable loss. Mark 3:28, 29.

49. I fear some Christians are guided by public opinion rather than conscience and the good Book. Acts 4:19.

50. Evil appears to me to be unrelenting though waiting at times to assert itself. Gen. 4:7.

51. As I see it no Christian can compromise with evil without a corresponding loss of courage and character. Ps. 27:1.

52. Well do I know that conscience keeps a strict account and that Christ makes no compromise with evil. I Jno. 1:9.

53. I saw how persons act as units, vacillating and double-minded perhaps, but sooner or later showing on one side or the other. Matt. 6:24.

54. I have weighed arguments for questionable conduct and concluded they all spring from one root,—the desire to do as one pleases. Matt. 16:24, 25.

55. I believe breadth of mind must not be attained by sacrifice of integrity or the surrender of truth. Matt. 5:48.

56. It seems to me that the object in sermonizing is not the same as in preaching the Gospel. I Cor. 2:1, 2.

57. I guess the man who plays golf on Sunday knows he is doing as he pleases in spite of Isaiah 58:13, 14.

58. I believe Jesus meant what He said when He told His disciples, "Ye are the salt of the earth," and also suggested that salt could lose its savor. Matt. 5:13.

59. I wonder if any one ever found a local church that grew in numbers and spiritual power by means of low standards and half-way Christians. I Tim. 4:16.

60. I have thought that men and women who dislike the prayer service and discredit the revival may be like the moon that shows only one side. II Cor. 5:12.

61. I believe the teaching of higher critics and advocates of evolution has lowered the morals and religion of this generation. Matt. 7:15; 24:11, 12.

62. I believe science is good in its place but Christianity must rest on its own foundation and serve mankind in its own way. I Cor. 3:11.

63. I believe the only way to raise the morals of men is to improve their religious life on the basis of New Testament teaching. Matt. 28:19, 20.

64. I surmise that men who profess a worshipful attitude of mind in the presence of nature excuse themselves from church to avoid being reminded of something they wish to forget. Jonah 1:3.

65. I am persuaded that any man can know what is right by keeping his conduct abreast of his knowledge. Luke 10:28.

66. I have known church members who were in constant fear lest some misfortune should overtake them. I John 4:18.

67. I never knew any one who had not heard of Christ and His mission in the world. Heb. 8:11.

68. I am confident that many men and women feel the need of a better life, essentially better; perhaps just what the New Testament offers. Acts 16:30; Gal. 5:22, 23.

69. I am convinced that the Church must solve the problem of leadership with the assistance of Christ and the Holy Spirit. Jno. 16:13, 14.

70. I feel compassion for people who attend church week after week and get but little spiritual help. Matt. 18:20.

71. I feel sorry when a preacher presents his knowledge of modern science, recent theories, and popular movements, and gives second place to Christ and His Gospel. II Cor. 4:5.

72. I believe the personality of the preacher is a prime factor in the preaching of the Gospel. Isa. 52:7.

Scottdale, Pa.

POVERTY

Who walks beside a rosebud
And does not sense its bloom,
Its lovely form and color,
Its delicate perfume;
Who walks beneath the heavens
And does not see the sky,
The sunrise and the sunset,
The tints that glow and die;

Who treads a rural pathway
And never hears a bird,
Nor notes the trembling grasses
A passing breeze has stirred;
Who dwells among his fellows,
And sees them pass his door,
Nor even hears their heartbeats—
Is pitifully poor.

—Kind Words.

HOW TO BUILD SUCCESS

By Grenville Kleiser

You are building better than you realize. Just at the time when things appear to be going the wrong way, they may be shaping themselves for the best results. A temporary disappointment is often a blessing in disguise.

Seeming failure has many a time proved a stepping-stone to true success. Every trial, mistake, and apparent failure can be made to serve a useful purpose. Turn such experience to practical advantage.

Your best guides and teachers are often those very disappointments that stimulate to better self-management. Meditate deeply upon a difficult problem, and the solution will often unfold itself. There is no such thing as failure to one of courageous heart.

What you do with your present abilities you will probably do with larger powers in time to come. Prove today the greatness of the qualities within you by earnest and enthusiastic effort. Procrastination is not only the thief of time, but of ambition, initiative and courage.

Do not mislead yourself into believing that under other circumstances, or in a different environment, you could and would do better. In your present position prove your greatness of character.

Right where you are is the place to do your best work and to translate your good intentions into actual deeds. Despite trial or hardship, loss or disappointment, keep on courageously.

Cultivate cheerfulness. See the good in people and circumstances. However dark today may seem to you there is always the prospect of sunshine and gladness tomorrow.

If you have a job to do,
Stick to it!
Difficult and irksome, too,
Stick to it!
Act the way you'd like to feel,
Put your shoulder to the wheel,
Work ahead with greater zeal,
Stick to it!

Make your life a real success,
Stick to it!
Do your best and nothing less,
Stick to it!
Know that if you wish to rise
Bull-dog pluck will win the prize,
Persevere, work on, be wise,
Stick to it!

—New York City.

CHRISTIAN MONITOR PULPIT

CALVARY HILL

By Allen B. Ebersole

TEXT: O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!—Isaiah 40:9.

On three different occasions I have had the privilege of enjoying the marvelous view from the top of Pike's Peak in Colorado. From this altitude of over 14,000 feet, I was told I could see into the state of Kansas, a distance of 200 miles. I could see the plains, fields, forests, and hills just east of Colorado Springs, and the city itself with its activities looked like some children at play in a sand pile. My impressions and feelings are hard to express, but I hope to draw some analogies as we think of another elevation, literally not so high, but far more important to mankind than Pike's Peak. I am thinking of

I. Views from Calvary's Hill

A. Seeing God.

Jesus told Philip in John 14:9, "He that hath seen me hath seen the Father." As we see Jesus going about doing good we see God's care manifested toward man, and as we look at nature about us we see again God's concern in the universe. But just as the view from Pike's Peak takes in more than a view from the level, just so a view of Christ on Calvary shows us God's love in a fuller measure than His life with the disciples. We can only wonder at the great love that made God willing to turn His face from His Son Jesus as He hung upon the cross, in order that we, enemies, aliens, and strangers, might be saved from our just punishment in hell. Jesus manifested great love in healing the lame and blind, raising the dead, and cleansing the lepers, but the supreme proof of His love for man came when He was willing to be separated from God that man might be joint heir with Him of His glory in heaven. The love of God and the love of Jesus for you and me is most clearly seen from Mount Calvary. There is a song that we should be singing more often:

"Oh, such wonderful love
Oh, such wonderful love;
Jesus my Saviour left sceptre and throne
To rescue a sinner like me."

God said to Moses in Deut. 18:18, "I will raise them up a Prophet from among their brethren, like unto thee." As the Israelites could see God dealing with them by Moses meeting God in the cloud on Mount Sinai and staying the wrath of God, just so we can see Jesus dying on Calvary a death which paid the penalty for our sins. Let us "get—up into the high mountain" of Calvary and there get a better view of God and His great love, as we see Jesus hanging on the cross in our place and taking our just punishment upon Himself.

B. Seeing the World.

Our view of the world might be termed a worm's-eye view, because we are so close and on the same level. We need a view from some point that will help us to understand and to evaluate the experiences that come to us. Just as the panorama of hills, valleys, rivers, and forests was much easier to comprehend from the summit of Pike's Peak than it would have been by driving over the country in an automobile; just so the experiences of our personal lives, and the history of the world in general, become more clear when viewed from a higher point. There is much turmoil and unrest about us. Men are asking what is coming next. How shall we meet the problems of faster and more complex living? What will be the outcome of the war in Europe and how will it affect us, and how soon? God only knows the answers to these and similar questions. But let us look at one event in history that has made a greater change in this world than any other single happening. I refer to the event on Calvary's hill. Without it would there be any so-called Christian United States? What kind of laws would we have? What would be the basis for our dealings with our fellow men if love were done away? The selfishness and jealousies at the bottom of the conflict in Europe and the unrest here in our own country would be done away if mankind would only look to Calvary and allow the great love which was there demonstrated to take hold of their hearts and minds. No other one thing has changed the course of the world's history or individual lives like the death of Jesus on Calvary's hill. Let us from this summit peak view all of life about us daily, and let us also

C. See Ourselves.

While standing and thinking of God and looking at the world as it is before us, we begin to be aware of our position and how truly insignificant mere man really is. David said, "What is man that thou art mindful of him? As we think of the vastness of this universe and the precision with which it operates, and the great love manifested on Calvary's hill, our feelings are akin to those Job expressed when he said (42:6), "I abhor myself, and repent in dust and ashes." Why did not God destroy mankind at the tower of Babel? Why did He put up with the Israelites in the wilderness and their backsliding in Canaan? Why give His only Son to die on the Cross? And very personally, Why does He put up with my mistakes, and yours? The answer is three words: "God is Love." If I had been the only sinner in the world, Christ would have had to die for me in order to save my soul. We can not in any great degree comprehend such love on the part of God, we can only consider and marvel, awaiting the time when we can see Him face to face, and join in the worship at the marriage feast of the Lamb. Then we will understand the meaning of "God is Love."

The Apostle Paul realized that Christ had died for him and that when he accepted Jesus as his Saviour, he died with Christ on the cross. "**I** am crucified with Christ: nevertheless **I** live; yet not **I**, but Christ liveth in **me:** and the life which **I** now live in the flesh **I** live by the faith of the Son of God, who loved **me,** and gave himself for **me**" (Gal. 2:20). He no longer thought of himself as Saul, the Pharisee, but as Paul, the one for whom Christ died and the one who died with Christ. Self dies hard, but when we think of the wonderful love of God and Christ for us, we should be quick to deny self and take the new life He offers. If we have a desire to be like the sinner in the world, to go, and to do as he does, it is very evident that our view of Calvary has not made us realize that it was for us that He died. Let us solemnly think over these words:

"King of my life, I crown Thee now,
Thine shall the glory be;
Lest I forget Thy thorn-crowned brow,
Lead me to Calvary.
Show me the tomb where Thou wast laid,
Tenderly mourned and wept;
Angels in robes of light arrayed,
Guarded Thee whilst Thou slept.
Let me like Mary, through the gloom,
Come with a gift to Thee;
Show to me now the empty tomb,
Lead me to Calvary.
May I be willing, Lord, to bear
Daily my cross for Thee;
Even Thy cup of grief to share,
Thou hast borne all for me.
Lest I forget Gethsemane;
Lest I forget Thine agony;
Lest I forget Thy love for me,
Lead me to Calvary."

As we stand in contemplation of Calvary, seeing God, the world, and ourselves, in the light of the great love demonstrated there, let us think of the second part of the text: "Lift up thy voice with strength; left it up, be not afraid; say unto the cities of Judah, Behold your God!"

II. News from Calvary's Hill

A. Good tidings—

According to our text the good tidings are —"Behold your God." The place to get these good tidings into our very lives is at the "high mountain" of Calvary. Then go out to the cities and to all the people and say unto them, "Behold your God:" "God is Love." These tidings are truly good, for they will, if believed and accepted, liberate from sin,

(Continued on page 235)

Editorials

"No Discharge in that War"

These words may sound rather modern, but they came from the pen of a Wise Man nearly three thousand years ago. They are quoted from Ecclesiastes 8:8. Our thoughts were drawn to this text recently because of the agitation to extend the term of service of the draftees under the Selective Service Act. According to the terms of the law they are to serve for only one year, after which, of course, they will be honorably discharged. Now high ranking government and military officials declare that it will be inimical to the interests of national defense if the draftees and national guardsmen are not retained during the period of this national emergency. In other words, their plea is that soldiers should not be discharged during the duration of the present war. It seems strange that all of this was not considered at the time of the passage of the law; in fact, it probably was well known by the framers and proponents of the act, but they went only as far as public sentiment would permit at that time. As the war spirit is being whipped up it may now be possible to go the next step, which may have been contemplated from the beginning. Just how this move, if taken, will affect the terms of service of the civilian service draftees has not yet been explained, but one would naturally expect that they too would be held over. However, at this writing the whole matter is still much in the air, and we need not cross bridges until we actually get to them.

An isolated reading of the above text might lead one to believe that Solomon was speaking about some particular war that Israel was engaged in at the time he wrote the words. But a reading of the context reveals that military matters were not in his mind at this time. He was evidently speaking of the conflict which mortal man has with the powers that are continually waging war against his body, and that he can never find release from this war until it is finally ended at death. We are all engaged in that warfare, but paradoxical as it may seem, for the Christian, when death finally gains the victory it is only to give him entrance to greater life and service.

Our text opens up various lines of thought. It reminds us of another war from which there is no discharge. It is the warfare against the forces of evil, of which Paul speaks in Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He explains this warfare further in II Corinthians 10:3, 4: "We do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down . . . every high thing that exalteth itself against the knowledge of God." This is the war in which every Christian must necessarily be engaged, and there is no discharge from it as long as he lives in this world.

The world has its wars. Its citizens are continually engaged in struggles with carnal weapons. Sometimes the conflict seems to be settled, with apparently the dove of peace hovering serenely overhead. But the fires of hate are only smoldering and are ready to burst out at the opportune time with greater fury than ever, to which the present world conflict is witness. As the above scriptures indicate, the Christian has no part in this death grapple, but he must never let up his fight against the spiritual forces of evil, using the powerful weapons of the Christian's armor, chief of which is "the sword of the Spirit, which is the word of God." "There is no discharge in *that* war."

Shortage of Workers

Time and again we are impressed with the fact that Christian workers are needed in a number of places and that it is extremely difficult to find people either qualified or willing to assume these positions of responsibility. This is particularly true of a number of city missions. It is also true of country congregations in various districts. The question naturally arises, Why should there be a shortage of workers, when we have a growing church with constant additions of young people, who as a rule are eager to engage in Christian service? Furthermore, with more and more of our young people attending church schools where they are given more Bible teaching than ever before in the history of the church (at least it is so presumed), why should there not be an abundance of material from which to draw workers in the home churches, the city missions, and the rural districts, as well as the foreign fields? Why does it seem easier to get workers for foreign service than in the less conspicuous places in the home land? The reader may want to continue the list of questions.

We are not at this time attempting to answer these questions, although we might have opinions on at least some of them. We are raising them for all of us to think about. Some one seems to be failing along the line somewhere. It will do us little good to look around and put the blame on some persons or leaders or institutions in the church. But it may help us to face the situation frankly and try to find what we can do to help. We may be failing at quite a number of places to impress the need of faithfulness, loyalty, and consecration on the part of our young people. Here we do well to take a look within, whether we are parents, young people, Sunday-school teachers, ministers, educators, or other interested Christians. Let us be sure that we set the right examples and hold up the right ideals and give the right kind of instruction in Christian life and service. We have to contend with the pull of the world for life and service. But let us put the cause of Christ first, and in all things give Him the pre-eminence.

Lessons from the Proverbs

A glimpse at the Young People's Bible Meeting topics for July, August, and September reveals that the last Sunday in each of these months is devoted to a study from this great book of the Old Testament. Certain chapters are assigned for consideration in these three studies, but they should merely form the background for a fuller study by all who take part in these meetings. One reason for including something from this book in the Y. P. B. M. topics is that only occasionally do we find selections from Proverbs in the Sunday-school lessons. One could also probably safely make the venture that not a large number of sermons are preached from texts taken from Proverbs. For all of these reasons we trust that careful consideration will be given to these studies in the three meetings to be given over to them.

The book of Proverbs is one of those practical portions of the Bible that probably should receive more attention than it does. It is so easy for even the best intentioned person to neglect the practical features of the godly life and to dote more particularly on the inspirational and doctrinal. Tradition says that Solomon wrote most of these Proverbs in his riper years, and he gives us here the gist of what he learned as a man of exceptional wisdom, which was given him as a direct gift from God. We realize also that, like all Scripture, this was written by inspiration of God. The purpose of the book as indicated in 1:2-6 is "to instruct man in the deepest system of true wisdom and understanding, the height and perfection of which is the true knowledge of the divine will and the sincere fear of the Lord." The whole book is in a sense a collection of rules for everyday living. Some one has well said, "The best comment on these rules is to be ruled by them." We hope that these brief studies in our Young People's Bible Meetings will help us all to "apply our hearts unto wisdom."

Christian Education

This number of the Monitor features a number of articles dealing with this subject in general. Specifically the articles are furnished by representatives of our three church schools—Goshen College, Hesston College and Bible School, and Eastern Mennonite School. In these days when a godless system of secular education is found practically everywhere, it is important that we give due consideration to our church schools which give consideration to the rounded development and instruction of our young people, giving the spiritual its rightful place along with the mental, social, and physical. We trust that you will give these articles a careful reading.

CHRISTIAN LIFE

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

VI. Anointing with Oil

By Paul R. Miller

We are glad for this helpful discussion of another ordinance of God's Word which in many cases is either neglected, disregarded, misunderstood, or abused by people today. Let us take the Scriptural attitude toward it.

And the Lord shall raise him up.—James 5:15.

These words have not been carelessly slipped into the Bible record but have been promised to the man of faith from the unfathomable realms of the Infinite and have become the gift of the sincere, and the desire of many. We certainly cannot fail to see God's deep interest and sympathy for the sick and suffering and His desire to see them healed, when He took the hand of James and recorded His precious promises as in James 5:13-16, which have become the Scriptural basis for the ordinance of anointing with oil.

We are living in a day and age of multiplied complexities which are greatly deterrent to victorious faith and which often bring about expressions like this: "The day of miracles is past." How dark, gloomy, and sorrowful would this be? Likewise what kind of testimony would a Christian man or woman have to offer to the wicked, in order to claim them for the Lord? This ordinance was practiced by the early followers of Jesus as He sent His disciples out, two by two, and of whom it is recorded that "they cast out many devils, and anointed with oil many that were sick, and healed them (Mark 6:13). It was also practiced in the apostolic Church, but later, more or less neglected.

This ordinance, however, has been handed down in the Church from generation to generation. Because of unbelief, lack of true sincerity, disobedience, and doubting it has been dropped by many, neglected by others, and today is observed by only a few, which indeed is contrary to the will of God, when we recall His great Commission: **"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway"** (Matt. 28:20).

We recognize an ordinance as an outward ceremony with an inward spiritual experience. In observing the teachings of James 5:13-16 we take this as a privilege rather than a direct command. "If ye know these things, happy are ye if ye do them." How blessed to know that this privilege can be appropriated to our need!

Now let us particularly note the steps in anointing with oil as found in James 5:14-16.

1. Christ in His loving kindness comes unto man and calls, "Is any sick among you?" This He may ask, well knowing that many will be sick and possibly suffering physically, but this blessing is granted to man that God may show His love, that many should glorify Him, because He has promised it, and He will not go back on His word; and lastly, it may attract others to the Gospel and bring a blessing to the soul as it draws people into closer communion with God.

2. "Let him call for the elders." This call should come from the individual that is sick, as the Lord has laid it upon his heart and he has been lifted up by a buoyant faith that God has directly spoken to him and he is confident of His unlimited grace and power. The elders of the Church are ministers or overseers, those who have been ordained, set aside, to preach and teach the Gospel message. They are men who are consecrated and faithful, realizing that "all things . . . present or things to come; all are your's" (I Cor. 3:22).

3. "Let them pray over him." It is now the privilege of the elders to pray over him or for him. This means not just to say prayers, but to speak to God from the innermost heart.

4. The next step in experiencing healing from our infirmities is to "confess your faults one to another." Realizing the imperfections of our human attitudes we should be willing to seek absolute peace with God and our fellow men, acknowledging all our errors which might separate or weaken our relation with God.

5. With such a feeling it is but natural that the applicant and the elders will again "Pray one for another," that they may feel that all hindrances are removed and certainly anticipate the healing of the sick.

6. With this properly executed, the prayers become more intense, forcible, vigorous, and energetic, as our souls move out into close communion with God, "for the effectual fervent prayer of a righteous man availeth much." Only after each and all have honestly, sincerely, and truthfully consecrated themselves to the Lord will it become appropriate to anoint with oil.

7. We read in James 5:14 that we should let them [elders] anoint "him with oil in the name of the Lord." Oil is a symbol of consecration, or the setting aside of him that has been sanctified for God's use, for a holy purpose. The applicant must be fully surrendered and dedicated to God, the oil being a symbol of such a relationship. The elders apply the oil in "the name of the Lord," meaning literally, as if Christ were doing it Himself.

8. Next, let us notice that as the oil is administered the elders and all others pray once more, a prayer that is marked with confidence, assurance, and strength, and with power that has been progressively developed in meeting all requirementss, for up to this time they have met the two steps in God's order, importunate prayer, namely, of asking; secondly, of seeking, and now the soul launches out beyond the bounds of the finite and knocks at the door of the Eternal and becomes convinced of the truth of such promises as "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." "Commit thy way unto the Lord, . . . and he shall bring it to pass" (Psalm 37:4, 5), but willing to say, "Nevertheless not my will, but thine be done." Thus the prayer of faith shall save the sick, for prayer constitutes the greatest obligation and privilege of man to receive healing from the Lord. "If thou canst believe; all things are possible to him that believeth."

9. Only when our faith becomes triumphant and victorious, then **"the Lord shall raise him up."** Furthermore, the Lord extends His loving kindness and divine majesty as He declares, "If he have committed sins, they shall be forgiven him." In his love He has delivered my soul from "the pit of corruption" (Isa. 38:17).

Now if you will tarry, the writer will, by God's grace, testify to the marvelous and miraculous healing witnessed in our own home. In the beginning of the year 1939 Sister Miller (wife of the writer) found herself in the deathly grip of advanced arthritis of the spine. We sought the help of our medical doctors, but in spite of their kind and helpful efforts the dreaded malady made its inroads and by March, Sister Miller was confined to bed, suffering indescribable pain as the disease began to distort and to draw up certain parts of her body. For nine weeks she suffered like this. Her head was being drawn back and one foot out of place. But we greatly felt and appreciated the prayers of our dear people, and she emerged from the siege with a strong faith and determination in the power of the Spirit. By the end of the nine weeks the pain was somewhat abated, and she wanted to get up and walk, but the malady had already left its traces and she was unable to walk since her entire nervous system was decidedly impaired. Trying and discouraging were the days when we had to teach her to walk again, but the Lord blessed and she was again able to walk. From this time on till fall she could walk slowly by herself and sit only in a reclining position. But with the coming of fall, sitting became impossible altogether, and as winter came complications set in. Her pain became decidedly intense. The joints in her arms, hands, and knees were swollen and turned blue in spasmodic pains. An abscessed appendix, the seat of the disorders, became inflamed but could not be removed, and to make matters all the worse her heart began to fail and by the forepart of February, 1940, she was spasmodically gasping for breath as the battle between life and death continued.

Doctors had done their best, many different remedies had been tried, but all failed alarmingly. She called for the elders of the Church, and on Sunday afternoon, Feb. 11,

1940, our Bishop, members of the ministry, and a number of faithful members of the laity gathered at our home for the anointing service. We sang and prayed and, as nearly as possible, followed the directions of James 5. She was anointed with oil as she lay on her bed of affliction, and the prayer of faith ascended to the eternal throne. She asked that we sing, "Praise God from Whom All Blessings Flow." There was a moment of silence. Then she spoke, "I believe I can sit," and before anyone could say anything she sat erect on the davenport upon which she was lying. Tears flowed and joy filled our hearts. She was free from pain for the first time in ten years. It was the first time she sat erect in a year, and to prove it concretely she sat on a straight chair and put on her own shoes, something she had not done at all in the year 1939. She immediately had full use of all members of her body, and began to use them at once. She woke up the next morning after a restful night, dressed herself, and assumed all her household duties, together with added church activities.

May God help us never to forget this and to praise Him for it all. We again take opportunity to thank our people for their kindnesses and prayers that sustained and helped us so much in the hour of trial and distress.

Charm, Ohio.

IMPRESSIONS

By John A. Hostetler

Impression is one of the factors which may to a great extent contribute much to the development of character. The word may be well defined as: the immediate effect produced upon the mind by sensation, emotion, intellect, or influence on purposes, feelings, or actions.

While man is a free moral agent in choosing between right and wrong, yet he is continually acted upon by influences which impress in numerous ways. Some may come gently, quietly, or in a peaceful attitude, while others may come like a shock, swift as a tornado or a thunderbolt.

Like all the thoughts and works of mankind, impressions have a source. Where do they come from?

God the, Father and Creator of all, is the Author of all good impressions, and Satan of all that are evil. Hence, there are the good and the evil kind; they naturally fall into two classes. Those from God we call "impressions from above," and these if followed will bring glory to His name. And those from the devil we call "impressions from below."

The evil one and his powers are ever seeking by way of wrong impressions to lead astray the souls of men, and to divert God's children from their divinely appointed mission. He always plans his method of deception to suit his victims, and whom he cannot openly allure he seeks to subtly deceive. He accomplishes his purpose with many impressions in a way something like that by which we poison rats. We do not throw a lot of strychnine to the rats, and say, "Rats, eat it and die." We take just a little and mingle it with some meal so concealed that they will not suspect the poison, and then they eat the meal, and with it poison enough to cause their death. So Satan takes the meal of divine truth and mingles with it enough error to accomplish his purpose, and men eat and are deceived, and the result may be death.

Hence, we find that as a pan of meal which is prepared with poison appears precisely like one which is free from it, and would pass as harmless unless analyzed, so impressions from below may be apparent counterparts of those from above. Let us note some of the ways in which they may resemble each other. Like good impressions they may be brought to us by our friends. Job had more trouble from his friends than from both affliction and Satan combined. They are inward impressions made upon our spirits, they are often very strong impressions, and they frequently occur during prayer and other devotions. Nothing is more in keeping with their object than to divert from communion with God, hence the idea that impressions are from God simply because they occur at such times is error. They occur repeatedly. See how Satan persisted with our first parents, with Job, and with Jesus. He will keep repeating his messages as long as he can induce his victims to listen to him. All of his agents are possessed of like perseverance. Wrong impressions, like good ones, may be attended by a chain of circumstances which seem to confirm their truthfulness. Satan is allowed great latitude, and shows great cunning in arranging his program to thwart divine purposes; selfish human nature also is eagle-eyed to claim as providential indications that were never so designed. Wrong impressions may be and often are in harmony with our natural desires. The forbidden fruit which was proffered in Paradise and which appeared so "good and pleasant" and "desirable," has lost none of its attractiveness, and is far from being exhausted. The devil and his agents, as in the temptation of Jesus, never fail to quote Scripture when they can pervert it to deceive and to strengthen their purposes. Thus Satan has more ways than one to fill his kingdom. He has one method of work for converted people, another method for the sinner, another for sanctified people, and he seeks to "deceive, if it were possible, the very elect."

The adversary has many different combinations of methods of attack. He may know that he cannot make us commit some crime, such as stealing or killing, but he is trying to make us act in some abnormal or obscure way. People think they are led by the Holy Ghost, and they are led by the devil as an angel of light. A tremendous amount are caught in such traps. This is one of the great tricks of Satan, if he can imitate the Holy Ghost. Jesus has gone to heaven, and the devil knows that the Holy Spirit is our leader. We have the Bible as our light, but it is the Holy Spirit that reveals to us Jesus and explains to us the way of salvation. And if the devil can imitate the Holy Spirit he will talk His language, and lead astray Christian people. It is also a trick of the devil to make impressions by producing artificial happiness or joy in order to sidetrack the soul. Then after he has the soul off, he will still keep him busy by getting him more and more acquainted with the ways of sin, and get him to commit sin, but it is a gradual process in many cases. Saddest of all, the devil often succeeds in making people believe that these impressions are from above, and that they will resist the Spirit and backslide if they do not follow them. By this method he would keep those who will not do known sin, running fruitless and often foolish errands.

Thus we notice impressions come through many different agencies, and that there is often a striking resemblance between those which originate from God and those that come from Satan. Many impressions are so evidently from God that they need no testing, but all that are in any way doubtful should be summoned before the light of God's Word. Knowing that the person who will follow all impressions without stopping to test them will soon be at his mercy, Satan first of all seeks to ensnare by leading people to act at once without applying any test whatever. There is not one instance in the New Testament where the Spirit led a person to do an obscure thing. The question comes to our mind, How may I know which impressions are trustworthy and which ones are deceptive? What shall be our criterion for detecting false impressions?

To keep from the discriminating light of the detecting proof tests which God has provided, Satan has devised many ingenious and deceptive expedients. As God will never render a decision in Satan's favor, but always detect the slightest error, Satan makes a desperate effort to prevail upon persons to appeal to other standards of measurement, which he can control. If possible, he will push people to act upon doubtful impressions without trying them at all; but if they will "try the spirits, whether they are of God" then he insists that they shall be tried before a court of his dictation. The following are among the standards which Satan recommends, and which betray the souls of men and women.

(1) Passion. Many have attributed impressions to come from God which were born of no other parentage than their own rebellious passions. Saul of Tarsus, who, beneath the sway of this power, "breathed out slaughter" against the followers of Jesus, tells us that he verily thought he was doing God service. It is sometimes miscalled "righteous indignation," but loses none of the lionlike in its nature by the lamb skin in which it thus is robed. (2) Opinions of other people. He who seeks counsel from others more than from God will soon find discordant human voices drowning the inner voice, and know the truthfulness of the declaration that "cursed is the man who trusteth in man and maketh flesh his arm." God often leads His people contrary to the counsels of their best friends, to teach them to rely on Him. (3) Imagination. The Christian renounces all imaginations that are known to be wrong, but in order to divert from the work and the life plan which God

has marked out, imagination will often paint another work and point to another plan which some wrong impression has suggested, and thus seek to lead from the path where duty calls. (4) Feelings. Some follow their feelings instead of their convictions. Impressions which harmonize with their feelings are fondled, and other impressions are given a cold reception. If their feelings are crossed they raise such a cry as to drown the whisperings of the still small voice within, and seek their selfish gratification. They sometimes do very unscriptural things because they "feel like it," and for the same reason avoid the cross and the self-denial which it imposes. They mistake the voice of their own feelings for a message from above, and following the decisions of this standard, they are betrayed into wrong action.

God has not left us in darkness when it comes to guidance. He has made ample provision for the assurance of being led by Him. "My sheep hear my voice; . . . and they follow me." If there were no danger from false impressions it is evident that we would not be commanded to "try the spirits whether they are of God." All impressions from above bear the following marks: (1) Scriptural. (2) Right. (3) Providential. (4) Reasonable. Many impressions are so direct and evident from God that they need no testing, but any that are questionable should be tested by the truth of the Word. What does the Bible teach? Divine impressions are persuasive. God does not drive, but leads His children. Impressions from other sources are loud, clamorus, feverish, and seek to drown the Holy Spirit's voice. It is said that Jesus always talks low and tenderly. The devil always talks loud, boisterous, rushing, and in a hurried sort of way. Impressions from above welcome the light of God's Word, those from below shrink back. Those from above when followed are attended by sweet peace and the consciousness that they are right. Those from below by perplexity and the feeling that something is wrong. The first brings peace of mind while the second is robbed of it. Those impressions from above make us feel, "I ought to do so," and if obeyed there comes a sweet and permanent delight in putting the "ought" into practice. Those from below lack this feature, and though if followed bring gratification, it is but temporary. A serpent hides in every rose they bring, and soon is felt its fatal sting.

Impressions from above ripen into convictions. Those from below never do. They may crystallize into desires, or imaginations, or opinions, but not into convictions. Godly impressions make men like the Apostles after Pentecost so that they can speak and pray and act. It is a part of the mission of the Holy Spirit to fill us with such convictions that we will be like the "mountains around about Jerusalem," mighty and immovable.

Impressions which ripen into convictions, if followed out, bring fruitful results, and are manifested in Christian virtues, such as: (1) Calmness. We are conscious that God is leading, and enjoy a calm soul and personality. (2) Humility. Jesus, our great example who was always divinely led, manifested His humility by divesting Himself of the glory He had with the Father, by being subject to His parents, by partaking of our infirmities, by being a servant, by refusing earthly honors, and by dying the death of an outcast criminal upon the despised cross. All who are fully led by God have in them this mind which was also in Christ Jesus, and walk as He walked. (3) Confidence. "In quietness and in confidence shall be your strength." Trusting not in self or human help, but in the living God, they boldly sow the seed that He commands and expect Him to send the sunshine, the showers, and the harvest. (4) Peace, It is called a "peace that passeth all understanding." Such a peaceful state can come alone from God. It is characterized by inner soul peace, peace with man, and freedom from fretting. God never leads people to fret or worry. Hence all those who keep their ways committed to Him never do.

Impressions of the wholesome kind lead to convictions, and convictions if followed out will bring Christian virtues; and Christian virtues will manifest themselves in Christian service. "A city that is set on an hill cannot be hid."

Kalona, Ia.

CALVARY HILL

(Continued from page 231)

and bring joy, victory, and peace. Therefore, we as bearers of these tidings, should

B. Lift up our voice with strength—be not afraid.

An ambassador who is ashamed either represents a poor country or does not understand his work. In Acts 4:13, we read of the boldness of Peter and John. Even though they were "ignorant and unlearned men," the council of learned men "took knowledge that they had been with Jesus." Their boldness was not because of good training or eloquence. Our boldness will come only as theirs did—by being with Jesus—seeing Him on the Hill of Calvary.

An ambassador keeps in touch with the country he represents. Notice the list of the articles of armor Paul mentions in Ephesians 6:14-17: "Loins girt about with truth," "breastplate of righteousness," "feet shod with the preparation of the gospel of peace, . . . shield of faith, . . . helmet of salvation, and the sword of the Spirit, which is the word of God." But Paul knew that mere equipment was not enough for the ambassador of Christ. In verse 18 he tells us what to do after we are fully armed: "Praying always . . . and watching . . . with all perseverance." Let us as ambassadors for Christ see that we are fully equipped and that our connections with heaven are in operation, then let us proclaim

C. "Behold your God."

History says, "Look back." Science says, "Look around," Philosophy says, "Look in," Christianity says, "Look up—Behold your God!" Which has done the most for mankind—history, science, philosophy, or Christianity? The answer is obvious, and demonstrated daily before our eyes when we see the new nature that is evident in one who accepts the invitation to behold God and who sees Jesus on Calvary's Hill.

In conclusion, let us notice the text again. We that bring good tidings are to get up into a high mountain. Truly the mount that stands out the highest is Mount Calvary. We are to lift up our voices with strength and courage; and our only message is, "Behold your God." Lastly let us notice what John says about seeing God in I John 3:2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Ft. Wayne, Ind.

LOW GEAR

Are you overloaded or underpowered? This is not an auto advertisement although it may sound like one. Can you remember back twenty-five years when you drove a car that would boil and sputter on every long, steep hill? You always had a full car in those days. You might start out alone. But before long you caught up with someone trudging along the highway and you stopped and invited him to ride. Before you got to that long hill you had your car full. You did not like to pass up a fellow less fortunate than yourself and you did like to show that you were brother beautiful to the "hoi polloi." It added to your sense of importance. But it also added to the tonnage the car was carrying. So, when the long grade was reached, your motor literally steamed up the hill. The old Glanders did not have many horse power under its hood, just enough to roll along nicely on the level and less than enough to streak up the long hills. You apologized for your prized possession by saying that you were overloaded. But scarcely had the words left your lips till a Hocomobile went by you as if you were tied to a post. It carried as many passengers and more luggage. It had a horn with an insulting squawk that demanded right-of-way on the hill. You pulled over and stopped to cool the motor. And sitting there in the broiling sun you realized that your trouble was not overload but underpower. Right then you were willing to sign on the dotted line for a highpowered car that would take those hills on high.

No, this is not an advertisement. It is just an illustration. There are a good many Christians who think they are overloaded who are just undermotored. They stall when the going gets tough. They will boil and fume when an extra life is demanded in the service of the Kingdom. They cough and sputter and complain about carrying more than their share of the burden of traffic on the highway to Heaven. Just as they are bogging down and asking to be relieved of their Sunday-school class or their job in some other department, along comes another who is carrying a heavier responsibility and he seems to do it so effortlessly. No grouching, no complaining, no faltering. What makes the difference? It is a difference in motivation not in capacity. He is seeking to do God's will, to accomplish His purpose. And that, by the way, was the motive power of Jesus who said, "My motive power is to do the will of Him that sent Me and to accomplish His work."—A. W. W., in Christian Union Herald.

OUR HOME CIRCLE

THE HOME THE KEY TO THE SITUATION

By N. J. LeShana

And they brought young children to him. that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark 10:13, 14.

In the Scriptural record we are not told who brought the children to Jesus, but I love to think it was the parents. Eager to have the Master place His hands in blessing upon their children, the mothers of Salem thronged the Lord and even the sternness of the disciples could not cause them to desist. Happy indeed are those parents who recognize the need of spiritual blessing for their children! It is said that in Belgium boys and girls are taught to run up to religious teachers and ask them for a blessing. . . . Let us awake to a sense of our responsibility and bring our children to Jesus that He may touch them. O gracious truth, "His touch has still its ancient power."

There is one fact that stands out pre-eminently in this day and age—our children **need** the touch and influence of Jesus Christ. Many are speaking about the future and wondering just what it will bring forth, but it is very clear that nothing can affect the future as the people who will be living then. Lay the wisest plans for the future and neglect the human element and you will fail. Problems that are termed "national" are social, commercial, industrial, educational, and religious. These are truly the great problems of today, and they will be of tomorrow, but they are, after all, human problems. Thinking then of them, what is the greatest contribution the present can make to the future? Is it not a generation of human beings of high integrity, great hearts loving righteousness and with all a willing mind to serve God? Is it not Christian men and women, those who have come under the influence and touch of the Master, who have been transformed morally and spiritually because they have been "brought to Jesus?" As Christians, we owe it to God and man to present to the next generation a body of Christian citizens who will truly walk in His way, thereby bringing in moral and spiritual righteousness.

In our day we see on every hand the havoc of godlessness. More especially is this seen in the home, where because of apathy, indifference, and unbelief, our children are growing up without the fear of God before their eyes. In most cases parents themselves are responsible for this condition, for they have failed to inculcate the principles of godly living into the hearts of the children. Today family worship is a thing of antiquity. It is a rare sight indeed to see the children gathered around a family altar and there committed to God before they set out for school. It is sadly true that parents themselves have forsaken the "fountain of Living Water" and their children die of spiritual thirst. Much has been said about a revival in the church, but is there not a tragic need that we have a spiritual revival in the home, calling us as parents back again in consecration and services that those "within our gates" may also have the touch of Christ guiding, controlling, converting and leading in the way everlasting?

Judge Hill, presiding justice of the New York Juvenile Delinquency Court, Manhattan's foremost juvenile crime jurist, says that seventy per cent of the 6,000 delinquency cases which annually come before the court are the **result of dissolute and godless home environment.** He said, "As a jurist who judges thousands of crime-broken boys and girls each year I know that religious interests for young people are essential for their moral welfare and future as worthwhile American citizens. Religion is necessary to the happiness of American youth, but it is not enough merely to send children to church. Parents must attend church for the child inevitably follows the examples set by its father and mother."

What an indictment against the parents of today! They have let down the barriers of righteousness, and ungodliness in all its stark reality is making inroads upon the very foundations of home and civic life. "Example is greater than precept." Are we daily walking in communion with our Lord so that before our children's eyes they have that godly example?

A daughter was once called to the bedside of her dying father. "Well, Mary," he said, "I have not done my duty by you." "Oh, yes, you have, father," replied Mary, "you have sent me to church and Sunday school." "Yes," said the dying man sadly, "but I should have **taken** you."

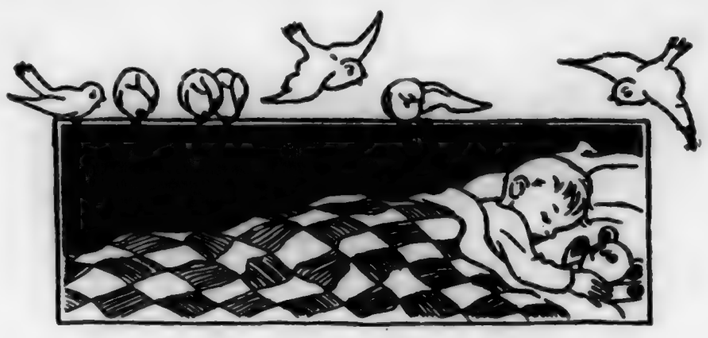
Martin Luther said, "The prosperity of a country does not depend upon the abundance of its revenues, the strength of its fortifications, or the beauty of its public buildings, but in the number of its cultured citizens, its men of enlightenment, education, and character. Here are to be found its true interests, its chief, its real power."

Colbert told Louis XIV that the "greatness of a country does not depend upon the extent of its territory, but upon the character of its peoples." A modern day writer commenting upon the need of spiritual life in the home says, "The future of the nation does not depend upon our possessing the mightiest navy that ever rode the waves, or the most efficient army that ever marched upon the field. It does not depend upon our scientific achievements, our advancement in the arts of civilization, or our high standing in literature. It does not depend upon our exhaustless mineral wealth, or upon our valuable manufactures. It does not depend upon our free institutions, or our form of government. There is one thing upon which it does depend, and that is a God-fearing citizenship. The individual citizen is the single stone in the rampart of our strength. If that stone be sound at heart, all is well. But if the individual be godless, Lord's Day desecrating, disdainful of the Word of Life, the end is in sight. Our hope lies in the Christian home."

In our day the tendency of many church leaders in religion is (as it always has been) to develop it into ritual, pomp, and ceremony; but in the study of the Word of God it can be readily seen that the Old Testament and the New Testament connect religion very closely with the commonplace things of everyday life. Religion that does not reflect itself in the home is not the religion of the Bible. If religion does not make a husband and father a better husband and father, a wife and mother a better wife and mother, a son and daughter a better son and daughter, then that religion is, to say the least, not that which Jesus Himself taught.

It is not enough to have our walls adorned with pious phrases no matter how beautiful and touching in sentiment they may be, if we do not practice the impartation of the Word of God through the medium of the family altar for worship and prayer. It is only as we put into practice these things that Christ can become the Head of the Home, the unseen Guest at every meal, and the silent Listener to every conversation. Let us not be hearers of the Word only, but doers also.

The modern day Sunday school with all the importance attached thereto, is after all, but a substitute for what could and should be done more effectively in the home. I firmly



THE CHAP AT HOME

To feel his little hand in mine,
So clinging and so warm,
To know he thinks me strong enough
To keep him safe from harm;
To see his simple faith in all
That I can say or do,
It sort o' shames a fellow,
But it makes him better, too;
And I'm trying hard to be the man
He fancies me to be,
Because I have this chap at home
Who thinks the world o' me.

I would not disappoint his trust
For anything on earth,
Nor let him know how little I
Just naturally am worth.
But after all, it's easier
That brighter road to climb,
With the little hands behind me
To push me all the time.
And I reckon I'm a better man
Than what I used to be
Because I have this chap at home
Who thinks the world of me.

—Messenger of Peace.

believe that religion taught in the home is much more likely to be associated with daily life and living, while that taught in the Sunday school or church, is likely to be a Sunday religion only. The fact remains that the Sunday school is a **necessity** because of the failure of duty in Christian homes, and because of the homes that are **not** Christian. There is a great need that parents conscientiously teach the religion of God and Christ in the home and then have it backed up with the teaching and help of the Sunday school. Such a plan would, I am sure, meet with the hearty approval of all Sunday-school superintendents and teachers and pastors, for next to the church, the home is sacred and vital to happy human life.

Study the history of the Jewish people. Surrounded for ages by idol worshipers and heathen people, the morals of whom were beastly and whose religions were little better, yet the chosen people maintained through it all their knowledge of and loyalty to the true God. They have been scattered through persecution among the nations of the earth, and yet, in every land they have maintained, not only their identity, but a high standard of home life and the highest standard for father and mother. There is one, and only one explanation, and that is that the Scriptures held a very high place in their home life. The exhortations given by Moses were received and acted upon. The parents received them and passed them on to their children. Surely the same is required of us as parents today! "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons" (Deut. 9:40; 5:29).

The world is full of books of sociology, child training, problems of the home, etc., but how compactly and sanely and satisfactorily the Book of books—the Bible—sets forth principles upon which the home is to be founded. Life's direction is gained in childhood (Prov. 22:6). This is just as true today as when Solomon wrote it. The impressions made on children between the ages of four and ten are liable to be the impressions that will determine the way they will turn when they approach life's crossroads. Long before the age of reason or discretion has arrived, the precepts and examples of father and mother have taken root, and though they may not show until later, they will surely come forth.

The time to implant the teachings of Jesus is from the earliest consciousness. Prayers, precepts, and Scriptures learned at mother's knee, and Scriptures read from father's Bible, are the ones that have sunk in to stay. The psychology of the Scriptures on this subject stands the test of experience. Let us never forget that we are responsible for our children. These are days when ideas of liberty have run riot. "Behaviorism" and many other kinds of silly nostrums of the would-be scientific psychologists have been proposed as the best way to rear children. The fact is that parents have been asked to practically abdicate as parents—to turn their children over to these "child psychologists" who will see to it that the child is not unnecessarily restrained or curbed, but allowed to find its own way through modern child-training habits. To me, it is something in the way of relief to come back again and again and read the sanest Volume on family life the world has ever known. We may try to wash our hands of responsibility for what our children do, but God holds us responsible. His sons brought a curse upon themselves, "and he restrained them not," hence Samuel is to be judged. No Christian has the right to dodge the responsibilities that go with parenthood and home.

God help us to be true to the task which is ours, to train up our children in the way that they should go. His promise still stands good, "When he is old, he will not depart from it." Do we speak enough of Him and His saving grace in the home? Possibly the thought rises up, "The children will become tired of it." Yes, if you and I are; yes, if father and mother are "divided;" yes, if there is any suggestion of a mere repetition, a mere sense of duty. We need enthusiasm, living power, and true revival in the power of the Holy Ghost in the home. Let us renew our consecration to serve Him faithfully in the home, to be true to the responsibility which is ours as parents.—The Pentecostal Testimony.

SIXTEEN REASONS WHY AN AMERICAN YOUTH REFUSES TO DRINK

I refuse to drink because:

1. Alcohol is destructive of the brain structure. Unfortunately I do not have more brain than I need.

2. Alcohol is a habit-forming narcotic drug.

3. I object seriously to anything that impairs my personal liberty. Alcohol, by establishing a habit difficult to control, deprives me of my liberty of decision.

4. My observation is that men and women have enough trouble in life without hunting for it. Alcohol, by causing functional disorders or organic changes, lays the drinker liable to the attack of disease when his powers of resistance are weakened.

5. I have a slight, but real resentment against the present attempted social compulsion to drink and this gives me a real pleasure in saying no when I am offered an alcoholic beverage. I have a right to be different if I want to be.

6. It has always seemed to me that a real source of human happiness is to be found in good physical condition. I like to feel fit, and no man who uses alcohol can long continue to feel that way.

7. Men of great experience in the commercial and industrial world tell me that nothing will make me more likely to fail in life than contracting the habit of drinking alcoholic liquors. Life is hard enough at the best, and I don't want to make it any harder to attain a measure of success which will provide not only for my own living and comfort but a competence for my family.

8. I don't like to be fooled, and alcohol is the great "mocker" of age. It tells a man that he is strong when he is really weak; wise when he is foolish. Maybe weaklings need that sort of encouragement, but I had rather just be as strong as I can and let it go at that.

9. I abstain from alcoholic liquors because I feel this is not the age of drinking. The problems of the world which I must help solve require a steady hand and a clear eye. I may not be able to solve all these problems, but I know that drunkenness will not help in the process.

10. I know that the drink traffic has, through the ages, been one of the greatest problems of the human race. By refusing to be a party to this traffic, I am lodging my personal protest against this great enemy of my fellow men.

11. I cannot drink without encouraging others to drink, and I refuse to take the responsibility. Maybe I can control my appetite, but some of the best and strongest men I have ever known have not been able to control theirs. I do not want to help start someone on the path which may end in disgrace.

12. If I drink bootleg liquor I am contributing to the personal fortunes and war chests of racketeers. If I drink legal liquor I help support an industry which profits by creating and perpetuating human weakness.

13. There are so many stimulating and helpful interests in the world that I don't need to resort to the false stimulation of intoxicating liquors.

14. The church is against drink and drink is against the church, and my church deserves my loyalty in its conflict with this great evil.

15. I know that alcohol has no place in our mechanistic civilization. It makes the automobile driver an unsafe driver, the mechanic liable to serious accidents, the man of great responsibilities unequal to them. An abstainer helps make his city a safer place in which to live. An intoxicated person today as always, is a menace, not to be tolerated by thinking people.

16. Lastly, I don't drink because I don't like it.

Total abstinence is the only safe answer to a troublesome problem.

Ima Young Drigh, in "National Voice."

A woman stood at a gate and looked over into a vineyard. "Would you like some grapes?" asked the proprietor. "I should be very thankful," replied the woman. "Then bring your basket." Quickly the basket was brought to the gate. The owner took it and was gone a long time among the vines, till the woman became discouraged, thinking that he was not coming again. At last he returned with the basket heaped full. "I have made you wait a good while," he said, "but you know the longer you have to wait the better the grapes and the more." So it sometimes is in prayer. **We bring our empty vessel to God and pass it over the gate of prayer to Him. He seems to be delaying a long time, and sometimes faith faints with waiting. But at last He comes, and our basket is heaped full with luscious blessings.** We waited long that He might bring us a better and fuller measure.—Selected.

MISSIONS

TO AND FRO IN ARGENTINA

V. Argentina—Glimpses Here and There

By S. C. Yoder

Many travelers who go to South America get as far as Buenos Aires. Here they wait from three to five days while the ship discharges and takes on cargo; then they embark and come home feeling that they have seen Argentina. But they have only been to Buenos Aires. In order to become acquainted with the land and its people one has to get away from their large, beautiful capital city, and see the wide stretching plains covered with cities and towns and growing wheat and corn and herds of cattle. One must also see the wall of mountains on the west with its intermittently active volcanoes which less than ten years ago laid down a blanket of ashes over most of central and northern Argentina that threatened to destroy herds and crops and turn its vast fertile prairies into desert.

But the soul of the country is the soul of the people. It is in their life and folk ways that the traveler finds his chief interest. In a sense people are the same the world over. Their need for food and shelter and clothing is universal, but the manner of providing these necessities varies, and the way in which use is made of them is not the same.

The Argentino likes to have beautiful things. One hardly gets that idea from what he sees among the poor, and yet in the midst of their poverty, and sometimes squalor, there are attempts to satisfy this desire. It may manifest itself in a very meager and primitive way but it is there, nevertheless, as is shown by perhaps a picture on the wall, or a photo taken of the owner in fine apparel, or some piece of furniture, or a covering for the bed.

People often go to extremes and spend money for showy things that might well be used in more necessary ways. In this they are not alone. Their North American cousins are setting them no good example. This characteristic desire for beauty also manifests itself in their architecture, and in their plazas and parks and beauty spots which abound in every city, village, and town. Missionaries can do themseves no swifter harm than to erect a poorly designed house of worship in some prominent place where it becomes conspicuous to passers-by.

These plazas and parks are usually in the heart of the city. Around them the crowds promenade on the hot summer evenings, the men going in one direction and the women in the other. The restrained social life of the Latin American would hardly permit boys and girls to intermingle freely and without supervision or observation by the mothers or some trusted chaperon. For boys and girls to go driving unaccompanied as they do in North America is unthinkable.

The prevailing notion of dark-eyed senoritas hanging over balconies or lurking shyly behind drapes that curtain the windows while lovers woo them with songs accompanied by guitar or mandolin, is hardly in keeping with the practice of the Argentinos. They are far from enjoying the social liberties of other lands. However, no eyes are keen enough to detect all the advances and expression of human affection and no traditions, no taboos, nor walls of stone are adequate to keep apart the hearts that beat together—finally they overleap all the social restraints and barriers and bring together the subjects in nuptial bonds.

Outside of Bragado is a large estancia (ranch), which it was my privilege to visit while in the country. The proprietor's palace contains forty rooms. Its architecture, like that of many of the houses of the well to do, was borrowed from the Moors of Spain. Large doors, elaborately carved, swing open as one enters the spacious and elegantly furnished rooms with high ceilings which, together with its walls, were once richly adorned. The palace stands in the midst of a park filled with shrubs and flowers and pools of water. On the grounds are fountains and swimming pools and secluded seats among shrubs or in the midst of bowers where senoritas and **caballeros** lounged in days gone by, or where the proprietor gathers his family to sit in the sun during the chilly winter days or in the cool of the evening when Argentina's summer sun is hot.

On these estancias are stables of horses that were brought from afar—massive draft animals and fleet-footed saddlers—for their owner's use and enjoyment. Rows of houses set in acres and acres of eucalyptus and poplars and elms, planted long ago by far-seeing owners, furnish shelter for the hundreds of peons employed here. These draw their daily rations from the company's storehouse, and their meat from the refrigerating plant, where several carcasses of royal Argentine beef are hung to cool each day.

Upon reaching the exit after a drive through a long lane shaded by trees we came to the beautiful little chapel which the owner built for his employees, as well as for his own spiritual benefit. A priest comes occasionally to say mass for the community, to hear confessions, and to absolve the penitents from their sins.

Argentina is fast becoming modern in its means of transportation. A network of railroads spreads out from Buenos Aires like a spider's web and reaches to every part of the country. New and modern trains operate between the large cities. Diesels—streamliners—which look diminutive in comparison with the ones that streak across our western plains, are now in use. They are speedy and comfortable, but lack the air conditioning we are accustomed to. Truck lines are springing up, and bus lines are operating and doing to the railroads what they have done to those of the United States during the last fifteen years. Gas stations, some of them patterned after our own, dot the highway.

Argentina is also becoming road conscious. High-wheeled wagons and sulkies could easily take the mud and water holes so frequently found on the highway, but automobiles cannot. Some paving is being done, and miles of road are being graded and maintained after the fashion of our own dirt roads. Other miles and miles, however, are mere trails with lagoons that not infrequently bring grief to auto travelers during rainy weather and wet seasons.

But a great deal of hauling is still done with horses and wagons. A person has by no means seen all there is to be seen in the line of transportation until he has witnessed the large wagons with high wheels—some of them twelve feet in diameter—and bodies as large as the threshing machines of a generation ago. These vehicles are drawn not by teams but by herds of horses, many of them pulling from a single trace tied to the corner of the wagonbox, to the end of the axle or wherever a place can be found to hook to. Immense loads of wheat, corn, wood and other commodities find their way to the markets by the use of these carriers. If you should live in an Argentine town, chances are that your milk, vegetables, bread, meat, and other merchandise would be delivered to your door in high two-wheeled wagons of lighter construction.

Saddle horses are still much in use, and the riding and roping skill of the Gauchos and vaqueros is amazing. Their saddles lack tree and horn, cantle, and bucking rolls, built in or attached. They have nothing in common with ours except cinch and stirrups. They are simple contrivances but when covered with a sheepskin or blanket they are comfortable nevertheless. I have seen skilled roping on the range, in the corrals, on the roundup, and in the contests where lassoed cattle or horses, snubbed to the saddle horn were sent rolling over the earth till it seemed their bones must crack, but I never saw a prettier feat of pulling from the saddle than I saw one moonlight Argentine night when several men from a ranch came to retrieve a marooned car from a mud hole. With rope tied to a ring just above the cinch, these noble horses pulled with feet firmly planted on the ground until they almost laid on their sides.

Pilfering and begging are twin sins of the Argentine, if not of all Latin America. They grow out of the same soil—an unbalanced economic system. It is said that women borrow crippled children which they pass for their own to win sympathy as they go out to gather food or clothes or money. The boy that limps so pitifully when he asks for money may hop and skip as lithely as any other boy when he gets around the corner with no prospective client in sight. People keep their doors locked and farmers and ranchers protect their

property by keeping a large pack of monstrous dogs. They are not hothouse dogs, petted and pampered and fed dainty canned and prepared food to keep their delicate digestive apparatus in shape. They are real dogs, meat-eaters, that like raw meat filled with blood. They are kept for business, and the man who can run the gauntlet of these vicious brutes deserves to be decorated with the "Iron Cross" and should be able to qualify for service on any front.

The homes of the rich are beautiful, built around the patio along old Moorish lines. The floors are of inlaid tile, which only the Italian and the Spanish know how to make. The rooms are spacious, and the ceilings high. Massive doors are richly carved, the high windows swing outward and are guarded and protected by a fine iron grill such as only the Latins know. In recent years the North American modernistic type of architecture with its low ceilings, squatty windows, and flat roofs has been taking the place of the fine old types that once graced the streets and waysides of Spain and gave charm to the Latin countries everywhere. What a pity!

The homes of the poor are **poor.** Frequently the houses have no windows, and no floor, or if there is one it is likely made of rough brick.

In comparison with the average North American dwelling one would be led to say that the bulk of the Argentine people are poorly housed and live that way. But why need people judge others by their own standards? After all, life and happiness do not consist of the abundance of things which one possesses and "to be content with such things as we can have" is a Biblical virtue that most of us have not acquired.

But Argentina is changing. Her contact with the socially liberal and with modern business interests of other lands is straining at her barriers which here and there give way to admit others that are all too frequently less desirable. Could she but cling to the best in her own culture and add to that the best she finds in others, she could well remain the queen in the field of romance; and could she cast aside the superficial and take unto herself the virtues that abound in souls newly born through divine grace she might become in a larger sense what she once was—"the Queen" among the nations of the world.

Goshen, Ind.

MISSION WORK IN NORTHERN MINNESOTA

IV. Summer Bible Schools

By Mildred Weaver Lehman

In June our Bible Schools of 1941 commenced. All winter, as we were finishing the house and doing other work, we were looking forward to this summer when we could again have Summer Bible Schools.

Bible pictures which were sent in from a Sunday-school class in Ohio were filed away for use; stories were selected and filed; other supplies were gradually added to; all with the great anticipation of another wonderful summer of more Bible Schools than were held previously.

Last summer all the Bible Schools were taught by four teachers and sometimes only three. This summer the Lord has sent more workers into the field. Sister Katharine Rickert is with us for the whole summer, Brother Earl Ressler joined us at Christmas and is here indefinitely, Brother and Sister Linford Hackman are helping, Brother Marcus Lehman is giving his full time to the work of the Lord this summer. These, plus the teachers of last year—Brother Irwin Schantz, Brother Paul Lehman, and the writer constitute our corps of workers at present. We expect more workers to come this summer. If the Lord so leads, we know He will show us new places to teach the Word. This will necessitate canvassing more territory.

June 9, two Bible Schools were started. One at Angle Inlet, the place referred to in previous articles, and one on the Big Fork road, a new place eight miles east of Loman.

Marcus Lehman (my husband) and I conducted the one at Angle Inlet. Sunday evening we stopped to see the Mission Covenant preacher at Warroad who had held a Bible School the summer before, to see if he had plans for going to the Inlet this summer. He had not, and rejoiced to know that someone was interested enough to go to such an out-of-the-way place and carry the Word. He also had too many other engagements.

Brother Marcus had been having a weekly meeting at Angle Inlet all winter. He had flown the mail across the Lake of the Woods during the winter, and this was one of the places he visited daily with the plane and its cargo. The people all knew and liked him; therefore, it was very appropriate that he be one of the teachers at this place.

We left at eight o'clock Monday morning on the boat and got to Angle Inlet at three-thirty in the afternoon. Because of heavy rains it was impossible to wade through the swamps and go back to the schoolhouse as planned. We could have gotten through if we were willing to get wet, but the mosquitoes were too fierce. Those little pests are really what kept us from the schoolhouse.

Tuesday morning we started our Bible School in a one-room log cabin which was located close to the lake shore. Picture that room. The logs were whitewashed inside. In one corner stood a homemade four-poster bed, made from four-inch peeled trees. In another corner was an oil drum converted into a stove. An old chest, a bench, and the bed were the pews in our little chapel. In this cabin the twelve children met each day for a worship period and object lesson. One class stayed and the other class went to a home near by for its session. While we were there, the people furnished us with potatoes, milk, eggs, and fresh venison.

Brother E. J. Berkey, of Oronogo, Missouri, came up on the boat one day and surprised us. He conducted an evening service. The people enjoyed it very much. The next morning he was conveyed six miles to American Point in a small motor boat over high waves which splashed over the boat and completely soaked him and the contents of his suitcase. There he met the boat for Warroad.

Because of our recent marriage, and to show their appreciation of our services in the Bible School work, everyone on the Angle came at noon on the last day and surprised us with a big dinner. They also lifted an offering for us. Because they were all there, we had the program that afternoon. We had it by the lake shore beneath some tall trees. The children told stories and sang songs which they learned in the two weeks of Bible School.

After the program, parents came to us with tears in their eyes telling us how much they appreciated our having thought enough of them to come the fifty miles by boat to teach their children the Bible. As we left on the boat that afternoon, many persons honestly told of their reluctance to part with us. They are very hungry and needful of Bible knowledge. We felt we were blessed by having been with those people and sharing the Bible with them for two weeks.

One day at Loman a man came to our home and asked us if we would like to have another Sunday School. He told us of a section on the Big Fork River where there was no Sunday school. The people there desired to have one. This place was canvassed for Bible School. We thought this was the way to open work here. Sunday school would follow.

There were only six who came to this Bible School. There had been much heavy rainfall, making the roads impassable because of high water. Thus several children could not come who had promised to come. Bros. Paul Lehman and Earl Ressler taught this school. Two of these six

(Continued on page 255)

Summer Bible School Program Being Rendered at Angle Inlet, Minnesota

BIBLE STUDY

CHRISTIAN DOCTRINE

XXVI. Jesus Christ as King—Continued

By the Bible Study Editor

The King in the New Testament

Our common conception of the New Testament is that it is a fulfillment of all that is found in the Old Testament. This conception is correct when it is applied to the things concerning Jesus Christ. He said, concerning the Scriptures, "They are they which testify of me." The whole purpose of the Word as revealed in the days of patriarch and prophet was to reveal the need of the Saviour who had been promised and then to reveal the fact of the Saviour's coming and the nature of His ministry in delivering His people from their sins. It is, and was, a common belief among all people that when the Saviour came into the world that He would be a deliverer from sin and also from the consequences of the fall of our first parents. The humiliation of all flesh because of sin was the basis of the hope of a future and final restoration from that humiliation.

It is but natural that in the New Testament we should look for some conditions that would restore the happiness of mankind to a state equal to that which our foreparents in the flesh enjoyed. Eden is the common desire of most people and the hope of all, especially of the casual reader of the Scriptures. But, to the believer who has made some deeper inquiry into the Word of God, there is a better hope than that from which Adam and Eve had fallen. Jesus had spoken to His disciples of the kingdom of heaven. He had told them of Elias, the Restorer. Matt. 17:11; Mark 9:12. Such a conception of the ministry of Christ was spoken of by Peter in his second sermon to the Jews. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). It seems that Peter and John, with the believers in their day, understood that there would come a time of restitution, or restoration, of conditions in the world as prophesied and looked for by all men since the beginning of the world. It is our common belief that the prophets and men in former times were very materialistic in their hopes and in their conception of the things promised them by the coming Saviour. The Old Testament is materialistic. The Jews were very materialistic in their ideas concerning the coming of Christ and His kingdom. The apostles carried that conception into their preaching following the day of Pentecost. They did not teach that the present time is the fulfillment of the promised times of restitution; for Peter said the "restitution" would come following the ascension of Christ into heaven.

According to the beliefs of prophets and the apostles who followed them in interpreting the promises of God as contained in the Scriptures, there are two phases of the fulfillment of the Word of God. The first phase is that of the present blessing of the Holy Spirit in this age of salvation "When the times of refreshing shall come from the presence of the Lord" (Acts 3:21). Also the statement was made on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). The second phase is that which follows when the Lord shall have been received into heaven, and Who shall remain in heaven until God shall send Him at the time when the restitution of all things shall be accomplished. Acts 3:20, 21.

It is a common belief among us Gentiles that the fullness of the promises of God have come to us, and that nothing further may be expected from God until the end of time, or at the end of the world. This thought may have been impressed upon us when reading the prophecies of the Old Testament, where one frequently reads the headings of the chapters, in which there is given a summary of the contents. The Prophet Isaiah tells of the coming of the kingdom of the Messiah. Frequently the prophet speaks of the house of the Lord in general terms, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob," etc. Isa. 2: 1-5. The compiler of the text has written into the heading, "Isaiah prophesieth of the coming of Christ's kingdom." The compiler carries this thought all through the book and chapter outlines. He refers to the kingdom, and particularly to the Church in frequent chapters. "The calling of Egypt to the Church." Isa. 19. "The judgment of God against the enemies of the Church." Isa. 33. "The weak are encouraged by the virtues and privileges of the Gospel." Isa. 35. "The Lord comforteth the Church with His promises." Isa. 44. "God calleth Cyrus for His Church's sake." Isa. 45. "Christ persuadeth the Church to believe His free redemption." Isa. 52. It is such headings and references to the Church that have helped to establish the idea in many of our minds that all prophecy must have some connection with the Church which is the present kingdom of the Lord and that there can be no other.

It is true that there is always a spiritual application that can be made of prophetical statements. There is a spiritual kingdom, and this is composed of all believers and all peoples that belong to the Lord. The people of Israel constituted the "church in the wilderness." The prophets could speak of the Lord in the sense that He was either God or the Saviour. But this fact does not warrant the promiscuous interpretation of every passage of prophecy which refers to God's people as applying only to the Church of the Holy Spirit dispensation. Cyrus was called of the Lord for the sake of Israel. Isa. 45. Other such passages can refer only to Israel, and to the Lord's dealing with Israel. There are prophecies which refer to the Lord and to the time of the Church. Such Scriptures are found in all of the prophecies, particularly in Isaiah. Isaiah 53 is such a passage, in which the Lord is the bearer of the sins of all people. He is the Lamb of God that taketh away the sins of the world. The fifty-fifth chapter is a similar one, and was used of the Lord to call all men unto Himself. Jno. 4:14. Chapter forty-two is a direct prophecy for the Gentiles, and applies to the Church age. John the Baptist quoted from chapter forty. "The voice of him that crieth in the wilderness."

The Kingdom of Heaven

Two forms of expression are used in the Gospels to indicate the kingdom of Christ. One is used principally in Matthew, and is "The kingdom of heaven." In the other texts the form used is chiefly, "The kingdom of God." It should be noted that these forms are direct translations from the Greek text. There has been no changing of the form for the sake of avoiding the monotony of the form. Every text using the form, "kingdom of heaven," is thus stated in the Greek text, and so also the form, "kingdom of God." It is therefore evident that the terms are used as applying to the same thing. The kingdom of heaven is the kingdom of God, and the kingdom of God is the same as the kingdom of heaven. There may be isolated texts in which either form is to be understood in some particular light. Such a use is made of the form "kingdom of God" in John 3: "Except a man be born again [from above] he cannot see the kingdom of God. . . . He cannot enter into the kingdom of God" (verses 3:5). Christ desired to prove His Sonship and thus referred to the kingdom as that of God, His Father. Then, there is the common record of the prayer of Jesus, "Our Father, which art in heaven. . . . Thy kingdom come. Thy will be done, as in heaven, so in earth" (Lk. 11:2). While the kingdom is declared by the Lord to be the kingdom of God, it is also the kingdom belonging to the realm of heaven, and the will of God is the will as expressed in

heaven. Paul joins together the things that are in Christ on earth and the things that are in Christ in heaven in one body in the dispensation of the fulness of times. Eph. 1:10. The things which belong to God in heaven and earth are those that are included in His kingdom, and may be called the kingdom of God. In a similar manner, those things which are related to heaven, both those in this world and in heaven belong to the kingdom of heaven. If Christ, then, is a king, and is associated with the kingdom of God in heaven He is also the king who includes the things of God in this world in the sphere of His kingdom.

It may be said that the apostles never appreciated the idea of a kingdom of Christ in this world; also, that they had no conception of a kingdom of Christ belonging to this world. The reason for such a statement seems to rest upon the idea that they have seldom mentioned the kingdom of Christ, and seldom referred to Christ as a king. Nevertheless, the disciples of Christ did appreciate the fact that Jesus had come in fulfillment of the promises of and to David, even Paul proclaiming at Antioch, on his first journey into Asia, that Christ risen from the dead, was the promised Son of David. "God hath fulfilled the same unto us their children, in that He raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David" (Acts 13:33, 34). Jesus was appreciated as the Son of David, and the promised Son to sit on David's throne.

All of those people who had learned of the miraculous birth of Jesus would have hailed Him as the promised King of Israel. For the angels had declared, "Unto you is born this day in the city of David, a Saviour, which is Christ, the Lord." Jesus had proposed to the Jews a problem which they would not answer, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool" (Matt. 22:42-44).

Jesus understood that He was the Son of King David and also the Lord of David. In this respect He fulfilled the promise to David to be the King who would sit on David's throne forever. But only on a few occasions did Jesus receive the honors of a king, and He never approached the throne nor disturbed the king who sat upon the throne of David, King Herod.

When Jesus was pressed by Pilate to reply to the question, "Art thou the king of the Jews?" He replied, "Thou sayest." In the language of the country the reply of Jesus was in the affirmative, "Yes." At the time of the entry into Jerusalem, the Lord accepted the homage of the multitude, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Jesus refused to still the cry of the multitude. Matt. 21:1-11. Matthew believed this to be the fulfillment of the Scripture, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting on an ass, and a colt the foal of an ass" (Matt. 21:5; Isa. 62:11). These Scriptures would not have been recorded had not the disciples the knowledge that Jesus was the son of David and the promised King and Messiah of Israel. Jesus knew this fact and accepted it without question, and also without comment. The Scriptures had spoken, and His life was the testimony to the truth of the Scriptures.

The action of James and John, with the aid of their mother, also portrayed the fact that the disciples were certain that Jesus was the promised King of Israel. They desired to sit on the right hand and on the left of the Lord when He came into His kingdom. James, the brother of Jesus, spoke of the kingdom, "Hath not God chosen the poor of this world rich in faith, and heirs of the [marg., that] kingdom which he hath promised to them that love him" (James 2:5)? He concludes his epistle with the suggestion of patience in waiting, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (5:8). Peter also witnesses to the hope of the saints, "An inheritance, . . . that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:4, 5). In II Pet. 1:11 the blessing of faith is spoken of as an abundant entrance into the "everlasting kingdom of our Lord and Saviour Jesus Christ." John does not mention the kingdom, neither the King, in his epistles. All that he states in connection with the hope of the believer is the fellowship of life that we now enjoy and the coming of the Lord, when we shall see Him and be like Him. I Jno. 3:2. But in the Revelation which God gave to him concerning the Son, there is much that refers to the Lord as King and also much that signifies the kingdom over which and in which He shall reign.

It is possible to see in the writings of the apostles something of the faith which they had in the Lord while He was with them and while they entertained the hope of a coming kingdom. Their last interview with Jesus was at the time of His ascension to heaven. It was then that the old question arose, What of the Kingdom? Acts 1:6. It was a question of national interest, "Wilt thou at this time restore again the kingdom to Israel?" Jesus had been crucified as the King of the Jews. The disciples had, by this death, lost hope in the restoration of their kingdom. "But we trusted that it had been he which should have redeemed Israel" (Lk. 24:21). When He arose from the dead, their hopes were revived, and this agrees with the thought presented by Paul in Acts 13:33, 34, for the resurrection of Christ should not change His relation to the promises of God to His people, Israel. Christ is still the son of David. Even David said concerning his Son, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27). See also Acts 2:36. David, in spirit, saw the resurrection of his Son, and saw him exalted to the right hand of God, to await the time when His enemies would all be made His footstool. The resurrection of Jesus from the dead could in no wise change the purposes of God concerning Him and the glory which He had purposed through Him and His people.

Concerning the nature of the kingdom of which Christ is King, there must have been a change of emphasis on the part of the apostles. It is true that they did not write or speak of the material kingdom which had been promised the Jews. The attitude of the Jews was such that they would not receive the messages of Christ as delivered to the apostles. The apostles were faithful to the teachings of Christ, and went first to the Jews with the Word of salvation, but the Jews turned from it and rejected the Christ, whom God had sent to be their King and Saviour. The Gentiles were a fruitful field for salvation by faith, and the hope of salvation was gladly received by them and the hope of coming glory was the inspiration of their faith and their stay in times of persecution and suffering. The kingdom and the King were future blessings for them. It was this emphasis that the servants of the Lord proclaimed to both Jews and Gentiles. The King was a coming King, and the kingdom was spiritual as far as its present character was concerned.

(To be continued)

ALL HAIL OUR COMING KING

Awake! awake! ye sons of men,
The stirring anthems ring,
Till Christ to earth shall come to reign
As Prophet, Priest, and King.

All hail! All hail, our coming King!
Let earth with praise resound.
Awake, ye nations, far and near,
Proclaim the joyful sound.

His mighty arm has been revealed,
And by His power and might
Deliverance shall come to those
Who battle for the right.

Before our God all knees shall bow
And every tongue confess,
When He shall come to reign on earth
In truth and righteousness.

—Selected.

A CURE FOR BAD TEMPERS

The manager of a large laundry business recently cured two of his men who could never agree with each other on account of their bad tempers. These men's duties caused them to work side by side in the laundry; and, owing to their quarrelsome natures, they were constantly in hot water in more senses than one. At last their employer hit upon the following plan to cure them:

He put the two men, one inside the building and the other outside, to clean all the windows on the premises. There they were, face to face with each other, without being able to exchange a word. At last the charm began to work, for the whole of the work people were laughing at them. Noticing this, the two men could not help but smile at each other, and at last broke out in a hearty roar of laughter. The cure was permanent, for they have been good-tempered friends since.—Sel.

Look out for envy. It sours the whole nature. Be content with what you have.—Exchange.

EDUCATIONAL

A MENNONITE COLLEGE TO MEET THE NEEDS OF MENNONITE YOUNG PEOPLE

By Carl Kreider

Articles from our three Mennonite Church schools follow in this department. They are furnished at the editor's request in order that our young people may be familiar with the opportunities and advantages offered by these institutions under Church control. Similar representative articles will appear next month, the Lord willing.

In the early days of America only a few colleges existed, and these colleges were intended chiefly to train young men for the ministry. As our country developed, however, the number of colleges multiplied and Bible training frequently became a very minor part of the course of study and often was omitted entirely. Today the United States has many more colleges and college students than any other country in the world. Why, then, is it necessary to have a special Mennonite College to meet the needs of Mennonite young people?

To answer this question it will be well to outline the four chief types of colleges from which a Mennonite youth must choose if he wants to secure education beyond the high-school level. The first type of college to be founded in America is the privately endowed institution such as the great schools of the East. This type of college is still very important in the eastern part of the United States, but since tuition fees alone are from $300 to $500 a year, most Mennonite students usually do not seriously consider going to one of these universities.

The second type of college in the United States is the large state university. One of these universities may have enrolled as many as 15,000 students—young people who are usually given very highly specialized training in anything from veterinary medicine or the construction of airplane motors for bombing planes to trying to figure out ancient Egyptian writing. Tuition at these schools is either very small or practically free. This, together with the lure of large scale athletics and the "big university" feeling, renders such schools very attractive to many young people. Mennonite youth, however, are justly skeptical of these schools for, although they may teach their subject matter well, they do nothing to prepare their students for living a Christian life and making a definite contribution to the Christian community. In fact, it is probable that the average student would return to his home church from these universities less qualified to serve than he was before he went to college.

The third type of college is the state teachers' college, formerly called a "normal school." These colleges, like the state universities, are supported by taxation, and for that reason are able to attract students with their low tuition rates. Unlike the state universities, these colleges are intended primarily for the training of elementary and high-school teachers. In the minds of many thoughtful people, these colleges constitute a "double-barreled" threat to Mennonite young people. Being state supported it is impossible for them to give any formal Christian training to their students, even if they desired to do so. An even more serious threat arises from the fact that many graduates of these schools enter the teaching profession without a well-grounded Christian philosophy of life, if, indeed, they have a philosophy at all. The significance of this fact for our Mennonite children in public schools is too obvious for comment.

The fourth type of college is the "church" school. Many of the smaller colleges in this country were started by the various Protestant denominations, though at the present some of these colleges give very meager allegiance to the denomination which started them, and others have turned to a very liberal form of Christianity as a result of modernist influences within the denominations supporting them. Tuition in these colleges is usually much higher than in state supported institutions but somewhat lower than in the large privately endowed university. Because of the high tuition and the high standard of living that many students at these colleges attempt to maintain, most Mennonite young people would find it difficult to attend these colleges. They are therefore not serious competitors for our young people, except in certain localities.

Goshen College logically falls into this fourth class of colleges, but fortunately it is a church school in spirit and life as well as in name. It was founded by the Mennonite Church, nurtured by the Church, and would have very little reason for existence, apart from the Church. Goshen College could not long exist if it were not for the financial support given it by the Church, but equally important to the life of Goshen College is a constant stream of Mennonite young people coming here to study. All types of colleges make appeals to certain classes of students. The large privately endowed universities usually require prospective students to pass rigid entrance examinations before they are admitted. State universities and state teachers' colleges usually give some preference to residents of the state—perhaps through lower tuition fees. Likewise, Goshen College shows a distinct preference for Mennonite students. The administration of the college has wisely taken the attitude that no serious-minded Mennonite youth should be barred from Goshen College. If financial handicaps stand in the way, Mennonite young people are given Mennonite grants-in-aid which are gifts the college can make because of gifts made to the college by the various Mennonite congregations, and students are also encouraged to earn part of their expenses by working part time for the college or in the local community.

In His wisdom, God has seen fit to endow people with different talents. At some colleges those who are unable to make certain grades are arbitrarily prohibited from entering the college or at least from remaining in study long after they first enroll. Since Goshen College is intended to serve all of the young people of the Mennonite Church the administration has tried to find the special talents of each student when he enters college. During the first few days of the freshman year, all freshmen are given a number of tests, and similar tests are given again at the end of the sophomore year. On the basis of these tests thoughtful counselors give careful individual attention to the needs of each student so that they can be guided into the lines of activity which will make them of the most service to Christ, their Church, and their fellow men. If a student fails to make his grades he is not arbitrarily dismissed;

Christian Workers' Band, Goshen College, 1940-41

his case is carefully analyzed so that he may know where his talents lie.

The special delight of Goshen College is Mennonite young people who desire to know more about the Word of God. Consequently, students are encouraged to enroll in courses in Bible, and students who elect to take a full course in Bible are given scholarships which cover most of the cost of their tuition. It is our earnest desire that more Mennonite young people may see the advantage of several years of intensive Bible study. We believe that most Mennonite youth want to be able to serve the Church, as Sunday-school teachers, as young people's meeting speakers or committee members, as ministers, and as missionaries, and we are convinced that all of these tasks can be performed more effectively after the Bible has been carefully studied under the guidance of wholehearted Christian teachers.

We are also eager to train young people to become public-school teachers. It has been our experience that many young people come here to prepare to teach and then return to a teaching position in their local Mennonite community. In this way children from Mennonite homes may attend public schools taught by members of their own Church, and the Mennonite teachers find useful avenues of service in the local congregations as well.

Goshen College must also prepare youth for any honorable walk in life. If the courses of study should be limited to Bible and teaching, students whose talents lie in other lines would be tempted to go to school elsewhere and in some cases at least would probably be permanently lost to the Mennonite Church. In all courses of study, however, the Christian emphasis is predominant. All freshmen in all departments of the college must take a course in Introduction to Civilization in which history is presented from the Christian viewpoint and a course in Fundamentals of the Christian Faith in which the eternal truths of our religion are clearly and indelibly outlined.

In March, 1941, Goshen College was admitted into membership in the North Central Association of Schools and Colleges. This does not mean any change in the basic conception of the purposes of Goshen College. Judged by the standards of worldly institutions of higher learning, Goshen College is still sadly lacking. We have no inter-collegiate athletics; we are not "collegiate"; social life is still simple. Recognition by the N. C. A. was not based on success in aping other institutions of higher learning, but because the examiners felt that our educational program was admirably adapted to fit our purpose of giving a good education to Mennonite young people. Goshen College would like to apply this program in meeting the needs of still more of our Mennonite youth.

Goshen, Ind.

RIGHT ATTITUDES TOWARD OUR EDUCATIONAL PROBLEMS

By Milo Kauffman

The drift worldward by a large part of the professed Christian Church, and the way that the Christian is thrown into intimate contact with the world today, causes grave problems for groups that would remain evangelical and nonconformed to the world. No wideawake leader of the Mennonite Church, I think, would deny that we are facing some real dangers—dangers that must be faced unitedly, prayerfully, and courageously. General conditions throughout the Church are much the same, although they may manifest themselves differently in different sections. The times call for prayerful vigilance, intelligent study, and sane application of Scriptural principles.

The outcome of the present crisis will depend much on our church schools. Our schools have had, and will continue to have a powerful influence upon the thinking and ideals of the Church. Many of our church leaders are coming from our colleges. These facts should make the leaders of our schools very conscious of the great responsibilities that rest upon them. Many criticisms have been brought against our colleges for not doing more to stem this worldward tide. Many of these criticisms may have just grounds, for, without question, there have been many failures, in spite of good intentions. Yet, I am personally convinced that the Mennonite Church would be poorer in spirituality, in its testimony for the nonresistant faith, and in its emphasis on the life of separation from the world were it not for our church schools. In a large way, the problems of the Church are problems of our schools, and vice versa.

While there is reason for concern because of present-day tendencies, the cause is by no means hopeless if right attitudes are taken. Someone has said there are three ways for meeting a hard situation: First, to fail to see the dangers at all. Second, to throw up our hands in despair and declare the case hopeless. Third, to see and admit the dangers, and by the help of God set out to meet them courageously and sanely. The first two attitudes spell sure defeat. The third is the sensible and right way to meet difficulties.

The first of these attitudes was taken by the people in the time of Noah and Lot. They were blindly optimistic. The second was taken by the Children of Israel at the Red Sea, and during their wilderness journey when in tight places. It was taken by the ten spies when they said, "We be not able." Caleb and Joshua represent the third attitude, for they said, "We be well able." They had seen the same giants and walled cities, but had faith in a mighty God.

Some years ago I read some suggestions for meeting crises that deeply impressed me, and helped me. While I have forgotten the book and the author I have not forgotten some of the suggestions.

Following are some of the wrong ways of facing dangers:

1. Fail to see the crisis. Many cannot see a crisis coming until they are struggling in the wreckage. They are blindly optimistic. They will not see the danger until it is too late to do anything about it.

2. See the danger but become fearful and jittery about it. Fear confuses the mind, and makes accurate thinking impossible. A crisis calls for profound, accurate, swift thinking, which is impossible to the fearful.

3. Another wrong way is to get excited about it. A crisis calls for a deliberate mind. The driver who is easily excited in a tight spot is a dangerous man to ride with. Getting excited does not help in the solution of problems.

4. Complain about it. Find fault and criticize everyone else, laying the blame on others because things are as they are. In so doing you only make yourself and others miserable and less inclined to attack the problem.

5. Be custom-bound and habit-ridden. Persist in the old ways and methods when those methods are taking you farther and farther toward defeat, refusing to reorganize your habits. A crisis often calls for reorganization of ways and habits. The past century of Mennonite history aptly illustrates this. Men like J. F. Funk, J. S. Coffman, and J. M. Brenneman were aware of the fact that something must be done to save the Church. Complaining and faultfinding would not suffice at a time like that. Some things had to be changed. Sunday schools must be started. We must have revival meetings and prayer meetings. We must have church schools. Others strongly protested these innovations. This was going against the old ways, and was contrary to the methods of our forefathers. Had the Church refused to reorganize its ways and habits in that crisis the results would have been tragic. Had our farmers and business men, yes, and our missions and church schools refused to reorganize their methods when the recent depression struck they all would have gone under. Principles remain the same, but applications and methods may vary with the times.

Some of the right ways of facing dangers are:

1. One must be alert and sensitive to the changing conditions, keenly aware of the dangers involved, but awake to the possibilities.

2. A crisis must be faced fearlessly, as it will be where one has a living faith in a living God.

3. Another essential in meeting a crisis is a plastic mind. We must be capable of modifying our ways and methods if emergency calls for it. Never should our loyalty to God and our adherence to the principle of the Word of God change, but, on the other hand, we must not lose the principle through radical application.

4. I would like to suggest that a crisis should be met humbly. There is no room for boasting of what we are going to do. We must apply ourselves to the solution of our problems with an implicit trust in God. The proclaiming of ourselves as God-ordained prophets who have been raised up to set the Church right seldom makes much impression on thinking people, and lacks the meek and humble spirit of one who is Christlike.

How shall we achieve the right way of facing problems?

1. Draw aside daily from the ordinary grind of life and notice what is going on. Do not wait until the wreckage has occurred. See the dangers and face them courageously.

2. Practice the presence of God. Remember that God lives—"The God of Jacob is with **US.**" His eye still runs to and fro through the whole earth to show himself strong in behalf of them "whose hearts are perfect before him." As we trust Him it is impossible for us to shrink from dangers, to cower, and to hide. It is just as impossible to get excited, to fret, to scold, to criticize, even though things may not go as we think they should.

3. Plasticity of mind must be cultivated from childhood. Too many men's minds have become set by the time they reach middle age. From that time on they can do nothing except as they have always done it. Even though their methods are taking them nearer and nearer the fatal brink they cannot change their methods. Failure is inevitable. Of course, they blame others only. They themselves are right—everyone else, especially the younger generation, is always wrong.

The above suggestions for meeting crises are, in the main, sane and sound, and applicable to the solution of problems facing our Church and schools. Of course, they can be carried to extremes. Carried to extremes they are dangerous, but it is equally dangerous to ignore them.

In the work of our schools, as well as all the work of the Church, we must be wide awake to the problems and dangers. We must guard against false teachings and philosophies, against modern materialism, against all types of conformity to the evils of the world, against spiritual lukewarmness, against uncharitable attitudes toward our fellow men. We must apply ourselves to these problems in the fear of God, with much prayer and meditation.

Furthermore, we must have leaders who can meet a situation as it is, rather than as they think it should be. Each decade brings new problems and new situations. We are continually reminded that today is not yesterday. Nor can we make it yesterday if we wish. We are living today. We dare not ignore today's problems because they did not exist yesterday, nor can we fight today's battles as though they were battles of yesterday. The nations that today are fighting with weapons and methods of the first World War are soon defeated. The greatest contributions of our forefathers to our day were the solution of their own problems in their generation. We make the greatest contributions to succeeding generations when we solve the problems of today, in accordance with the principles of the Word of God, and in consideration of the times in which we are living.

Hesston, Kans.

God is looking for men on whom He can put the weight of all His love and power and faithful promises. When God finds such souls there is nothing He will not do for them.—A. B. Simpson.

IN DEFENSE OF CONSERVATISM AT EASTERN MENNONITE SCHOOL

By M. T. Brackbill

I believe the time has come for a clear and frank defense of existing standards and ideals at Eastern Mennonite School. It has had a reputation in some circles for emphasis on conservatism and discipline. And while, so far as I know, there was no denial of that, it was pointed out that these were not the only outstanding virtues. Attention has often been called to athletics, nature trips, socials, literaries, and other extra-curricular activities. These have their legitimate place, of course, but I think it is now time to vindicate the emphasis on conservatism and discipline. After all has been said about studies, and about fun, sports, hiking, and other school interests, both secular and religious, the important thing, by and large, that a school has to offer, or should have to offer, is discipline,—and there can be no conservatism without discipline.

Pragmatic philosophy has seriously weakened discipline in homes, churches, and schools in the past two decades. Children have been encouraged to do their own thinking, to work out their own problems, to exercise their own judgment, and to live their own lives in their own way, regardless of what their parents, teachers, and preachers thought, said, or did. Their present was not to be hindered, hampered, or hanged by the past,—and they have slid a long way from the old Victorian and Puritan moralities. This generation, as a result, has gone with the wind. It has followed lightly the loose and easy way in customs and morals. And every time the world has gone a foot in some crazy direction, some Mennonites have gone an inch at least, and in too many cases, ten inches, or the whole foot.

For example, the world has gone sex-conscious, lewd, losing every modesty, every sweet reserve and delicate blush. The discussion of evil social practices, the teaching of the science of life, and the philosophy of married love are important and have proper and legitimate places. But again, Mennonites have gone their inch or two or ten in disgusting frankness on these subjects before mixed audiences and classes. The world has put stench for sweet smell, sickening familiarity between the sexes instead of modesty, reserve, deference, delicacy, and decency. And now at long last worldly ones themselves, of the better-thinking class, are beginning to be nauseated. Why, it is the Church's stomach that should be the first to kick up! It is true that the Victorians and the Puritans went too far in silly mumness and prudery, but the Church took right after. Now that indecency has swung us to the other extreme, the Church picks up momentum in that direction, too. This ought not so to be. The Church should hold to sane and reasonable positions when movements in this and that sweep too far, as they usually do. As I understand the meaning of conservatism these are the positions of those who defend it.

Another example is the movie craze. Motion pictures are the world's bread, and a moldy, wormy crust most of it is. Mennonites must have their crumbs. A third example is the lack of restraint in nearly every direction. There is rebellion of some sort against established authority on every hand. Mennonites have not remained clear of it. The world has gone a-smoking, women as well as men. The women have gone a-hair-bobbing, a-swearing, a-drinking. Mennonites have gone their inches. A few years ago there was a wholesale repudiation of financial obligations. Too many Mennonites fell in line. Today it can't be said: "Every Mennonite's word is as good as a bond."

One of the things that Mennonites have long had to fight is the effect that changing styles have upon our clothing. Coverings, bonnets, and plain coats remain more or less with our young people, but what about their thinking, their attitude, their mindset? Is the plain attire worn to gain commendation from church leaders, to solicit favor for office? Is it worn as a precaution or a prescription in war time, or for no reason at all? Or is it worn with an appreciation of the beauty of simplicity, with a consciousness of the fundamental principles in it?

What needs to be done? Restraint and self-discipline must be trained into our young people as a first-line defense against the present demoralizing tendencies. Where can we see the need of this better than in our schools, to which come representatives from all the districts of our Church?

Eastern Mennonite School was founded to be a safeguard to young people who wanted an education. It was observed that too many young Mennonites, gifted and capable, went to college and then left the Church. This school was to offer our young people training and to keep them in the Church. Well, I ask whether that can be done without the rigor of discipline? It was hoped by the founders and by the chief supporters, as well as by some critical nonsupporters, that the School would serve as a check on any worldward drift in the Church. It sounds like a large order to ask a child to keep a restraining check on its parents' conduct. The situation appears turned around. It doesn't look right to see a child speak up and say, "Pop, you are wrong." But it is written: "A little child shall lead them," and perhaps a school could do that too. For over twenty years since the first winter Bible term that grew into the present institution, the Church has jealously guarded this School and, figuratively, kept the reins tight on her, and said, "Hitherto shalt thou come and no further." That was the Church's prerogative, her divine right and responsibility. And can I not truthfully say that the School has been her dutiful and obedient child?

But how are matters now? The School is called upon to do here what the Church can't do, at least doesn't do, at home. Students

are very keen and quick to observe that. They say, "We do so and so at home, why can't we be allowed to do so here?" "We do not need to do this or that or the other thing in our home church, why do we need to do it here?" If we say these are our necessary standards and give our arguments to support them, we seem to them to go farther than their home ministers. Moreover they say, "When we go home we shall be ostracized for our conservatism."

Not all our students make these protests seriously. If they did we would throw up our hands and surrender. And it is just possible that matters might come to the point where we shall be forced to capitulate. It is in a sense an illogical situation. The Church is pulling in on our reins while she is driving faster. It doesn't sound reasonable. It sounds like very poor horsemanship. It reminds me a little bit of Ophelia's answer to her brother's chaste advice:

"Good, my brother,
Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven;
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede."—Shakespeare.

I do not wish anything in this article to savor of unkind rebuke. It is just a frank and ungoggled look at the situation to discover proper courses. There is another way to look at it. The School may be regarded as an arm of the Church rather than as a child, an arm intended to bear the sword or the shield, or as a bulwark or fortress against invasion.

But what are we to do? Are we to inch along? Shall we give in here and give in there, drop this restriction and that, let down bars, and grant liberties? That would be easy enough and pleasant enough, perhaps. But to a conservative mind that is not the way. Eastern Mennonite School must stand on its old ground as firmly as ever. It must remain conservative. It was dreamed of, prayed for, founded, financed, supported, and pledged by conservatives. And if this School should ever be anything else, it would be a traitor to the confidence the conservatives placed in it. If it must decline in enrollment, let it still stand its ground, unflinching and loyal, and if it must perish, let it go down defending to the end what it was solemnly pledged from its beginning to fight for.

But things need not come to this extremity. It must not be. The Mennonite Church must remain, and can remain, Mennonite, not merely because it was that way or is that way now. Nothing can be justified only because it was or is. The fundamental differences between the Mennonite Church and other churches can be justified. Not only so, we believe they are worth justifying! If they be not worth it, let E. M. S. slip or perish, it matters not which. But if the Mennonite Church will maintain its conservative position and distinctions, it will do so only as her young people are disciplined to exercise restraint, control, obedience, and respect.

What we want, what we need, and what, I know, the Church yet has, are hundreds of young men and women, who, by virtue of their heredity and their home and church training are honest, virtuous, serious, courteous, capable, congenial, high-aspiring, devoted, consecrated, loyal-hearted young people who would be strengthened and fortified and be made more useful by the discipline offered at E. M. S. in the High School and the College.

Can we not take a lesson from our government today? Young, able-bodied men are drafted and paid to receive training in military camps as a measure of national defense. If the School is the Church's defense training camp, why should not the Church select her abler young people and make it financially possible for them to enroll? It is not more than sensible and logical to conclude that if the School is to feed into the Church young people who will help keep the Church conservative, the Church must send to school those who will yield themselves willingly to the discipline of a conservative institution. No conservative church can long last without discipline. In general, I would say, that

Graduates from School Life into Life's School
(Scene at Eastern Mennonite School)

leader can exercise discipline best who has learned discipline himself and a necessary respect for it. There are probably exceptions. But it would seem reasonanble to think that a leader could better control who had learned to be controlled. I do not have in mind a dictatorship, but a Christlike leadership.

At any rate, sink or swim, survive or perish, the Faculty of E. M. S. believes in and upholds good discipline as well as good scholarship.

We do not want students who cringe under restraint, who can not graciously submit to a system of rules which years of experience have proved necessary and prudent. We do not want students who are ninety per cent a silly giggle between the ears, frivolous, careless, loose, fashionable. We do not want students who are cigarette smokers, movie goers, immoral, careless of lip, lazy, mischievous, incorrigible, irreligious, and insubordinate. At any rate we do not want such students if they react too negatively to the treatment for these ills.

The students we do want and pray for are the young people of enough maturity and vision and holy purpose to desire training for a consecrated service. We want students who can be assimilated by the institution and yet can contribute their share to the sum total of good influence. We want students who have an aptitude for work. We do not ask particularly for brilliance and genius, but for backbone and grit and at least an average intelligence. We want students who have a pretty fair idea of what they are about, and are about it, and find a joy in it. We want students who are willing for the hard things: difficult courses, hard tests, extra duties and assignments,—who have a mind to work. We want students with something of a respect for those in charge, teacher or student, a regard for the rights of others and a sense of the justification of rules. We want students who are a credit to their homes, their churches, their parents, and their pastors, who will also be a credit to the institution when they leave it, and who will be a credit to the Church as long as they live.

Mennonitism need not be doomed to become a lost cause. It will always be unpopular. There are hundreds of young people in our Church (may I say thousands?), who, with encouragement and training, will accept the challenge of this unpopular cause. And, thank God, we have students like that. Oh, that there were more of those who would help us find such students and make it possible for them to come! Such students do not need light and foolish inducements, promises of fun and frolic, but are willing to endure hardness as a good scholar.

This article was not purposed to defend conversatism itself, although that is not entirely excluded by the title. It also was not purposed to insinuate any unkind attitude toward those who from the standpoint of the conservatist may seem less or more so. It is very difficult to determine the limits of the conservative's domain. And here we must exercise some tolerance and sympathy. Broad-mindedness is a fine thing, but too-broad-mindedness may be nothing more than narrow-mindedness. For when one is so broad-minded as to be no longer able to tolerate the narrow-minded, he has become narrow in his other dimension. This mindedness is a two-dimensional thing. And I like to think the conservative has a four-square mindedness, i. e., he looks at things squarely, at least, with dimensions that have balance and proper proportions.

This article is an attempt to justify E. M. S. as a conservative school, past, present, and future. A conservative people have a right to found a conservative school, have a right to expect it to remain conservative, even have a right to expect that school to assist in keeping the entire body conservative. But

this requires mutual co-operation. The schooi cannot do it alone.

For the present we have Christian discipline, restraint, and restrictions, and we are not ashamed of them. They are the best things that E. M. S. has. We believe youth needs them, always has needed them, and always will need them. Here we give advice and plenty of it. We believe that youth needs that too. Here we expect a fair degree of interest and scholarship in a subject to merit credit, and we are not ashamed of that.

If a student wants to slide through school with little or no work, there are plenty of schools for him. Let him go to one of them. If a student wants mostly a good time in jokes and pranks and general mischief, let him not come here. He will not only be a nuisance to himself, but a hindrance and a detriment to others.

If our schools are to turn out good Church pillars, the Church must send good timber. But if and when there should be no longer enough worthy students to keep Eastern Mennonite School in its present program alive and in full vigor, let it die rather than betray the firm sweet trust of its founders, most of whom can no longer raise either an encouraging or a warning voice.

Harrisonburg, Va.

LITERARY GEMS OF THE BIBLE

VI. A Boy Anointed King

A Juvenile Story and Character Study

By John Umble

The general outlines of the story of David, the shepherd boy, are probably as well known as any story in the Bible. It ranks in story interest with that of the baby Moses and the prince Daniel. King Saul had proved disobedient and unfaithful after he had rejected God's commands in regard to the Amalekites at Gilgal. After that episode Samuel left his king and did not see him any more until the day of his death, and we are told that "the Lord repented that he had made Saul king over Israel."

Then the Lord told Samuel that he should go to Bethlehem to anoint one of the sons of Jesse to be king in Saul's stead. When Samuel saw Jesse's eldest son, Eliab, saw what a fine looking young man he was, how tall and strong, he said, "Surely this is the man that the Lord wishes me to anoint." But the Lord spoke to Samuel the words that in a sense are the keynote of this article: "Look not on his countenance or the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Jesse called each one of his sons. The account in I Samuel says seven, Josephus says six. But God chose none of the seven. Samuel seemed to think that he had misinterpreted God's directions and, evidently hoping that it might be Eliab, asked the seven sons of Jesse to pass before him again, but God chose none of them. Finally Samuel asked Jesse whether he had any more children, and Jesse replied that there was one more, the youngest, who was herding sheep. When David came in, Samuel saw a red-haired boy with a rather pretty face and pleasant looks. The Lord said, "Arise, anoint him: for this is he." So David, the shepherd boy, was anointed to be the future king of God's chosen people.

The remainder of the story of the boy, David, is well known to Bible readers: the combat with Goliath, his playing on the harp before the king, his friendship with Jonathan, and finally his marriage with Michal, the daughter of King Saul.

The question naturally arises, What did God see in the heart of this shepherd boy that caused Him to select David, rather than any of the other young men of Israel, to be king of His people? First of all, we learn from the Bible story that in David's heart there was trust in God. Whenever David was in difficulty, he trusted in God for help and when he was successful in overcoming an enemy or performing a task, he attributed his success to the help of God. When he was herding sheep and a lion and a bear came to take a lamb out of the flock, David killed the lion and the bear. When he told of this adventure, he said, "The Lord delivered me out of the paw of the lion and out of the paw of the bear." When he heard Goliath reviling God's people and defying the armies of God, he was sure that Goliath could be overcome because he was an enemy of God, and that God would be on the side of the warrior who would attack the giant. When he spoke to Goliath, he said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand."

This, then, is the first quality that God saw when He looked into the heart of David **—trust in Him, faith in His power and in His ability to save His people.**

This trust in God gave David self-confidence, the second quality which God saw in the shepherd boy's heart. Because he trusted God and sought to do His will, he was sure of himself. He was sure that so long as he did God's will God would help him. When the lion took the lamb out of the flock, he ran after him, fearlessly grabbed him by the beard (Josephus says by the tail), and killed him. When he heard Goliath defying the armies of Israel, he was confident that God could use his strength and his ability to overcome the giant. So the second quality God saw in David's heart was self-confidence.

His trust in God and the confidence which this trust gave him in himself gave him **courage,** as has already been illustrated in the incident with the lion and the encounter with Goliath. The fourth quality that God saw in the heart of this boy which made him fit to be anointed king of Israel was both **physical and moral strength.** David lived in the open air. He had plenty of exercise walking or running over the Judean hills caring for his father's flocks.

But in the heart of this boy there was not only rugged strength and manly courage but **genuine tenderness.** When the lion took the lamb out of the flock, it was the fate of the poor bleating lamb that awakened David's sympathy and made him risk his life chasing the lion. His chief concern seems to have been to deliver the lamb "out of the lion's mouth," as he puts it. It was only when the lion turned to attack the boy, that he turned and killed the beast. David's tenderness manifested itself also in his later life when he cared for Mephibosheth, the crippled son of his friend, Jonathan.

Another quality God saw when He looked into the heart of David was **practicality.** When David arrived at the camp of Israel and saw the giant Goliath defying the armies of God, he asked a question that shows him to have been of a practical turn of mind. In modern language his question would mean, "What is a fellow going to get out of it if he kills Goliath?" A boy who asks such a question will very likely consider the consequences of his acts. He is likely to have foresight and to judge the value of a given course of action in the light of its future advantages!

Another valuable trait that God saw when He looked into the heart of David is closely related to his practicality. This is **the wise use of leisure.** Many a life is either built up or destroyed by the use or misuse of leisure. A number of years ago, one of the writer's teachers whom he had not seen for a number of years, visited in his home. In the course of the conversation, the visitor asked, "Well, ——, what do you do now when you are not eating, or sleeping, or working?" The question seemed an odd one at the time and brought a sudden smile to the writer's face. But it was a wise question, for from a true answer to this question, the questioner could find out much more than by asking, "What work are you doing?" For, after all, one's real interests, his ideals, and the general trend of his life are evidenced by the use that he makes of those moments which are not occupied in doing the necessary daily tasks or in eating or sleeping. The use made of leisure moments is the surest test of character and furnishes the surest prophecy of the success or failure of a life.

David made wise use of his leisure time. During those days of solitude on the hills and plains while he herded his father's flocks and when his mind was not actively engaged in watching for bears or wolves—during his odd moments—David did a number of things. He studied nature, he knew the stars, he wrote poetry, composed religious hymns that are among the finest ever written. He played the harp and became an expert at it. He became so expert that when they wished to select the best musician in the whole coun-

(Continued on page 253)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JAMES TEACHES CONSISTENT CHRISTIAN LIVING.—The Epistle of James

Lesson for August 10, 1941

Golden Text.—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

James 1:1. The authors of the epistles James and Jude were brothers of the Lord, but they failed to lay claim to that relationship, but rather called themselves servants (literally "bond slaves") of the Lord instead. It is never to your credit if you get there by riding on somebody else's band wagon. The question is not, Can you be proud of your family tree? but, Can your relatives be proud of you? That depends on what you are more than upon what they are. He only is worthy of a place in the kingdom of God who is willing to take his place, regardless of family standing, as a bond slave of Jesus Christ.

Verses 2-4: Rom. 5:3-5. Paul and James do not contradict each other. They are in perfect harmony. Paul teaches the "obedience of faith" and so does James. Paul decries the false confidence in ritualism and so does James. Paul insists that saints must obey the moral law, and so does James. The Ten Commandments were not thrown into the honorable wastebasket by our Blessed Lord, but He taught a spiritual obedience thereto rather than a heartless literal obedience.

The word patience means "steadfastness." Do not give up serving the Lord, whatever trials and difficulties may beset you. Trials bring out the latent possibilities in men. When patience has done her perfect work you have a perfect man.

Verses 5-8. Prayer without faith will remain unanswered; and works without faith will remain unblessed.

Verses 9-11. It is much easier to give intellectual assent to the idea that all men are created equal, that they stand equal before God, and that they will be equal in the grave, than it is to practice equality now. But try it. It will make of the church a great brotherhood of good will.

Verses 12-16. God tests men, but the devil tempts men. But even the devil's allurements wouldn't affect you if there were not evil lusts in your being. Fight the lusts within, and you will have no occasion to blame anyone for yielding to temptations from without.

Verse 17. I cannot conceive of a board with only one side. I could not appreciate light if I had not known darkness. Neither would I appreciate the good if I had never had suffering from the bad. But when I think of God I think of Him as the Author of all good; and when I think of Satan I think of him as the Author of all things bad. There is no unrighteousness in God, and no righteousness in Satan. And neither ever changes. God is not only the Father of lights in the sense that He created the heavenly luminaries, but He is the Father of lights in the sense that wherever there is light—material, intellectual, or spiritual—He is the author; and He is a greater light than they all. Darkness is the absence of light. Satan dwells there, and all the works of darkness are his. When Pharaoh refused to acknowledge the Lord a darkness that could be felt covered his land. When you turn away from God such a darkness will fill your soul.

Being all light, God never casts a shadow. Even though Satan should garb himself as an angel of light he would still be darkness. We are in the shadows only when we let self or Satan get between us and God.

Verses 19-27. Some people tell me that they do not like a preacher who doesn't hit them when they hear him preach. Would you like a parent that clubbed you every time you were together? Wouldn't it be better for all concerned if the child and the member both behaved themselves so well that they would get nothing but praise from parent and preacher. If the corrections do not improve you they are given in vain. The working believer, laboring in the liberty of the Spirit, is blessed in his deeds. But you are only free when you have all your evil propensities in subjection. Have you bridled these: temper, tongue, appetite, ambition, lust? There is, no doubt, some fighting ahead. But the easiest way to win is to have all your energies engaged in doing good.

James 2:14-17. Barring outside influences, we always act according to what we are. A faith that has no good works is not a good faith. The life of our Lord was one of works as well as words. With us it is frequently words and little work.

James 4:13-17. I know not what shall be on the morrow. I will therefore do all I can of the work He has alloted to me today. I would like to be able to say, "It is finished" when He calls me home at the close of the days.

PETER ENCOURAGES SUFFERING CHRISTIANS.—I Peter 4:12-19; 5:6-11

Lesson for August 17, 1941

Golden Text.—If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—I Peter 4:16.

I Peter 4:12-14. Any cause that is not worth dying for is not worth embracing. The Communists are willing to die for Communism; the Nazis for National Socialism; free peoples for Democracy; and Christians are ——. How would you finish that sentence as far as you are personally concerned? You can only answer for yourself. You all know what the answer should be—that the stewards of the truth—the only solution to the problem of sin and evil in the world, the only remedy that will heal the wounds of the nations, the only code of morals worthy of a second consideration; the only bridge that spans the chasm separating man from God and giving him access to his Maker—that they should have a zeal far exceeding the zeal of those who follow the will-of-the-wisp phantasies of dreamers who teach that there is a godless Utopia at the end of their mental rainbow.

But why should the stewards of the truth undergo fiery trials? Because the mass of mankind does not want the truth. They like to be told that they can indulge in the basest of vices and still live in Eden. To be told otherwise arouses the slumbering enmity against God that is in the soul of man and results in fiery persecutions of the servants of God. It would be a strange thing if the saints would never suffer persecution; but it is not a strange thing that an unworthy world has frequently tried to destroy them.

Persecution for Christ's sake brings us into the fellowship of His sufferings. That is a thing in which we can rejoice now, and for which we will be glad with exceeding joy at His revelation. The world loves its own. If the Spirit of God and glory rest on you, you are not of the world and can expect its enmity. It is yours to glorify your Saviour. He glorified the Father by dying for us on Calvary; we will glorify Him by dying for Him in the battle against the hosts of evil in the world.

Verses 16-19. There are many people in institutes of detention. They should stay there. They are enemies of society, and for its own protection society must confine such where they can do no harm to the rest of mankind. But that is nothing of which to be proud. To be so bad that even a bad world has to take steps to protect itself from you is something for which every criminal should be heartily ashamed of himself. But if others have sunk so low, beware that you do not go likewise. When you see another go to a murderer's fate you can truthfully say, "There, but for the grace of God, go I." But if you love the Lord you have turned yourself from wickedness. Never turn back to it.

But to suffer as a Christian is another thing. That is evidence that you are so much better than the mass that they hate you for putting them to shame in the things that

they do. "The wicked shall not stand in the judgment, nor sinners in the congregation of the righteous." The believer has no license to do what a sinner would not dare to do. Certain folks are going to spend eternity in hell (Rev. 21:8), and the fact of church membership will not let such escape. Only cleansing by the blood of Christ and a whole-souled surrender to God will avert the threatened judgment and give you a living hope.

I Peter 5:6-11. We climb to the heights spiritually by going to the depths in self-esteem and self-will. To the humble He giveth grace; but the proud He knoweth afar off. There is a due time for all things. The time to be lifted up is when I have proved myself in that which is low.

Man is a fool for worrying. You belong to God, and God takes care of His own. If I have cast myself under Him in subjection (sub—under, ject—cast forcibly) I may then cast all my cares upon Him. But I must first **cast myself under Him** before He will permit me to **cast my cares upon Him.**

But though I am under His care, I myself dare not become careless. The lion does not eat his own offspring, but is constantly going about to find harmless animals to satisfy his voracious appetite. So is Satan. Hell and destruction are never full. Satan does not bother his own, but goes after the harmless ones that he does not have, to snatch them away from the Lord and to add one more to the denizens of hell. We need to be sober and watchful, and to resist all his onslaughts, dying if need be, but never yielding.

"Be ye perfect." This is an exhortation. We are not perfect now, but that is our ideal and our goal. If we strive for that ideal God will help us, and presently He who has begun a good work in us will perfect it in the day of Jesus Christ. On that day, when I shall look in His face, I shall be like Him. The reward is more than ample pay for all the suffering.

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT

Hebrews 8:1-10:18

Lesson for August 24, 1941

Golden Text.—Being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. 5:9.

Chapter 8. The Book of God is divided into two main parts known as the Old Testament or Old Covenant, and the New Testament or New Covenant. The two words "testament" and "covenant" mean the same in the Greek. Another word has been added in recent years (dispensation) which is not used in that sense in the Bible itself. The word is used but once in the Bible and is then used in its primitive sense of distribution. Paul says that a dispensation of the Gospel is committed unto him and woe is to him if he preach it not. There it plainly means that God has delegated to him the word of the Gospel to dispense or give to the peoples of the earth and that God will hold him personally responsible for the work committed unto him. It would be less confusing if we still held to that meaning of the word. There has been much confusion theologically because teachers have given new meanings to old words.

The Bible, too, speaks plainly of two covenants. I nowhere read of seven "dispensations." The Old Covenant was one of example and shadow (vs. 5); the New is the fulfillment. The examples were good, and the shadows were instructive, but they could not make the comer thereunto perfect. In the fullness of time the perfect covenant was given to fulfill what was foreshadowed in the Old.

A covenant is an agreement between two contracting parties. Failure to keep the terms by either party nullifies it. The Jewish people with whom the first was made broke it. Under that covenant they were God's chosen people. Having broken it they forfeited their right to that relationship. Matt. 21:43. Under the New Covenant the relationship with mankind was not based on the basis of physical descent from Abraham, but with Abraham's spiritual seed which includes the children of faith of every race and country.

Chapter 9:1-10. The ordinances of the First Covenant were a figure for that time (v. 9) to last until the time of reformation or regeneration of the kingdom of God. When these were fulfilled they were abolished. One of the controversies in the Church, especially during the apostolic age, was that some insisted that what Christ fulfilled when He was nailed to the Cross would have to continue being observed by the Church. Ordinances were also given to the Church under the New Covenant. Those are to be observed until He comes.

Verse 11. The Tabernacle and the Temple were types and shadows of the person of our Lord and of His body, which is the Church. He tabernacled among us. John 1:14. He spake of the temple of His body. John 2:21. But His body, the Church, is also the temple. Eph. 2:21; I Cor. .3:17.

In this spiritual temple our Lord was not only the temple; He was also the High Priest and the sacrifice. Through His everlasting priesthood, and the sacrifice of Himself which was the perfect, complete, and acceptable sacrifice which all the former sacrifices foreshadowed, He obtained eternal redemption for us.

Verses 13-14. The O. T. sacrifices were accepted of the Lord as a purification of the flesh. They were of no avail to cleanse the conscience and the soul. They were accepted for the remission of sins that were past through the forbearance of God, but they did not supply grace to resist the temptation to do them again. But the blood of Christ sanctifies the flesh and conscience, and through His complete work grace is supplied to serve the Living God acceptably.

Verses 15-20. A testament or will is of no value to the testee while the testator liveth, but when the testator is dead the testee at once gains all the benefits of the will or testament. The blood is the life. Before the O. T. could be of value to the intended beneficiaries life had to be taken. The blood of the O. T. sacrifices sealed that covenant. The blood of our Blessed Lord sealed the New Covenant. But as the O. T. sacrifices were but shadows of Him which was to come His blood availed for the redemption of all them that were the called under the first covenant as well as for us.

Verses 21-28. Here we have three great appearings of our Redeemer. (1) His appearance on earth to take away sin by the sacrifice of Himself. (2) His appearance before the Father with the blood of the everlasting covenant as our Mediator. (3) At the end of the ages He will again appear upon earth to give the eternal inheritance to those who, having availed themselves of His grace, will be found without sin unto salvation. Are these things sure? We know that death is sure. The writer of this letter says that judgment and His second coming for His His saints is just as sure. The covenant written on stone has been supplanted by one written on the heart.

JOHN URGES CHRISTIAN LOVE

The Epistles of John

Lesson for August 31, 1941

Golden Text.—Let us not love in word, neither in tongue, but in deed and in truth.—I John 3:18.

The mainsprings of conduct lie deep. That which has most influence in molding my conduct is my emotional life. My loves and hates even frustrate my will. John in his first epistle did not write to any particular group, but wrote to all the believers a letter by which they could test themselves whether they were in the faith. Peter urges us to make our calling and election sure. John tells us how we can have reasonably strong assurance, and the writer to the Hebrews speaks about a hope that is an anchor of the soul, sure and steadfast, anchored within the veil. These all speak of the same thing—the assurance of salvation and how to get it.

In this first epistle John gives us 22 different tests whereby we can examine ourselves as to how we stand in the kingdom of God. Now it is natural for me to suppose that if I can meet one of these tests that all is well. In that case there would be no need for any further tests. In fact, I cannot have assurance doubly sure unless I meet all the tests favorably. And even then I may be wrong, for it is so easy to misjudge things in your own favor.

I heard recently of one who claimed that he knew that he was saved and that the only way he could be lost would be if some one would go up to heaven and cut off the hands of Jesus. To say the least, he made stronger statements than any Bible writer did. He is also reputed to have stated that the Sermon on the Mount coudn't be kept, and he for one was not even going to try to keep it. If so, he failed to meet John's test No. 3, in chapter 2, verse 3.

I John 3:13. Hate is the emotion opposing love. The reason the world hates the saint is because it first hates the Saviour. Those who hate Him will also hate His children. Then they also hate us, because they hate the

good. If we do the bad it is because we love it; if we do the good it is for the same reason.

Hatred of good and the good is the deepest emotion of all those living in sin.

Verse 14. Test No. 12 in John's series of tests is found in this verse. Do you love the brethren? Or do you find your most congenial friends among those who love not the Lord? If you do not love your brother in Christ you do not have eternal life abiding in you.

Verse 15. Hatred is the germ from which springs murder. Love thinks no evil and does no evil. Your abode is your place of constant residence. If you do not love you are residing with those spiritually dead.

Verse 16. How much should I love my brother? As much as the Lord loved us. How much was that? So much that He died for us. Paul loved his brethren so much that he could wish himself accursed from God for their sakes, if that would bring them to salvation. That is the way you and I should love mankind.

Verse 17. How do I know that I do not have the love of God? If I have plenty of this world's goods and I do not suffer with those who are less fortunate (compassion) so that I will gladly take out of my store to help them I do not have love. Love will do without, that others may have. That was the sin of the rich man—he did not love Lazarus.

Verse 18. Unless the fountain of your professed love lies deeper than your tongue neither God nor man has any reason to value it highly. Deep springs do not dry up.

I John 4:7, 8. It is not enough that we know that we should love each other. We need constant encouragement; yea, we need to be provoked to love and good works.

Verses 9-11. The fact that God loves us is no proof that we are so lovable, but it is proof that God is love. What is the benefit to us that He loves us? He sent His Son to be the propitiation for our sins, and He has made provision that we might live through Him.

Verse 12. God abides only where love is. The congregation assembled for worship cannot claim the presence of the Lord unless love is there. But when the God of love is in the midst He perfects our imperfect love.

Verse 13. Here and in 4:24 we have test No. 17, by which we can know that we have eternal life.

Verses 14-16. He that loves Christ will not deny His temporary humanity nor His eternal Deity. With such the Lord will abide. John 14:23.

Verses 17-21. It takes a lifetime of living with Him to perfect His love in my heart. When that perfection arrives I can leave the body of flesh to go into His presence without a tremor of fear. As long as I fear to meet Him my love is not yet perfect.

There are many liars in the churches. If you do not love the most trying saint in the church, you do not have any right to say that you love God. If you do not love our neighbor you would not love him if he lived in Africa.

REVELATION: A MESSAGE TO PERSECUTED CHURCHES.—Revelation, Chapters 1 to 3

Lesson for September 7, 1941

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Chapter 1. This book is rich in Oriental symbolisms. Without an understanding of these symbols the book would indeed be a sealed book that no man could open. This first chapter furnishes in large measure the key to the understanding of the remainder of the book. So, if you are minded to do like the many today who study prophecy to the neglect of the rest of the Bible, be sure to study this key chapter and then do not throw away the key when you advance into the succeeding chapters.

Chapter 2:1. You do not write letters to spirits. They do not need them. God speaks to His heavenly messengers. When I pray I do not pray to them, I pray to God. These angels are the stars of this prophecy and each church has one. They are, no doubt, the pastors of the several congregations to whom you would naturally send a message that was intended to be read to the congregation. All pastors are angels (Gr. messengers) but they are not all angelic. The messengers of the Gospel, the pastors of congregations, are held in the hand of God. Happy can His messengers feel when they know that; but solemn, too, as they think of their duties and obligations to the Church, and to Him who holds them in His right hand. Then, too, He walks in the midst of His people. Zeph. 3:16, 17. But when Israel rebelled against Him He could no longer dwell in their midst. Under similar conditions He can not dwell in our midst.

Verses 2-7. We do not need to tell God how the Church is getting along. He knows that far better than we do. Happy is that people who have an ear to hear what He has to say about it. That is correct, while the diagnosis of D. C.'s (Doctors of Churches) is often mistaken.

The church at Ephesus had many good points, but they had lost out in one thing. And that thing was the open door to a long train of evils that would flood the church if not immediately remedied. They had left their first love. They were still sound in doctrine, almost fanatical in examining would-be teachers lest they should bring heresy into the Church, but they had transferred their affections from the person of the Saviour to their religious organization. Have you, too?

Verses 8-11. The poorest churches are often the richest. Smyrna was such an one. They were despised and persecuted of men, but approved of the Lord. Their persecutions were transient; their crown eternal. Happy is that church that lives so near to the Lord that the devil cannot worship with them but has to have a separate organization. Never forget that the devil is religious too.

"Faithful unto death" means to be faithful unto martyrdom, but it also means to be faithful as long as you live.

Verses 12-17. In Smyrna the devil had a synagogue; in Thyatira he had a seat, or throne. It was here that the idol god, Aesculapius, the god of healing, had its central place of worship. Judging from the present, professing saints will go places they should not for healing whenever they get certain diseases that tradition says can only be cured by charms and incantations. Truly we bow before Him for healing long after we have renounced Him in everything else. Why did Antipas have to suffer martyrdom? Apparently because he condemned the worship of the idol-god of healing. There is such a thing as divine healing; but there is also the devil's counterfeit.

But the church at Pergamos, while holding fast the name of Christ, allowed some members who held doctrines that were subversive and destructive. The teachings of Balaam were a stumbling block and the teachings of the Nicolaitanes (Nicolaus, destroyer) were destructive. You do not have to surrender principle to live. If you are traveling through a barren desert He will feed you with heavenly manna.

Verses 18-25. There are two kinds of reproductive energy, that of healthy manhood in its prime, and the efforts of a dying organism to reproduce itself before it dies. The latter efforts are greater than the former, but they seldom bring any fruit unto perfection. The church at Thyatira apparently was dying spiritually, and yet it was unusually active. To be true under such conditions merits great reward.

Verses 3:1-6. Thyatira was dying; Sardis was dead. Thyatira was trying to bear fruit; Sardis died before the fruit came to perfection. But even there a few remained undefiled. They will walk with him in white. Will you?

Verses 7:13. Philadelphia wasn't strong, but she was strong enough to be true to the Lord. They kept His Word, and He kept their persons. But hold fast.

Verses 14-22. The poorest are they who think themselves rich; the blindest those who think they see, and the most naked those who think themselves well dressed.

A PRAYER

My Father, help me as a follower of Christ to say, "Thy will be done." Thou wouldest not have me accept Thy will because I must, but because I may. Thou wouldest have me take it, not with resignation, but with joy, not with the absence of murmur, but with the song of praise. How shall I reach this goal? I shall only reach it by feeling what the Psalmist felt—that Thy will comes from a "good spirit" and goes towards a "land of uprightness." Teach me that Thy will is love; teach me that Thy love is wise. Guide me not blindfold, but with open eyes. Give me the blessedness of the man whose delight is in Thy law, who can tell of Thy statutes rejoicing the heart. I shall obey Thy will in perfect freedom when I can say, "The Spirit is good." Amen.—George Matheson.

Every man has a mission to perform in this world for which his abilities fit him, and, having found what this mission is, he should throw into it all his energies in seeking its accomplishment.—Grenville Kleiser.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

In considering **the Bible as a book of wonders** we do not mean to start a curio shop for the satisfying of curiosity. But we seek rather to hold before us the things that reveal the Bible as coming from One who would rather we should stand in awe and reverence toward Him because of the things revealed, than to turn out to **gaze** in profane curiosity.

We do well to consider the place and purpose of those who have **fasted and prayed** when they were earnestly seeking the favor of God. We should guard ourselves on the one hand concerning that which makes it a formal exercise to obtain credit, and seek, on the other, to place ourselves in the right relation to God through His Son and in proper humility and self-denial that we may be accepted in His sight.

Not ambition for a name, or a desire to gain a thrill in adventure, nor anything carnal or selfish should move us to enter into the **service of Christ** for the saving of souls and the strengthening of believers. But only that our life may more fully please Him and that we may fulfill the plan of God for our life, and that we may see the joy of souls saved for time and eternity, should we seek to prepare ourselves for the blessed work of serving the Lord in every way that He chooses.

If we would be wise we must begin in wisdom's way of humility to sit lowly at the feet of those who have the message of wisdom. The **Book of Proverbs** is one of these seats where we do well to humbly sit and take heed.

We take so many things as a matter of course without searching into the reason of things and to treat those same things according to the plan of God. How are we treating **the body** we live in? Why are we treating it as we do? Is there a more exalted and heavenly view that we may take by which we may bring greater glory to God than men commonly are bringing, in the way they **care for their bodies?**

WONDERS OF HIS WORD.—Ps. 119:129-144

Topic for August 10

MOTTO

"Thy testimonies are wonderful."

MEDITATIONS ON THE TOPIC

I. **The Wonderful Word.**—Words are the expression of the one who speaks them originally. The words of a man give expression to the qualities and understanding of a man. The words of God give expression to the nature and character of the One who is speaking. For this reason the Bible is the most wonderful book in the world, since "all Scripture is given by inspiration of God."

Man must wonder at that which is great in knowledge and power and which is beyond his own comprehension and ability. For this reason we find the Bible a wonder-book, since the contents of this Book reveal wisdom and power which no mere human being could have compiled or could manifest.

We have not attempted to search all the wonderful things and bring them into our lesson today. In fact, we could not if we would. It has been the experience of the editor that the more he studies the Book and the longer that he lives the more the Book seems to unveil its wonders to the human heart. And the more mysteries which are unveiled and made plain the more other mysteries are shown to be held in store for future discovery. This cannot be explained on any ground except that God is infinite in understanding and in power and in wisdom, while man is only finite and comes to the limit of comprehension and ability. Such a discovery of the Book should make us to feel a reverence for the Author and with such reverence to worship and adore Him while we submit ourselves unreservedly to His counsels and commands and surrender our lives wholly to His service.

The mystery of the Word is that it enlarges our life as we enter into an earnest study and practice of its counsels. God opens the eyes of those who heed His word and gives them a vision of its "wondrous things."

II. **The Text.—Psalm 119:129-144.**—The Psalmist recognizes the wonder of the Word of God and the desirability of knowing it and doing it because it is right and good as well as wonderful.

III. **Suggestions for Junior Programs.**—Seek to impress the wonderful things of the Bible as being due to the wonderfulness of its Author. From the Scriptures in the Outline Study select those passages which will appeal to the Junior. Use the Junior Outline for Suggestive Assignments to suggest the wonders of the Word which will be found in the Scripture passages.

If there are others suggested develop them in the discussions for the juniors or have capable juniors do so by talk or essay.

Helpful passages of poetry could be memorized and given profitably in the meeting for the benefit of all. Such as the following is suggestive though a simpler passage might be better:

Most wondrous book! bright candle of the Lord,
Star of eternity, the only star
By which the bark of man could navigate the sea of life
And gain the coasts of bliss
Securely.—Pollok.

* * *

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I've found thee true—
My counselor and guide.
The mines of earth no treasure give
That could this volume buy.
In teaching me the way to live,
It taught me how to die.—Morris.

OUTLINE STUDY

I. Some Wonders of the Word.
1. Measure of God's thoughts.—Isa. 55:8, 9.
2. Measure of love and power.—Jno. 3:16; Mic. 7:15; Eph. 1:19-23.
3. Measure of time.—Ps. 90:4; II Pet. 3:8.
4. Measure of greatness.—Matt. 20:25-28; 18:1-4.
5. Measure of esteem.—Lk. 16:15.
6. Measure of wisdom and folly.—I Cor. 1:18-29.
7. Measure of value.—Lk. 21:1-4; I Pet. 3:3, 4; Rev. 3:17, 18.

II. The Wonderful Prophecies.
1. Prophecy a proof of the deity.—Isa. 41:21-23.
2. Prophecy given by the Spirit.—II Pet. 1:21.
3. Fulfillments evidence the truth of God. Acts 3:18; Lk. 24:44-47; Acts 13:26-41.

III. Wonderful Power of the Word.
1. Quick and powerful.—Heb. 4:12, 13.
2. Produces a new birth.—I Pet. 1:23-25; Jas. 1:18-25.
3. Nourishes life.—I Pet. 2:2; Ps. 1:2, 3.
4. Cleanses man's ways.—Ps. 119:9, 11.
5. Converting the soul.—Ps. 19:7.
6. Creation of heaven and earth.—Ps. 33:6; Heb. 11:3.
7. Accomplishes what God pleases.—Isa. 55:10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Word."**
2. Wonders of God's Word.
   a. Its wonderful measures.
   b. Its wonderful prophecies.
   c. Its wonderful power.
   d. Its wonderful wisdom.
   e. Its wonderful promises.
   f. Its wonderful Author.

For Seniors.
1. The Word Wonderfully Suited to Man's Need.
2. The Wonderful Plan of Salvation.
3. The Wonderful God Revealed in the Word.

PERSONAL THOUGHT

The Bible is the reflection of personality of the living God as He seeks to make known His will and His love to men.

SEED THOUGHTS

All who, for themselves, will prayerfully search, will find the Scriptures testifying to their own origin, and will reap the reward of the explorer who, from new paths of investigation and discovery brings new trophies; or of the miner who digs up new nuggets of gold or gems. Here are to be found new truths, precious stones of beauty and radiance surpassing to gold of ophir, the precious onyx, and the sapphire.—A. T. Pierson.

It has been said that, "viewed merely as a human production, the Bible is a marvelous Book, and without rival. All the libraries of theology, history, antiquity, legislation, philosophy, and poetry could not furnish so rich a treasury of human genius, wisdom, and experience." But the Bible is more than a human production. Men living in different lands, in different ages, knowing nothing of each other, each writing upon his own theme and in his own way, could not of themselves produce such a book. When these fragments are gathered together there is found to be harmony and a unity which makes it possible to bind these writings into a single volume, which may properly be called "The Book." The only explanation for this is discovered in the statement contained in the writings themselves, "All Scripture is given

by inspiration of God," and, "Holy men of God spake as they were moved by the Holy Ghost." Their words are "God-breathed," and their writings are pre-eminently the product of one mind.—Stucker.

All things that threatened to extinguish it, have but aided it, and every day proves how transient is the noblest monument man can build, and how enduring is the least word God has spoken. Intolerance has lighted for it many a fagot, unbelief has dug for it many a grave, many a Judas hath betrayed it with a kiss, many a Demas hath forsaken it, many a Peter hath denied it with an oath, but the Word of God still abides.—Sel.

FASTING AND PRAYER.—Isa. 58:1-12; Matt. 6:16-18; Dan. 9:3-19

Topic for August 17

MOTTO

"Fast . . . unto thy Father."

MEDITATIONS ON THE TOPIC

I. **Fasting and Prayer.**—These two words belong together in the Christian's service. We may have prayer without fasting, but scarcely fasting without prayer. Yet perhaps in every earnest prayer there is that element in it which would forego every earthly desire or need for the sake of finding a place in favor before God. And when the Christian fasts it is in such a service before God that God is made acquainted with the deepest longings of the soul who ministers before Him in worship.

The abuse of fasting or prayer has made them a formality. God is not bought with our penances of "neglecting of the body" and "voluntary humility." But the "effectual fervent prayer of a righteous man availeth much." And when earnest men and women have chosen to wait before God in sincere worship and devotion to know His will and to seek His favor, they are not greatly concerned whether the dinner hour has almost arrived. Their chief concern is that the Lord may be pleased to reveal His will and hear their petitions. And that they may unitedly reach this end it is not difficult to agree together to leave the thought of food and such earthly comforts aside for the time being, while together the servants of God may prepare themselves to worship and pray and learn His will.

God is not pleased with the self-righteous spirit that seeks to secure special credit of piety before men because they have spent so much time in fasting and prayer. For this reason Jesus suggested that when we fast we should anoint the head and wash the face to remove all trace of the things that would secure praise of men and purchase their favorable opinion of our sacrificial devotion. But God is pleased to bless those who sincerely fast and pray in real service and devotion unto Him.

II. **The Text.—Isa. 58:1-12.**—Here the prophet saw that they were more zealous to keep up the form of worship than they were of living upright before their fellow men and to show mercy to the poor and oppressed. Fasting and prayer under such conditions might better be supplemented with deeds of kindness and mercy and acts of restitution.

Matt. 6:16-18.—Fasting for show before men has no place in the favor of God.

Dan. 9:3-19.—Here was a voluntary act on the part of Daniel because of his deep concern for the chosen people. His intense purpose was to seek God's favor not only for himself but in behalf of erring people. His fasting and prayer was well pleasing before God because of the spirit and motive in it all. God honored his prayer by a revelation which unveiled the future plan of God for the captive people.

III. **Suggestions for Junior Programs.**—Perhaps the greater time could be given to the story of true examples of fasting and prayer by men of God whose life was well pleasing to God. To the list of suggested examples add others with the occasion for the same and from these living examples draw the lessons which are developed in the Outline Study. There are also illustrations of fasting which God condemns, because those who engaged in it, while diligent in their fasting, missed the essential attitude which brought them into favor before God. **Humility** and **self-denial** in connection with **faith** in God's plan are very essential in the individual who would be accepted of the Lord. Fasting and prayer under such circumstances will avail in God's sight. But all fasting and prayer that expresses self-righteousness and pride and superiority over others has no place before God. Seek to unveil the true spirit in the discussions.

OUTLINE STUDY

I. Motives in Fasting.
1. Wrong.—Isa. 58:3, 4, 5; Matt. 6:16; Lk. 18:12.
2. Right.—Zech. 7:5; Matt. 6:18; Dan. 10: 2, 3; Joel 1:14; 2:12, 13.

II. Occasions for Fasting.
1. Public calamity.—II Sam. 1:11, 12.
2. Great trouble and grief.—Dan. 6:18.
3. Approaching danger.—Est. 4:16.
4. An important service in the Church.—Acts 13:3; 14:23.

III. Prayer and Confession and Humiliation with fasting.
1. Prayer.—Ezra 8:23; Dan. 9:3.
2. Confession of sin.—I Sam. 7:6; Neh. 9:1, 2.
3. Mourning.—Joel 2:12; Deut. 9:18.
4. Weeping, mourning, and prayer.—Neh. 1:4-11.
5. Special waiting before God.—Matt. 4:2; Ex. 34:28; I Kings 19:8; Acts 13:2.
6. Repentance.—Jonah 3:5-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Fast,"** etc.
2. Reasons for Fasting and Prayer.
   a. Giving most important things time before God.
   b. Great and important things need chief attention.
   c. Feasting and sorrow do not fit together.
   d. Fasting and prayer fit together in times of great emergency.
3. Tell the Story of The Fastings of: —Jesus, Moses, Elijah, Daniel.

For Seniors.
1. Fitting Times for Fasting.
2. How Fasting Has Been Misused.
3. The Reward of Fasting unto God.

PERSONAL THOUGHT

Why fast? For our own personal expression to the Lord and not for others to see. For unhindered devotion that God may have a chance to help us as He would.

SEED THOUGHTS

He who holds nearest communion with heaven can best discharge the duties of everyday life.—Sel.

There are two spirits of prayer: one prays to get what it wants; the other to know what God wants it to have.—Sel.

Prayer is more than meditation, it is communion. It is a dialogue, not a monologue. It is not enough that man speak to God; he must believe that God can hear, and, in some way, speak to him again. And one of the most surprising features of the Bible is that it is even more full of God's speech to men than of man's to God.—Sel.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place, than all besides more sweet—
It is the blood-bought mercy seat.
—Hugh Stowell.

PREPARATION FOR SERVICE.—Phil. 2:12-16; Col. 1:3-13

Topic for August 24

MOTTO

"Meet for the Master's use."

MEDITATIONS ON THE TOPIC

I. **Preparing Christian Servants.**—It is idle to think of doing Christian service when the person serving is not a Christian himself. This suggests that the first essential in preparation for Christian service is to receive the divine nature which is the heritage of those who accept Jesus Christ as a Saviour. Then there must be a healthy growth in grace. The fruit of the Spirit must have a chance for manifestation in the daily life. The food of the believer, the Word of God, must be regularly fed upon. There needs to be a knowledge of the Word, not only for the nourishment of the servant but for the sake of bringing the message of life to those with whom we labor.

God needs servants who are at His disposal, who are fully emptied of their own ambitions and plans and fully devoted to the purposes and plans of the Lord. It is such servants whom He can empower and send forth at His will. The Holy Spirit can work effectually only in those lives who are fully at His disposal and who are submissive and alert to the smallest suggestion, who are ready to sacrifice all earthly ease and pleasure for the sake of the service that is all important in the eyes of the Lord.

God's servant must be in intimate fellowship with God in prayer and worship. God cannot accomplish much with those who fail to wait before Him to seek His strength and counsel and to honor Him with their recognition of His wisdom and power.

Then God's servant needs to be full of love for God and for His cause. The lost souls of men are to be precious in his eyes, and his compassions are to be after the pattern of the Son of God who was moved for the needs of the multitudes and was ready to do all in His power to relieve their needs.

II. **The Text.—Phil. 2:12-16.**—Obedience enables God to work in us to will and to do of His good pleasure. We are made to be lights in the world holding forth the Word of life when our life is fully in God's hands.

Col. 1:3-13.—Here we have the longing of the Apostle expressed in his prayers for the brethren. He desires that their life be a continual increase in knowledge and grace and of increasing usefulness in the service of the Lord in every good work.

III. **Suggestions for Junior Programs.**—To do a good job of plowing we need a plow; the better the plow the better the service. It needs a good share. It needs a good point. It needs to be hitched to power that will operate to do the work. It needs to be in the hands of one who knows how to direct it to do the work. So to do the work of God we must be a good servant. God cannot use a sinner to do the work of a Christian servant. We must be made into a true Christian, being cleansed from sin and given a new heart. God must have the right to use us as He will. We need to be sharpened by a knowledge of God's Word and fully surrendered in God's hand so that He can use us as He will. The boys and girls will take interest in translating the points in their outline into actual experience in preparation for Christian service. Assign different parts to different individuals and let them show by the Scripture the plan of God in preparing His servants.

OUTLINE STUDY

I. Preparations.

1. Life.—II Pet. 1:1-4.
2. Increasing spirituality.—Heb. 5:12-14.
3. Knowledge of God's Word.—II Tim. 3:16, 17; 2:15.
4. Cleansed from hindrances.—Heb. 12:1; I Cor. 9:15-27.
5. Consecrated a living sacrifice.—Rom. 12:1, 2.
6. Anointed of the Spirit in service.—Col. 1:29.
7. Exercised in a prayer life.—Col. 1:3, 9; Eph. 3:12-21.
8. Compassionate co-operation with others.—Matt. 9:36-38; Lk. 10:1, 2; I Thess. 5:11-15.
9. Steadfast to the truth without wavering.—Rom. 16:17, 18; Tit. 1:9-11.
10. Uniformly loving in all things.—I Cor. 16:13, 14; I Pet. 4:8.
11. Humble and self-sacrificing.—Rom. 12:16; I Cor. 10:31-33.
12. Let God have His way in you.—Phil. 2:12-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Serve."**
2. Preparing for God's Service.
   a. Made clean from sin.
   b. Made a child of God.
   c. Ready to follow God's teaching.
   d. Ready to help others.
   e. Giving God our whole life.
   f. Standing true to all we know.
   g. Learning all that we can.

For Seniors.

Consider points in the Outline Study.

PERSONAL THOUGHT

"It is God that worketh in you." What folly to try to do it ourselves! What wisdom in yielding our life into His hands!

SEED THOUGHTS

God often works more by the life of the illiterate seeking the things that are God's, than by the ability of the learned seeking the things that are their own.—St. Amselm.

Live as with God; and, whatever be your calling, pray for the gift that will perfectly qualify you in it.—Bushnell.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward heart to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give;
With Thee, O Master, let me live.
—W. Gladden.

LESSONS FROM THE PROVERBS (II). —Proverbs 23

Topic for August 31

MOTTO

"Hear the words of the wise."

MEDITATIONS ON THE TOPIC

I. **Words which Wise Men Teach.**—The Book of Proverbs has gathered within its pages the words which inspired wise men have spoken and written. God has always had instruments to set forth His wisdom and to bring them to individuals in a way that they can make practical in their life.

One of the important things in the heart of men is to be teachable. More men and women are lost to usefulness and eternal happiness because they resist the teaching of good men, than from many other things. Resistance to the truth is the greatest folly. Acceptance of the truth, wherever it is found, is the greatest wisdom. There are proverbs setting forth this fact (Prov. 23:12). See also the division "A Teachable Heart" in **Outline Study).**

The words of wise men bring wisdom in application to daily life of men. They reprove the error and folly of men and point to the way that wisdom can be applied to the various details of our common daily intercourse in the world of affairs.

Wisdom is not limited to great men of the world. The most common people, and the people without great abilities in natural affairs may be very wise in their sphere of service because they have a wise and teachable heart which leads them to accept instruction that guides all their affairs with the discretion of heavenly wisdom.

The perverseness of the human heart is liable to cause one to resist reproof and correction. Those who are able to humble themselves and yield to reproof may be classed as the unusually wise, since there are so many who harden their necks against correction and pave the way to their own ruin.

II. **The Text.—Prov. 23.**—A variety of themes is found in this chapter which is characteristic of many other chapters in Proverbs—precepts of prudence, of integrity, of child training, of temperance, of social purity, etc.

III. **Suggestions for Junior Programs.**—The two lessons of great import which are taught in Proverbs should be early taught to juniors. These are suggested in the outline for juniors: 1. Hearing and heeding good counsel. 2. The upright way of life. The first may be made practical and illustrated by examples from the Bible as well as from life of individuals today. The second may likewise be made very practical. Some of the characteristics of the upright life can be assigned and the boys and girls given opportunitiy to comment upon them and to show the blessings that accompany such characteristics.

OUTLINE STUDY

I. A Teachable Heart.

1. The wise man hears and learns.—Prov. 1:5; 24:12.
2. A wise man receives correction.—Prov. 9:8, 9.
3. Heart application brings blessing.—Prov. 22:17-21.
4. A fool despises wisdom.—Prov. 23:9.

II. Business Precepts and Principles.

1. Right dealing with the poor.—Prov. 22:16, 22, 23.
2. Uprightness in business.—Prov. 22:28; 23:10, 11.
3. Sureties.—Prov. 22:26, 27; 11:15; 6:1-5.
4. Diligence.—Prov. 22:29; 24:20, 21; 24:30-34.
5. Motives in gain.—Prov. 23:4, 5; 24:15, 16.
6. Proper balance.—Prov. 24:27.

III. Standards of Morality.

1. Truthfulness.—Prov. 24:28.
2. Purity.—Prov. 23:27, 28; 22:14.
3. Honesty.—Prov. 20:10, 14, 23; 21:6; 24:23-26.
4. Humility.—Prov. 22:4.
5. Temperance.—Prov. 23:20, 21, 29-35.
6. Courage.—Prov. 24:10.
7. Helpfulness.—Prov. 24:11, 12.
8. Not vengeful.—Prov. 24:17, 18, 29; 25:21, 22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Hear."**
2. Hearing and Heeding:
   a. Counsels of parents.
   b. Teachings from God's Word.
   c. Correction of wrong or error.
   d. Lessons from experience.
3. The Upright Life.
   a. Truthful.
   b. Honest.
   c. Thoughtful of others.
   d. Industrious.
   e. Temperate.
   f. Pure.
   g. Humble.

For Seniors.

1. The Teachable Heart.
2. Business Principles for Success.
3. The Ideal Life among Men.

PERSONAL THOUGHT

Lord, grant us Thy Spirit that we may be always teachable and ready to heed good counsel.

SEED THOUGHTS

We may safely depend upon every kindly reproof, wisely accepted and acted upon by us, as a stepping stone to higher climbing.—Sel.

The Gospel does not abolish industry, but changes its nature and chief design; it dignifies toil, mitigates the evils connected therewith, and creates new motives to diligence. The triumph achieved on Calvary never was designed to supersede the duty of close application to enterprising duty. Its first command couples us to some honorable useful pursuit. Its language is, "Study to be quiet, and to do your own business, and to work with your own hands as we commanded you. If any man will not work, neither let him eat."—E. L. Magoon.

Some temptations come to the industrious, but all temptations attack the idle.—C. H. Spurgeon.

If you are idle, you are on the road to ruin; and there are few stopping places upon it. It is rather a precipice than a road.—H. W. Beecher.

Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
—Cowper.

The heart is wiser than the intellect.—J. G. Holland.

For knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God: and it is through prayer that there comes to us that which is strength of our strength, and the virtue of our virtue, the Holy Spirit.—Mountford.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—Jno. Neal.

The most of my sufferings and sorrows were occasioned by my own unwillingness to be nothing, which I am, and by struggling to be something.—E. Payson.

THE RIGHT CARE OF THE BODY (Jr.).—I Cor. 6:15-20; Rom. 6:12-19

Topic for September 7

MOTTO

"Glorify God in your body."

MEDITATIONS ON THE TOPIC

I. **Caring Rightly for the Body.**—Bodies are temples. The human body is a temple for the dwelling of God's Spirit. Sin has perverted the plan of God for the use of the body. Instead of the body being used for the sacred service for which God has made it, it is being used for the ends which perverted and sinful minds have invented without the counsel of God. When God dwells in a body, that body must be kept holy unto Him who has made it His temple. "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 6:16-7:1).

The body can be abused by intemperance in eating and drinking and in subjecting it to customs that are detrimental to its health. Disease comes to the body by filth outwardly and inwardly, and this sometimes by mere neglect of being clean and careful. We should exercise care in eating pure food and drinking pure water. Abstinence from drink and other poisonous things will save the body from much weakness and disease and dishonor. We should be careful to give the body sufficient exercise for its health. Such exercise to honor God should be for something that is honorable and useful and not for the vain pleasures of sin and ungodliness.

The body should be as strong as it can be made so that it can be used for the glory of God and not for self-indulgence in lust and appetites that degrade and weaken both body and soul.

II. **The Text.—I Cor. 6:15-20.**—Christ has a claim on our bodies, especially the bodies of those who are saved. It is by the redemption of Christ that our bodies will be raised up to inherit glory with Him. If we live lives of impurity we not only injure ourselves but bring dishonor upon the cause of Christ which we profess to have shared.

Rom. 6:12-19.—This passage teaches us to rule over our bodies and keep sin from reigning in them. Also we are to give our members over to the service of Christ as instruments of righteousness. We have received the power and right to thus rule over our bodies and submit them to God through the freedom that has been given us in Christ.

III. **Suggestions for Junior Programs.**—Use the Outline Study so that there will be a stronger appeal to the boys and girls of the sacredness for which their bodies have been planned. Then take up the outline for Juniors and let them bring out the various laws of health and good morals and Christian service and duty for the use of the body.

Questions for consideration: Is it to God's glory to spend the powers of the body till weary in play so that you cannot do needful and helpful service in the home or in religious service? Can one be justified in exposing the body to keep in line with some foolish dress custom? Can we honor God by dressing the body so that other people are exposed to immoral thoughts by seeing us? Should we eat for health's sake or to indulge an appetite for good tasting food?

OUTLINE STUDY

I. The Body Is God's Temple.

1. The temple of the Holy Ghost.—I Cor. 6:19; I Cor. 3:16; II Tim. 1:14.
2. Christ dwelling within.—Jno. 14:20; 17:23; Rom. 8:10.

II. Acts for the Welfare of the Natural Body:

1. Eating wholesome food.—Dan. 1:12.
2. Drinking good water, milk, or good drinks.—Prov. 5:15; Gen. 18:8.
3. Washing to be clean.—Ruth 3:3.
4. Wearing clothing for protection.—Matt. 6:30.
5. Working and exercise for good.—Eph. 4:28.
6. Resting at fitting times.—Mk. 6:31.

III. Destructive Acts to Avoid:

1. Eating unwholesome food or acts of gluttony.—Prov. 25:16; Eccl. 10:16, 17.
2. Drinking impure water or acts of drunkenness.—Eph. 5:18; Rom. 13:13.
3. Filthiness and neglect of washing.—II Cor. 7:7.
4. Misuse of clothing.—Isa. 3:16-24.
5. Abuse of the body.—Lev. 19:28; Rom. 1:24.
6. Laziness.—Prov. 19:15, 24.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Body."**
2. Caring for My Body.
   a. Regular hours.
   b. Good pure food and drink.
   c. Exercise in temperate work and play.
   d. Cleanliness.
   e. Pure thoughts and habits.
   f. Abstinence from strong drink, tobacco, intemperate eating.
   g. Clothing for comfort and decency.
   h. Serving the Lord with a pure conscience.

For Seniors.

1. Observing the Laws of Health.
2. Keeping a Good Conscience before God and Men.
3. Active in Upright Service to God's Glory.

PERSONAL THOUGHT

My body belongs to God. May I learn how God wants me to use it and how to care for it so that it may do His service best.

SEED THOUGHTS

Thank Him for health. Consecrate it as His to innocent enjoyment, manly effort, social usefulness, and preparation for an honorable and holy career.—W. E. Channing.

Here I give my all to Thee,
Friends, and time, and earthly store;
Soul and body Thine to be,
Wholly Thine forever more.
—Wm. McDonald.

All for Jesus, all for Jesus!
All my being's ransomed powers:
All my thoughts, and words and doings,
All my days and all my hours.
—Mary D. James.

Boys who smoke cigarettes are like wormy apples, they drop long before harvest time. —Heart and Life.

The only verse in the Bible which seems to favor the use of tobacco is found in the last chapter of Revelation, "He which is filthy, let him be filthy still."—Biederwolf.

LITERARY GEMS OF THE BIBLE

(Continued from page 253)

try to play for Saul, they brought David to play before his king and he played so well that no matter how melancholy the king felt, David could drive away the evil spell. But David was more than a poet, a musician, an artist. He was an athlete. During his leisure moments he practiced with his sling until he was able to hit a small object with a stone at a considerable distance. This exercise developed a clear-seeing eye, a steady hand, a strong biceps.

In his use of leisure, again David shows his practicality. The exercises with which he filled his leisure time all served him in good stead in his later life. His practicing with the sling enabled him to overcome the giant. His playing the harp and singing beautiful hymns won him a place in the king's household and at the king's table. His appreciation of nature brought him nearer to nature's God.

Another quality which God saw when He looked into David's heart was the **power to make friends.** It is interesting to note the large number of friends David made during his early life. He became the intimate friend of the crown prince, Prince Jonathan. On one occasion when he fled from Saul one of the priests thought so much of David that he actually gave him the shewbread from the altar to feed him and his companions. This was an extreme gesture of friendship because it almost might have been considered an act of desecration on the part of the priest. When Saul's envy and jealousy drove David into exile, men of all classes became his friends and so many of them followed him that he had an army of considerable size, every man ready to lay down his life for his leader.

Closely related to this power that David had to make and hold friends is his **loyalty not only to his friends but to his superiors.** He was always loyal to Samuel and obeyed him in every respect, but he was loyal also to his king, Saul, even though Saul was hunting him like a wild beast and attempting to take his life. When his friends counseled him to kill the king and when he had every opportunity to do so, he refused because he still recognized in his fallen leader "the anointed of the Lord." No doubt David was practical enough to realize that loyalty begets loyalty. He could inculcate loyalty in his own followers in no better way than by being loyal to his own king, even though that king had showed himself unworthy of the loyalty and fidelity of his followers. David also was the "Lord's anointed" and if David were disloyal to his king, Saul, "the Lord's anointed," that would set a bad example to his own followers not only at the present time but in his later life.

And this introduces us to one of the crowning qualities which God saw in the heart of David on that day when Samuel crowned him king in the house of Jesse, **the ability to keep his eye on a high and distant goal.** This in a sense completes the circle of admirable qualities in David because this quality is closely related to his trust in God. David could endure the hatred of Saul and his king's attempts on his life, he could endure being an outcast and an exile, because he was sure that in God's own time He would bring him into the kingdom. He was confident that if he let God work out His own plan for his life, it would be worked out in the right way and would lead to the happiest end. David seems seldom, if ever, to have mentioned the fact of his anointing, but it is certain that all through the years of disappointment

(Continued on last page)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

"THE GREATEST BATTLE A COLONEL EVER LOST," BUT REALLY WON IT

Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zech. 4:6.

The "stock-in-trade" argument of anti-pacifists, and antinonresistance opponents is that it's all very well to speak of loving your enemies, when others do your fighting for you. By this they refer to the armies of the nation, the militia of the state, or province, and the police forces scattered throughout the nation. Truly, nonresistant Christians recognize the "powers that be" as ordained by God, and appreciate all that they have meant to the welfare of the nation. They recognize that God uses those "powers" as executors of wrath, for the punishment of evildoers, and for the praise of those who do well. Paul, the Apostle, makes all of this clear as noonday in the letter to the Roman Church, chapter 13.

However, there is another side to this question rasied. That is **nonresistant** Christians do not set up those "powers," neither do they direct them. Beyond this, neither are they dependent upon them. Their faith is in God, and in the power of a life of good will and love. They believe that **love** and **good will** have sufficient spiritual potentialities to **"overcome evil with good."**

History affords excellent citations where **love, good will,** and **Christian unselfishness** have won the esteem and respect of some of the wickedest of rulers, and the most degraded of savages, where force was absolutely futile.

The history of the American and Canadian nations affords two instances which none can gainsay. The first was the coming of the Quakers, Mennonites, and other nonresistant Christians to the State of Pennsylvania, then known as "Penn's Woods." The Indians in those sections were warlike. They had no conscience about taking human life. Civilization had made no inroads into their way of life. There was no army, nor militia to guard, to protect their lives and goods. Their first approach to the Indians was unselfish, honest, and in the spirit of good will. They made a business deal, then signed a treaty that was "never sworn to, and never broken." This treaty was to remain in force as long as "the sun, moon, and stars shone and the rivers ran." There may have been some individual cases of default, but over all it worked.

The other instance is the case of the Mennonite settlers from the States, who preferred to live under the British flag, who moved into the forests of Ontario. Here there was no army, no militia at that time to grant them safety. There again they met warlike Indians, the Iroquois. They won their love, their esteem, and lasting friendship. The homes of these settlers were safe in the forest. Their lives were safe as they traveled unarmed. Today, Indian and white men sleep in the same cemetery, a lasting testimony to the fact that good will towards men is more powerful than brute force.

This truth must have been clearly understood by G. A. Studdert-Kennedy, who had no nonresistant background, when he wrote of **"War"** thus:

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, and waste of tears,
Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The failure of force is admitted by writers who advocate force and war as the means of settlement. One such wrote: "It is true we won the World War in 1918, but failed in bringing about a new Christian order. After the world is purged of the blood-stained Molochs we must get back to Christian standards, or, rather, go forward to a new order which shall really be as Christian as we know how to make it." Why not do **now** as these people did in the following true story in "The Flame."

"Tell me a story of when you were a great soldier. Tell me about one of the battles you won," said a little boy to his grandfather.

The old man had been a colonel in the Austrian army for many years and could recount tales of fierce conquest by his troops. But today he shook his head as he took the boy upon his knee.

"I will tell you instead," he said, "of the greatest battle I ever lost, which was won by braver men than mine."

The little boy was astonished, because he thought that his grandfather's soldiers were the bravest soldiers in the world, so he listened eagerly.

"I was commanded," the colonel began, "to march against a little town of Tyrol, and lay siege to it. We had been meeting a stubborn resistance in that part of the country, but we felt sure we should win because all the advantages were on our side. My confidence, however, was arrested by a remark from a prisoner we had taken. "You will never take that town," he said, "for they have an Invincible Leader."

"'What does the fellow mean?' I enquired of some of my staff. 'And who is this leader of whom he speaks?'

"Nobody seemed able to answer my question, and so in case there should be some truth in the report, I doubled preparations.

"As we descended through the pass in the Alps I saw with surprise that the cattle were still grazing in the valley, and that women and children—yes, and even men, were working in the fields.

"Either they are not expecting us, or this is a trap to catch us, I thought to myself. As we drew nearer to the town, we met people on the road. They smiled and greeted us, with friendly words, and went on their way. So different from usual was the reception given us, that my soldiers forgot that they were under discipline, and returned greetings.

"Finally we reached the town and clattered up the cobble-paved streets, colors flying, horns sounding a challenge, arms in readiness. The forge of the blacksmith shop was glowing, and the smith left it to stand in the doorway, with some others, to watch us pass. Suddenly he waved to one of my soldiers, and I heard him say, 'I knew that fellow when we were boys together.'

"Women came to the windows and doorways with little babies in their arms. Some looked startled and held their babies closer, then they went quietly on with their household tasks, without panic or confusion. As for the boys—little fellows like you, my son—they made us feel as if we were taking part in a glorious parade for their special amusement. They swarmed after us, whooping with delight and asking many questions about our weapons. Apparently they had never seen guns and swords before.

"It was impossible to keep strict discipline, and I began to feel rather foolish. The soldiers answered questions for the children, and I saw one old warrior throw a kiss to a little golden-haired tot on a door step. 'Just the size of my Liza,' he muttered.

"Still no sign of ambush. We rode straight to the square on which the town hall faced. Here, if anywhere, resistance was to be expected. This is what we found: the door of the beautiful old building was wide open. Pigeons flew up from the grass around the fountain as we approached. No cannon or barricade was in sight, and my regiment, as it poured into the square, looked out of place.

"Just as I reached the hall and my guard was drawn up at attention, an old white-haired man who, by his insignia, I knew was the mayor, stepped forth, followed by ten men in simple peasant costume. They were all dignified, and unabashed by the armed force before them—the most terrible soldiers of the great army of Austria."

"And what did the old man say, in the face of your guns and your cannon?" asked the little boy breathlessly.

"He walked down the steps, straight to my horse's side, and with one hand extended he cried, 'Welcome, Brother!' One of my aides made a gesture as if to strike him down with his sword, but I saw by the face of the old man that this was no trick.

"'Where are your soldiers?' I demanded.

"'Soldiers? Why don't you know we have none?' he replied in wonderment as though I had asked, 'Where are your giants?' or 'Where are your dwarfs?'

"'But we have come to take this town.'"

"'Well, no one will stop you.'"

"'Is there none here to fight?'"

"At this question the old man's face lit up with a rare smile that I shall always remember. Often afterwards, when engaged in bloody battle I would see that man's smile, and somehow I came to hate my business. His words were simply: 'No, there is no one here to fight. We have chosen Christ for our Leader, and He taught men another way.'"

"What did you do then, Grandfather?" asked the little boy eagerly.

"Do you know, son," the old soldier answered, "there seemed nothing left for us to do but ride away, leaving the town unmolested. It was impossible to take it. If I had ordered my soldiers to fire on those smiling men, women, and children, I knew they would not obey me. Even military discipline has its limits. Could I command the grisly soldier to shoot down the mother or father of the child who reminded him of his Liza? I reported to headquarters that the town had offered unassailable resistance, although my admission injured my military reputation. But I was right. **We had literally been conquered by these simple folk who followed implicitly the leadership of Jesus Christ."**

II Cor. 12:10 says, "When I am weak, then am I strong." Hudson Taylor prayed that God would send a man to China "weak enough for God to use."—Sel.

HITLER'S LAST TERRITORIAL CLAIM

It is appointed unto men once to die.—Heb. 9:27.

The world has become accustomed to the statement from the lips of Adolph Hitler, or someone connected with the Nazi party, "This is indeed our last territorial claim." The last day or two has brought the news that the German war machine has crossed the boundary of Russia. Already, most of Europe has been brought under the heel of this crushing military power, which had been built up by the sacrifices of the German people. Still the cry, "Our last territorial claim."

It is obviously intended only for humor—but many a truth has been spoken in jest.

The story runs that Adolph Hitler called in a group of his associates to decide on a fitting epitaph for his tombstone, in the event of his death.

After considering many suggestions, it was finally decided that the most fitting epitaph would be: "This is positively my last territorial claim."

The writer of **"Now"** has ably commented on this idea in an evangelistic vein. It may not be amiss betimes to make such an appeal in a **World News** column. News can make its own definite appeal. May it do so this time:

Adolph Hitler is no exception to this fiat! So after his last territorial claim there will come his accounting to God for the sins of his personal life, plus the accounting for his "purges," plus the accounting for the manner of his acquisitions of territory, plus the accounting for his treatment of that people whom the Lord chose for His inheritance and kept "as the apple of his eye" (Deut. 32:9, 10).

Last, but most important of all, his treatment of the Lord Jesus Christ, whom the woman at Sychar's well recognized as a "JEW" (John 4:9).

It may not be territory that we are seeking to acquire, but whatever it is—money, business, pleasure, fame or power, death will write "Finis" on our efforts.

It is high time for us to consider what lies beyond death and to take advantage of the provision made for us by Him who has taken the sting out of death for all who place their faith in Him.

"The sting of death is sin" (I Cor. 15:56). The Lord Jesus Christ, the sinless, was "made sin for us" that "we might be made the righteousness of God in him" (II Cor. 5:21). "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

With one's sins all forgiven, death for the believer is simply the black servant that opens the door for him to enter into the presence of his Lord. "Absent from the body . . . present with the Lord" (II Cor. 5:8). In His presence is "fulness of joy" and at His right hand—"pleasures for evermore" (Psa. 16:11).

Without controversy, the grave will be Hitler's "last territorial claim," for death is no respecter of persons.

And even though a man "gain the whole world" in his lifetime, he can take nothing of it with him in the hour of death. "There are no pockets in the shroud."

Although death shall terminate the acquisition of territory, it is followed by something extremely humbling for the unsaved.

Doesn't death end all? asks someone. Indeed it doesn't! The unerring Scripture says: "It is appointed unto men once to die, but after this [yes, after death] the judgment" (Heb. 9:27).

Again it is written: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:11, 12).

SPEAK, MY LORD

(Continued from page 226)

the course of conversation she inquired about Mallie. Mrs. Chapman was called to the telephone and so Judy, who was now quite a lady, answered, "Oh, it was such a shame! Mother had hoped that Mrs. Daisy would be a help to her. Last year when she went back Mallie had become a mother and due to unsanitary and filthy conditions she developed tuberculosis. She died last fall."

As Myrtle went about the duties in her own home later she could not forget Mallie's child and her brothers and sisters. Would they meet the same fate? If Mallie had not worked at the hotel would she have lived a happier life at home? Then there were the other "Mallies" in other mountain homes. Many would meet the same end. Some would by working in distant cities meet with good influences. But many would be lost through ignorance before they had opportunity to become trained to better habits of living. And few, very few would learn of Christ and become Christians!

As she realized the lost opportunity and heard the call of others in need Myrtle could only answer in her heart, "Speak, my Lord, and I will answer, 'Here am, I send me.'"

Souderton, Pa.

MISSION WORK IN MINNESOTA

(Continued from page 255)

children had broken arms while coming to Bible School. This was quite an experience for the men. No program was given at this place. These two schools were places where we had never had Bible School before.

June 23, one was started at Waasa where we had had one the summer before. The Monday before, the men visited all the homes. They did this to announce the Bible School and to gain the tenor of their favor of a Bible School. They came home very grateful and felt very good over the wonderful reception they had been accorded. The mothers said how they and the children have been eagerly watching for another Bible School like last summer. They said, too, that the children still sang the choruses and songs they learned the year before. One woman's two girls were at Winton for a vacation. She phoned to them and told them about Bible School. They gladly gave up their vacation and came home in order to attend Bible School. Two other girls were planning to leave that Monday for a vacation in Duluth on Lake Superior. They postponed their vacation for the privilege of coming to Bible School. All favor was good. We praise the Lord for it. Now this Bible School at Waasa is in progress. At present there are 65 enrolled. More are coming every day as they find out about it. We started the school on Monday in Waasa Town Hall where we had it last year. We had the hall curtained off. The main floor was curtained into four rooms; the stage into two and the kitchen beneath the stage was used for another classroom.

May I tell you a personal experience? We were crowded that way. There I had fourteen small children from four to six, sitting on tall, backless benches. When they'd slide off their seats to the floor to use the benches for tables for their handwork the benches would topple over. It was warm inside the curtains. It was almost impossible to make the little ones hear me above the dynamic expostulations of five men to their classes all around me. I felt like giving up in despair. There was nothing I could do to gain their complete attention because they just couldn't hear me. I took them outside and sang with them the rest of the period. There the bull flies and mosquitoes tormented them until they couldn't sit still. When recess came I had given up trying.

I fled to the woods in back of the schoolhouse and talked to our Father who knows and sympathizes with all our trials. It seemed the other teachers were satisfied and willing to bear with the crowded conditions. I was weaker so I asked the Lord to give me what it took to bear with it and make my class a success. I knew He could even give us a bigger building. I came away from the woods leaving my burden with the Lord. I felt that He could even expand those walls of that building if that would help matters. I knew He would do something. Just as He has never failed before, He did not this time either. Praise His name! He hears and answers prayer. That evening we were comfortably settled in a fine, large school building three miles from Waasa Town Hall. A woman handed Brother Schantz a card at noon, which stated permission to use the school building for our Bible School. We also got word that they wanted to start making mattresses in the Waasa Town Hall, so it was good that we did move. All hands got to work and we put the supplies in the three cars and a trailer and moved.

This place now has an apartment above the schoolrooms with a kitchen equipped with a nice gas range; two bedrooms with beds in them and a nice livingroom with comfortable chairs and a grand view from the windows of the evergreen forests and the blue hills beyond. There is also water on the grounds. At the other place we had to carry water. We praise the Lord for His leading.

The three cars now start out from here each morning to bring the children to Bible School. The total miles traveled by the three cars each day is 150 miles. How do we get money for the gas? The Lord sends it. He prompts kind friends who are interested in this work to send money. He puts it into the hearts of many parents of the children to send us canned fruit, meat, fresh strawberries, rhubarb, eggs, cream, and butter and other things. He also supplies us with workers. These have all come as a result of the Lord laying conviction on their hearts after praying over the matter.

As new fields open and we see a need for additional workers, we ask the Lord to send them, and He has always supplied one that just fitted into this place.

This afternoon the men are canvassing a new territory.

Yes, we will keep on having Bible Schools all summer.

Loman, Minn.

PRE BEN SPRINGER
MINIER R 1
ILL 256

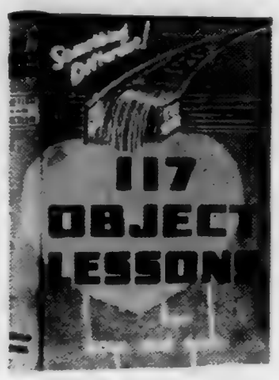
JAN-42

Something Different!

117 Object Lessons for Boys and Girls

BY S. G. SHETLER and SANFORD SHETLER
Experienced Pastors, Evangelists, Teachers

OBJECTS MAKE TRUTH VISIBLE



- **A Book for Effective Teaching**

Objects that captivate the child's attention and carry with them spiritual significance make an indelible impression. Only the truth understood and remembered will help a child. The use of this new book will mean more effective teaching. Its lessons are practical for use in Children's Meetings, Sunday School and Summer Bible School.

- **A Wealth of Material**

This book of 160 pages contains 117 separate object lessons carefully prepared to convey Biblical truths to the minds of boys and girls. Each lesson is based upon a text from the Bible, supplemented by additional Scriptural references. Songs appropriate for each lesson are also listed.

- **Easy to Give**

The instructions and suggestions printed with the lessons make them easy to give. Drawings illustrate the ideas which otherwise would not be clear. Experience is not necessary to use this book. The authors also make room for original application of the lessons and give suggestions for inventing entirely new object lessons.

This durable book is bound in red fabrikoid, protected by an attractive two-color jacket.

Price each, postpaid $1.00

Mennonite Publishing House, Scottdale, Pa.

THE CHRISTIAN'S ATTIRE

"Likewise that the women adorn themselves in decent apparel, with modesty and sobriety, not with curled hair, or gold, or pearls, or costly raiment" (John Wesley's translation of I Tim. 2:9). With sobriety—which (in St. Paul's sense) is the virtue which governs our whole life according to true wisdom; not with curled hair; not with gold—worn by way of ornament; not with pearls—jewels of any kind, a part is put for the whole; not with costly raiment. These four are expressly forbidden by name to all women, there is no exception, professing godliness. And no art of man can reconcile, with the Christian profession, the wilful violation of an express command.

"Whose adorning let it not be the outward adorning of curling the hair, and of wearing of gold, or of putting on apparel. But the hidden man of the heart, in the incorruptible ornament of a meek and quiet spirit, which in the sight of God is of great price" (John Wesley's translation of I Pet. 3:3). Three things are expressly forbidden, curling the hair, wearing gold, by way of ornament, and putting on costly or gay apparel. These therefore ought never to be allowed, much less defended by Christians. The hidden man of the heart—complete inward holiness, which implies a meek and quiet spirit. A meek spirit gives no trouble willingly to any; a quiet spirit bears all wrongs without being troubled; in the sight of God—who looks at the heart. All superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have his eye on this by substituting meekness and quietness in the room of the ornaments he forbids. "I do not regard these things," is often said by those whose hearts are wrapped up in them. But offer to take them away, and you touch the very idol of their soul. Some indeed only dress elegantly that they may be looked on, that is, they squander away their Lord's talent to gain applause; thus making sin to beget sin, and they plead one in excuse for the other. —John Wesley.

A memorized chapter of the Scripture is a course of solid masonry in the foundation of character.—Selected.

LITERARY GEMS OF THE BIBLE

(Continued from page 253)

and privation he kept his eye on that final goal when God would complete the work which He had begun on the day of his anointing by Samuel, by making him in fact, as well as in name and in heart, "The Lord's anointed."

All these qualities Samuel naturally could not see in the mind and heart of the shepherd boy when he anointed him at the house of Jesse to be his king instead of Saul. Samuel looked at Jesse's sons through the eyes of man and saw seven fine young men, any one apparently fit to be a king, and he misjudged them all. God, who is the real chooser of leaders, looked into the heart of David and saw there the qualities which would make him Israel's greatest king. "For man looketh on the outward appearance, but God looketh on the heart."

Goshen, Ind.

Tent for Rent

A 30 x 50 White Duck Tent for rent for religious purposes. Write to

C. A. BRILHART, SCOTTDALE, PA.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

SEPTEMBER, 1941

CHRISTIAN MONITOR

IN THIS ISSUE

The Cry of the Soul, *by Arline Yoder* 258

I Will Wait in Faith, *by Ada M. Zimmerman* 259

How the Mennonite Church Began, *by Catherine Hernley* 261

Life in Review, *by Lawrence Keister* 262

School Days *(Editorial)* 265

Christian Marriage, *by John R. Mumaw* 266

What Is Man? *by Henry D. Esch* 267

Saints on Pedestals, *by Wouter Van Garrett* 268

With the Redeemed in Argentina, *by S. C. Yoder* 269

Bible School Work in Minnesota, *By Mildred Weaver Lehman* 271

Sickness in the Home, *by Lina Z. Ressler* 272

Keeping the Family Together, *by Joshua Stauffer* 273

Memory Pictures of Eastern Mennonite School, *by Stanley Shenk* 274

The Why of Hesston College, *by Milo Kauffman* 275

Hebrew Poetry—The Psalms, *by John Umble* 277

Young People's Bible Meetings 279

Sunday School Lessons 282

Jesus Christ as King, *by S. F. Coffman* 284

Camps for "Conchies" Without Uniforms, Who Never Handle a Gun, *by C. F. Derstine* 286

THE CRY OF THE SOUL

By Arline Yoder

CLARA WOOD was one of the most popular girls in her department of the —— rubber shop where she worked. **Popular,** did I say? Popular in her way of thinking. Men and girls alike listened to her jokes and stories which would never come from the lips of a clean, moral girl. But they listened and liked it—it drove away the monotony of the work. It kept them laughing as they tried to obliterate the unhappiness of their home life—for many had anything but happy homes.

There was one girl quietly working among them who did not laugh, who did not even smile at the ugliness of the words which she tried so hard not to hear. But no one heeded her—scarcely did they know she was with them. Every night she prayed for Clara, that she might yield her sinful life to Christ, who would give her words, clean and full of the praises of God. Each day brought no results—and yet she kept on praying and hoping.

The day's work was over and the second shift was leaving the factory. They were swarming through the gates.

"Have a cigarette, Marge?" asked Clara lightly—a question of form and politeness rather than one of invitation, for she knew full well that Marge didn't smoke.

As Clara lit the cigarette, Marge asked, "How many does that make for today, Clara?"

"Oh, about twenty—I really didn't count them. Why?"

"Don't you think you're smoking and drinking too much? It really isn't good for you."

"Oh, Marge, that toughens you up. One needs things like that to keep one's spirits up."

"I don't," sighed Marge.

"You're a swell girl, Marge, but you don't have any life, any gaiety—why don't you break that wall of reserve you've built around yourself and go out and have a good time? There's so much fun to be had in the world. You're the sweetest roommate I ever had, but if I didn't have so many boy friends to show me a good time, my life would be as dreary and drab as gray clouds on a rainy morning. You just sit around and read Sunday-school papers and the Bible, eat and sleep, and work. I'd have a headache with that dry routine. Say, let Charles get you a blind date and let's make it a gay night—one you'll never forget. What say?"

"You, too, are a generous girl—you would do anything for me. Let me say you have the most wonderful personality of anyone I've ever met. But, Clara, I am one of the happiest girls that walks this earth. For deep within my soul Jesus whispers peace. That means everything to me. My life may appear drab in the light of your gaiety, but my heart is bubbling over with joy unspeakable. The Bible keeps me that way. Thanks for your generous invitation, but I must prepare a talk for Sunday night. Furthermore, I'm afraid I would be a terrible bore, because you know it just isn't my type of fun."

"As you like," Clara gave up. "This is going to be a gala night for me. This is my one hundredth boy friend. I sure must celebrate. Charles said we were going out to the —— Club tonight. That is a swanky place," Clara seemed immersed in gaiety, but underneath it all, Marge thought she could detect a restlessness.

"I don't see how you hold up—I should think your health would break under this continuous round of high times," ventured Marge.

"I have all morning to sleep. I get at least six hours most nights. That is enough for anybody."

Later that evening Clara bade good-by to Marge, and the former was escorted off by Charles in his big car.

Marge settled down to study with a heavy heart. Somehow she could not get her mind on her work. The subject she was to speak on seemed abstract, forbidding to thought and concentration.

She found herself watching the children playing outside her window. The September air was cool and autumn-like. She loved that month, perhaps because she was born in it. Finally, she decided to take a walk. She walked and walked, trying to plan a way in which she could win her chum for Christ. She knew that underneath all the frivolity Clara was not happy. The situation was going from bad to worse. What could she do? She walked until she was tired and finally went wearily back to her room.

She sat down in the darkness. She felt fearful and restless. She tried to pray—but still she could not relax. Finally she went to bed—but her eyes would not close—sleep was absent. Never in all her life had she experienced such agony of mind.

Suddenly she sprang out of bed at the sound of her jangling telephone.

* * *

Clara and Charles emerged from the swanky night club in unusually high spirits. They were laughing and carrying on as all do who pour too much intoxicating liquor down their throats.

Faster and faster traveled the big Buick—and whirl, whirl went the brains of its occupants. To them the road just wasn't where the road was. The automobile being unable to follow the road of its own accord, lunged high into the air at a curve and went swooping down into a ravine beyond. Other motorists watched the blood-curdling scene. Their hearts were in their throats, so to speak. It took them some minutes to climb down the steep embankment, jump over a fence and into the field where the battered car stood.

Charles was unhurt—he was too drunk to be hurt much. His speech and breath betrayed him. He would be taken care of by the authorities. Where was Clara?

In the darkness they searched. Finally, they found her crumpled up in the back seat. She was rushed to the hospital.

After a careful examination, the doctors found out she had a crushed hip, a broken back, and a punctured lung. She would spend months in the hospital even if she pulled through.

"Marge," she moaned, as they placed her in a hospital bed.

The head nurse called Marge and told her to hurry. It was serious.

"Oh, Marge!" cried Clara. "I never knew what sickness was. I never knew what it was to lie at death's door. But if I get well I'm going to go to Sunday school and church. I'm going to read the Bible. My life has been empty—I see it now. My character has been black—I'm so ashamed of everything. You sweet, innocent girl—how could you endure me? Why didn't you ever lose your patience? O Marge, I'm sick of it all! I need what you've got. I deserve all this. I don't have much pain—they have me doped. But what if I had been killed?" O Marge! I can't bear to think of it!"

"Don't, Clara—don't exert yourself too much. You must fight to get well, so you can spend the rest of your days serving the Christ who died for you. I shall pray for you. I've been praying for you all along."

"And it took this to show me I was wrong and you were right."

"Clara, with your personality you can be a wonder for God."

Days, weeks, months passed, and the next spring found Clara out almost as good as new. But she kept the vow that she made to God. Today she is a valuable worker in a large church. She was gloriously saved and is a staunch witness for her Lord.

What if she had not kept her vow?

Barberton, Ohio.

HAVE YOU DECIDED FOR JESUS?

Have you decided for Jesus?
Have you decided today?
Is He your Saviour, dear sinner?
Or have you turned Him away?

Have you decided for Jesus,
Taking Him just as you are,
Pleading His mercy and pardon,
Though you have wandered afar?

Have you decided for Jesus,
Turning from darkness and sin,
Bidding Him take full possession,
Dwelling forever within?

Have you decided for Jesus,
Touched by His wonderful love,
Filled with the joy of His pardon,
Bound for the glory above?

Have you decided for Jesus?
He will not turn you away,
Tell me, O tell me, dear sinner,
Have you decided today?

—Oswald J. Smith.

Never be discouraged because good things get on so slowly here. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George McDonald.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., SEPTEMBER, 1941 No. 9

I WILL WAIT IN FAITH

By Ada M. Zimmerman

"ANY mail?" a hopeful voice called through the open window of the farmhouse.

"No mail," was the cheerful response from within. Katie Berkley knew without looking up that on the other side of the screened window stood a very much alive young man crowned with a shock of the bronziest hair that nature had ever given a mortal being. She knew too that her answer to his question had added another note to the minor melody of disappointments he had fallen heir to during the recent months. The screen door snapped her meditations in two as Joe Berkley strode across the kitchen floor and dropped into a chair by the table.

"Look at me, sister," he said with determination not unmixed with despair. "What is wrong with me? I can't go on like this forever. The truth will sting at first, but I can take it."

Katie looked up from her cake batter long enough to survey her youngest brother with admiration. "You," she began with mock seriousness, "well, I think your hair is too bright and your face too long."

Joe smiled, half amused, half annoyed, at this unexpected response. So it was always with his precious sister. The strain and tension of this world seemed never to have as much as scratched the surface of her calm and optimistic nature.

"But," she concluded with true seriousness, "you are proud."

Joe was silent.

The years of her youth had not been kind to Katie Berkley. At the age of fourteen she had seen her mother slip away, leaving her with an endowment of seven brothers. The custodian of this rare endowment was her father, a man of noble integrity whose interests were godly and pious. Her formal education had ended then and there, but the school of life had opened its first term for her when she had looked upon the earthly face of her mother for the last time. Through the hardest years her father had poured out his very soul for his sons. They were strong, talented, virile, the kind that fathers dream of. There were troubles too as willfulness would have its way. Once disgrace cast its somber shadow across the home.

Through these trying years Katie's mother heart unfolded like a flower. Her father's tenderness toward his daughter helped her to value her womanly graces among so many masculine attitudes. She remained sweet and unaffected, but aged prematurely. One by one she had watched her brothers go out and face the world. They had their choice, but not all had gone to college. Only Alfred was older than she. She was glad that they were reared on the soil and that so many had chosen to go back to it. She had dreams of her own of course; otherwise she had not been a true girl. The nursing field had held an enchantment, but the prospect of it was impossible. In the meantime she had met the Lord in a very real way. That had made a difference. She was not one to live in the shadows. From her walk with the Master of her life she had evolved a philosophy akin to faith that enhanced her environmental circumstances with an inspirational atmosphere.

"There, the cake is finished," she broke in on Joe's silence. "While that is in baking I might prepare some apple dumplings for dinner if I had the apples," she hinted. Joe was off in an instant, for he knew in the orchard was what she wanted.

* * *

Hours passed but not once did Joe subject himself again to his sister's searching criticism. He was not given to brooding over circumstances. This may have been true partly because his twenty-one years had known few reverses. His restless, brilliant mind had always taken him on and on. Buoyant in spirit and healthy in body he had been able to master what he had pursued. Jovial and cheerful always he had managed the affairs of the world about him with a carefree and easy manner. With the sudden death of his father there was planted in his life a deep wound. His mother he could not remember. Almost over night he had become a man. The memory of his father's unfailing Christian worth came back to him with an overwhelming gratitude. The last two years of his college life he replanned and prepared for Christian service. He graduated and stepped out. But what had he stepped out to?

"Stand by there," called Joe as he stooped to milk the cow that provided milk and butter for his sister and himself. "So that's it. I am proud." All the day he had been turning over

the three words that had laid his weakness at his feet. "Perhaps I am proud." Sincerely he had not thought of it or of himself in that light before. "Truly the servant of the Lord must not be proud. But in what have I been proud?" Had not he told the Lord he would be willing to do anything for His name's sake? Was he not willing to serve the church as an editor? Had he not showed his skill with his pen in the past? He would be willing to serve in some foreign service. He would be willing to launch out in some field or other where evangelism is necessary and urgent. He would even go further in his training if the call of the church would demand it.

In a course in social and economic problems in college he had read of the thousands of unemployed youth of the world. To him they appeared to be no more than dead statistics. He was sure that things would be different for him when he would be through school. As his Christian experience deepened he was more sure than ever that for one who trained to give service to the Lord there could be no idle moments. In a sense, he owned, he had not been idle. There were odd jobs to be done about the house all summer. But they were tasks that unskilled hands could do. There were men who needed to be led to Christ. Furthermore he needed a means of support. He felt that there was nothing sinful about being willing to want to earn one's bread while being in definite service.

There were types of service in the church for which he felt that he could not volunteer. One simply couldn't even though one was consecrated. They were the types of service into which God calls men through the Spirit and through the convictions of other Spirit-filled men. There were other types of service he was willing to do. He had volunteered but everywhere previous needs were supplied. It seemed to him that the vision of the great world that he had so long dreamed of serving had suddenly been shut from his sight by an insurmountable wall. For several months he had hoped that some day would bring him tidings through the mail. Some time soon his willingness to serve would certainly be acknowledged.

"Hi!" shouted a voice as Joe buried a can of rich warm milk into the depths of the cool spring.

"Hi, Alf," returned Joe, without looking up as his brother Alfred galloped up to the door of the springhouse.

"See the evening paper? Your name's in it. You will not be in camp for many months unless something special would hurry up plans."

"We take the morning paper," Joe replied. "Have any other familiar names appeared?"

"Jimmy Varner and Martin Clyman."

"Who is Martin Clyman?"

"He is the son of the minister of the R——— congregation."

"Henry Clyman? I know his father. He is a painstaking student of the Scriptures. I did not know that he had a son in the draft age."

"Yes, I saw him this afternoon. He seems to have aged greatly during the last year. For some time he has been unable to help in the heaviest tasks because of broken health. He said that he feared that Martin might be listed to go soon, which would leave him alone. Farm hands are difficult to find."

"How is he listed?" asked Joe.

"He will probably have to leave very shortly." It appears that this world is made for men who can meet emergencies. Joe, you know I've been thinking today. Isn't it in times like these that Christians should excel?"

Joe, deeply wrapped in thought, made no reply.

"I bought a new cow and need another halter. Is there an extra one about the place anywhere?"

"You will find one in the stable to the rear."

In a few minutes Alfred was gone.

* * *

Long shadows were stretching their cooling forms across the lawn of the little home that was Katie's now. She was gathering up some mending for the evening hours, when Joe appeared after chores and suggested, "Let us sit on the lawn tonight."

"Alf was here a while ago," continued Joe as he sat Turk style in Katie's full eye. "He wanted a halter for a new cow."

"Any news?"

"Yes, the draftees were listed in the evening paper. He said that I'd hardly be called for many months. Might just as well have gone right away."

Katie continued with her mending without looking up. She could remember the time not many months back, when discouragement was foreign to Joe's nature. She wondered how her father would have helped this young man face a chaotic world. What might she do or say that would help him to see that adventures in faith are needed to meet a world's need. Surely he had been thinking and thinking hard. She wondered a bit about the quality of his prayers.

"What did Christ mean when He said, 'If ye ask anything in my name I will do it?'" asked Joe at length.

"To me it has always seemed that He meant just what He said."

"I have never doubted His Word and I do not mean to imply that I am doubting now, but that is one promise that I am not able to understand." Joe spoke hesitatingly as though he feared he might be misunderstood or perhaps be grieving the Lord.

"Do you know," said Katie, "that the Scriptures also promise us that we may have an audience before God provided we ask according to His will (I Jno. 5:14)?"

"But," responded Joe, "the Scriptures also promise 'Delight thyself also in the Lord, and he will give thee the desires of thine heart.'"

Katie had a distaste for arguing about the Scriptures, but she felt that Joe was sincere. The thoughts that she had been almost sure had found lodging in his mind had at last broken through.

"It was a wise man, Joe," she said, "that once wrote, 'A man's gift maketh room for him.' Sometimes we make the mistake of thinking that the Lord should place us immediately in the place of service we desire. Sometimes man tries to make room for his gift, but that is not what Solomon said. It is even possible that we might not know what our real gift is. Let us assume, however, that an individual does know what his gift is and is reasonably sure that he knows how the Lord would have him use it. We still have to acknowledge God's wisdom in the matter of finding the place we should serve and the time we are ready for such service."

"You mean then that father's old pet saying that sometimes 'The longest way round is the shortest way home' would carry in my present problem?"

"You may apply that adage if you wish. Sometimes we are forced to live in two worlds: the circumstances in which we find ourselves which may not be to our liking, even though they may be pleasant, and the circumstances in which we some time hope to find ourselves."

"But," said Joe, "would not such circumstances tend to develop a dual personality? Dual personalities cannot long endure, can they? They tend toward insanity."

"That may be so," returned Katie, "but it is not necessarily so for the Christian. The Christian life is charged with the challenge to press forward. We can live successfully in the present and like Paul 'press toward the goal.'"

Unnoticed by them a storm had rapidly risen in the west and was about to break. Katie's chicks needed protection from the storm. Joe ran to check on their quarters while Katie fled to bar windows and doors in the house. The storm raged long and fearfully. Several trees in the orchard were uprooted, and the roof of a small lean-to near the granary was lifted and carried away. It was late before quiet was again restored; hence the two did not continue their conversation.

Several days later Joe absented himself from home for a number of hours without a cause. When he returned, Katie knew at once that something had happened. There was a spring in his step and a lilt in his voice that she had not noticed for many a day.

"I guess, sister," and his voice rang as he brushed through the kitchen into the living room, "I'm ready to do a bit of the world's work now. You said I was proud. I couldn't see it at first, but I know you were right. I wasn't willing to do the hundreds of simple tasks that were open to me. I couldn't even see worthy, honest toil as belonging to me right now."

He paused. "And now," prompted Katie.

"I am going to be a farm hand for Henry Clyman. Martin will be in the Civilian Service camp in another month. I was up there. He said I might come in the meantime and get acquainted. It will be like taking a postgraduate course in Christian experience to work for that man."

"Whatsoever thy hand findeth to do, do it with thy might," quoted Katie.

"I will. Thanks to your patience, and your faith. I shall be truly grateful for the wisdom and longsuffering of our God. I will wait in faith."

Ephrata, Pa.

SEPTEMBER

Sweet is the voice that calls
From babbling waterfalls
In meadows where the downy seeds are flying;
And soft the breezes blow,
And eddying come and go,
In faded gardens where the rose is dying.

Among the stubbled corn
The blithe quail pipes at morn,
The merry partridge drums in hidden places;
And glittering insects gleam
Above the reedy stream
Where busy spiders spin their filmy laces.

At eve, cool shadows fall
Across the garden wall,
And on the clustered grapes to purple turning;
And pearly vapors lie
Along the eastern sky,
Where the broad harvest moon is redly burning.

Ah, soon on field and hill
The winds shall whistle chill,
And patriarch swallows call their flocks together
To fly from frost and snow,
And seek for lands where blow
The fairer blossoms of a balmier weather.

The pollen-dusted bees
Search for the honey-lees
That linger in the last flowers of September;
While plaintive mourning doves
Coo sadly to their loves
Of the dead summer they so well remember.

The cricket chirps all day,
"O fairest Summer, stay!"
The squirrel eyes askance the chestnuts browning;
The wildfowl fly afar
Above the foamy bar,
And hasten southward ere the skies are frowning.

—George Arnold.

"A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, 'I can't hear. I can't hear.' The other man by and by said sharply, 'If you'll shut that door you can hear.' His door was open and he could hear not only the man's voice but the street and store noises too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears."

HOW THE MENNONITE CHURCH BEGAN

By Catherine Hernley

This paper was read at a recent Young People's Bible Meeting at Scottdale, Pa. The writer makes due acknowledgments to the following sources from which she drew her material: "The Background and Heritage of the Mennonite Church," by John Horsch; "Glimpses of Mennonite History," by John C. Wenger; "Mennonite History," by Daniel Kauffman.

The year 1517 marked the beginning of the Reformation period. It was during this period of about fifty-eight years that the rise of the Mennonite church took place. Up to this time the church of western Europe had been solidly Roman Catholic except for a few small sects, such as the Waldenses and the Bohemian Brethren, which had maintained their existence despite all persecution. Church and state were united in all countries and the people were compelled by civil law to profess Catholicism. The people, for the most part, had preferred simply to accept the state religion as a matter of course rather than to bear persecution. But there had been, down through the generations, an undercurrent of feeling entertained by conscientious, God-fearing people. The Reformation was but the result of this feeling as voiced by various leaders.

Among the most outstanding of the leaders of the Reformation was Martin Luther. In 1505 Luther entered a Catholic monastery. But he did not have peace in his soul. In his agony he kept asking, "How can I obtain a gracious God?" In 1512 he received the Doctor of Theology degree. About the same time, chiefly through a study of Romans 1:17, Luther achieved peace with God. He came to see that salvation was solely by God's grace, granted to the believer on the basis of faith alone. This discovery transformed him from a trembling priest into a lion-hearted reformer. In 1512, however, he still had no intention of leaving the Catholic Church. And even five years later, when John Tetzel went through Germany selling indulgences, Luther still thought of himself as a loyal Catholic monk. But he became aware of the awful moral consequences of these "indulgences" in which the common people invested their hard-earned money, hoping thus to escape the penalty for their sins. When he became aware of the fallacy of this practice, as well as others, Luther's indignation was aroused. He decided to protest. He drew up ninety-five theses, which were propositions challenging certain Catholic doctrines, and tacked them on the church door. These were soon translated from Latin into German and broadcast over Germany. The pope formally threatened him with excommunication, but Luther publicly tossed the papal document into the fire. In the very beginning he had received the support of the Elector of Saxony, the ruler of the German province in which was his home, and he was therefore fairly secure in the face of Catholic opposition.

Luther's fellow worker in the Reformation was Ulrich Zwingli. Zwingli was to Switzerland what Luther was to Germany. A priest already in 1506, Zwingli read the writings of Luther and was deeply influenced thereby. In 1518 he became priest in the Great Minister Church of Zurich, Switzerland. But in the meantime he had gradually become Protestant in his thinking. And so, together, Luther and Zwingli became the leading reformers.

At the first, the governments of Saxony, Zurich, and other states had favored a reformation and had protected the reformers. Within a few years, however, it developed that these governments would tolerate a Protestant creed only on the condition of a union of the new church with the state, just as Catholicism had been united. This meant that the whole population of these states would be required by civil law to accept the Protestant creed just as they had been required to accept the Roman Catholic creed. And yet, from the earlier reformatory writings of both Luther and Zwingli, it is clear that they at first had no thought of establishing churches of such nature. But the various governments which accepted the Lutheran or the Reformed creed, insisted upon a union of the church with the state, and refused to grant liberty of conscience. In consequence, both Luther and Zwingli, after the first years of their reformatory efforts, saw themselves confronted by a momentous question. If they decided in favor of a union of church and state, as the governments demanded, they would be giving their consent to the persecution of those who did not see their way clear to approve of a national church such as was to be established. And if they would decide that their churches should remain separate from the state, they would be bringing persecution upon themselves and their followers. In other words, the point to be decided was this: **To be either a persecuted or a persecuting church.** Contrary to their former teaching, both Luther and Zwingli decided in favor of the organization of state-controlled churches in which the voluntary principle was entirely abolished. The Protestant church was therefore made the state church, and the newborn infants were required to be made members of the church through baptism. This decision of the leading Protestant reformers in favor of a union of the church with the state gave the occasion for the rise of a new movement supported by those who opposed state-churchism.

One of the earliest leaders in the new movement was Conrad Grebel. In the early period of the Reformation he had been Zwingli's admired friend. In 1523 he differed from Zwingli on the matter of infant baptism, and also opposed the union of church and state. In his estimation Zwingli did not go far enough in his effort at reform. The gap between the Zwinglians and the Brethren (as the new group was called) kept growing wider and wider. About 1525 the Brethren took the final and decisive step which completely cut them off from the state church. This step was the introduction of rebaptism (adult baptism) on the confession of faith only. For this reason they were branded with the unwelcome name of Anabaptists which means "rebaptizers."

This marked the beginning of the persecution of the Anabaptists. Zwingli now saw that the new movement was becoming a menace to his state system and consequently did all he could to persuade the Zurich authorities to stamp out the new teaching. Powers of persuasion were first tried. But when these failed, severer measures were resorted to. The leaders were ordered to leave the canton, their teaching was suppressed, and all children were ordered to be baptized within eight days. At first the penalty for disobedience was a money fine. But when it was found that the Anabaptists were increasing in numbers and insisted on coming back, banishment and finally the death penalty were decreed for those who dared return. George Blaurock, one of the early leaders, was sent out of the city. Felix Manz, another early leader, was the first to suffer the death penalty in Zurich. After having converted hundreds to the new faith he was finally apprehended and suffered martyrdom by drowning in 1527. As a result of these persecutions the Anabaptists were scattered over Switzerland and Southern Germany in a short time. Thousands of them were put to death, and the rest were driven about from place to place, finding refuge wherever they could. But wherever they went they preached the new doctrines and administered the rite of baptism upon hundreds and thousands of believers.

It is from a small group of these Anabaptists who were thus separated and scattered that the Mennonite Church has descended. The leaders of this one particular group had all been driven out of the land or put to death and so they were without anyone to direct them. At their urgent request a former Catholic priest who had been converted to the Protestant religion, cast his lot with them. He was ordained to the ministry, and became the head of this body of people who were awaiting someone to gather together their scattered forces and organize them into an efficient working body.

This man, Menno Simons, had been born in 1496, the child of a Dutch couple in Holland. As a youth he had received training for the Catholic priesthood, and had later served in this office for about twelve years. But during all this time he had feared to read the Bible, for he had been taught that only the Catholic Church could infallibly interpret the Scriptures. The story of his conversion is interesting. One day in 1525, during the first year of his priesthood, while he was celebrating the mass, a doubt crept into his mind as to whether the bread and wine actually became the body and blood of Christ. This led to his first soul struggle. He first believed this to be a suggestion from the devil, and tried by using the confessional to get it out of his mind. After much worry he finally decided upon a course of action. He resolved to study the New Testament. This was a most important decision, for in the end it was bound to lead him from the Catholic Church; he finally had to choose between following the Word of God and following the church.

For Menno this was a very hard decision. It was Luther who helped Menno Simons to

solve his problem. For Luther (through his writings) had taught Menno one great truth: A violation of human commands cannot lead to eternal death. And yet Menno did not become a Lutheran; he developed his own doctrine of the Lord's Supper. But it was Martin Luther who convinced him that the ultimate authority in all matters of faith was the Word of God and nothing else. He was convinced of this about 1528, but strangely enough he went right on celebrating the mass. In 1531 he heard of an incident which became the occasion for his second soul-struggle. Jan Trijpmaker, a Melchiorite, had baptized a Dutchman named Sicke Freerks in 1530. This man Freerks was executed for his faith at Leeuwarden on March 20, 1531. Menno Simons was exceedingly astonished; the idea of a second baptism was for him completely new. To the horrified Menno now came the question: Is the Catholic Church also unbiblical as to baptism? Again he turned to the writings of the leading reformers. Luther said that infant baptism was justifiable because babies have "hidden faith," just as a believing adult is also a Christian even while he is asleep. Martin Butzer said that infant baptism was a pledge that the parents would give the child a godly training. Henry Bullinger, Zwingli's successor in Zurich, said that just as the Old Testament sign of the covenant (circumcision) was performed on infants, so also the New Testament sign of the covenant (baptism) should be performed on infants. To Menno these arguments seemed logical enough, but he was not so much interested in logic as in the Word of God. And he could find nothing of infant baptism in the New Testament.

Through all this strain and stress Menno remained a Catholic priest. He continued baptizing infants and saying mass. In fact he even accepted promotion to become a head pastor. Menno was thus leading a double life. He was believing one thing and practicing another. What would it take to make Menno Simons follow the Lord in loving obedience? The answer came in 1534-35 when the Muensterites came to Holland teaching their abominable and fanatical views. Even Menno's own brother was swept along with the deluded folks, and lost his life in a little fight with the authorities on April 7, 1535. Menno, of course, took up the literary fight with the Muensterites. And yet he was not a happy man. For in fighting Muensterism was he not defending Catholicism? And were not those three hundred misguided souls who perished when his own brother lost his life more honorable than he? They gave their lives for their error; was he not willing to give anything for the truth?

This may be considered a turning point in Menno Simons' life; he surrendered to God, crying for pardon and peace. Strangely enough he apparently remained in the Catholic Church for yet another nine months, preaching evangelical doctrines from a Catholic pulpit. But this could not go on indefinitely, and in January, 1536, Menno Simons renounced the Catholic Church and thus took the step which he had known for a long time was God's will for him. After this he followed with unswerving loyalty, and single-minded devotion the path of duty as his conscience and the Word of God pointed it out to him. What a decision this was for those Anabaptists and the future Mennonite Church! But this step meant that in the eyes both of the world and of the civil authorities he was a heretic of the worst sort, even more dangerous than an ordinary criminal.

Although Menno Simons played a less conspicuous role in the Reformation than did his contemporaries—Luther and Zwingli—yet his task in many respects was much more difficult than was theirs. While Luther and Zwingli had both modified their programs to secure political protection, Menno had considered the force of love and the simple truth of the Gospel to be vital enough to secure the permanency of his system without being propped up by temporal authority. His life was an embodiment of the simple, humble, and Christlike spirit and an exponent of the religion of the common man, based upon the example of the early Christian Church. He has undoubtedly been the greatest figure in the history of the church which now bears his name. Although he was pursued with murderous fury and compelled to flee from the country, the Lord preserved him in a remarkable way. His writings were spared and he was permitted to die a natural death on January 21, 1561, twenty-five years after his renunciation of Catholicism. As a true follower of the Lord, Menno Simons must ever be given a pre-eminent place among the heroes of the Reformation.

The persecution of the Mennonites continued long after the death of their leader, Menno Simons. Many were burned at the stake and the times were rare when they were entirely free from persecution. **It really cost something to be a Mennonite in those days.** But they had gone bravely ahead and organized a church which they felt was true to the teachings of the New Testament. And for this step they were willing to part with possessions, friends, family, and even life itself. As the persecutions became too severe in one country, they would flee to some other country where they might enjoy a greater degree of freedom. Thus the band of followers of the Mennonite doctrine was compelled to disperse. Some of them went to Russia, others to Prussia, Holland, and Denmark, and others to America. **But in the face of severest persecutions the Church prospered in many places.**

What a challenge this should be to us! Let us examine our own lives just a little. Are we willing to sacrifice our all for the church of our choice? for the God of our choice? to suffer persecution for what we believe to be right? Are we so consecrated to the cause of spreading the glad tidings of salvation that we would forget ourselves, our own happiness and pleasures, and be willing to leave home and friends, suffer physical hardships, and even surrender life itself, in our effort to stand for the right and to tell others of the light we have received?

Scottdale, Pa.

LIFE IN REVIEW
II

By Lawrence Keister

This concludes the reflections on life by an octogenarian minister and educator.

73. I believe every minister ought to know his Bible and hymn book, the practical value of prayer, and the presence of the Spirit at all times and under all circumstances. II Tim. 3:16, 17.

74. I find one Gospel in the Bible, but in the churches there appears to be more than one. Gal. 5:4.

75. I appreciate Paul's interest in the Gospel God gave, and see a good reason for his purpose to prevent the preaching of any other. Gal. 5:1.

76. I am ashamed when good people adopt some new word or phrase or notion as though this meant spiritual progress. II Pet. 3:18.

77. I am surprised that intelligent people do not make better use of their Bibles and opportunities for culture and service. Matt. 4:4.

78. I believe repentance and faith are required to overcome sin and to keep in fellowship with God. I Jno. 1:9, 10.

79. I have an idea that laymen can raise the spiritual temperature of the Church by appropriate action. Acts 12:5.

80. I have found a reserve among ministers and layman concerning personal religion that is not all modesty or humility. II Tim. 2:15.

81. I have noted a difference in audiences under the preaching of the same sermon which shows that the audience does part of the preaching. I Cor. 2:14.

82. I am convinced that college education often lowers spiritual life, rendering it cold and calculating and in some cases wrecking faith. I Cor. 1:21.

83. I have conversed with many Christian people who dislike religious emotion and especially revivals as formerly known, but who offer no way of doing what the revival did. Rev. 3:16.

84. I am confident that respectability is not all there is in Christian character or all that is required for a happy and useful life. Rev. 3:2.

85. I conclude that the Gospel is like Christ who is not changed by time, events of history, and discoveries of science. Mark 13:31.

86. I have seen changes in men, changes of ideas and ideals, interests and occupation, but manhood remains and always needs redemption. Acts 4:12.

87. I record the fact that conscience and moral law and Christian life are the same as ever, and those who know them best are glad of it. Eph. 4:14, 15.

88. I admire manhood and womanhood as I did fifty years ago, but a new emphasis on the physical has put us out of balance. Eph. 6:10, 11.

89. I suspect that deception is more common now and may be more destructive than

formerly, though lying is and always has been the evidence of disintegration of character. Rev. 21:8.

90. I can name sins that were less known fifty years ago which now claim the attention of respectable people. Eph. 5:12.

91. I know men can reject Christ carelessly or boldly and also that they cannot escape the consequences. Acts 3:22, 23.

92. I am sure God's moral government is going to stand in spite of evil in all its forms and combinations. Heb. 12:28.

93. I was young and now am old, yet have I not known man, woman, or child who repudiated Christian faith in the dying hour. Rev. 3:11.

94. I fear that women are less prayerful, less devout, less Christian than they were half a century ago. I Pet. 3:3, 4.

95. I surmise that many women seek a husband first instead of the kingdom of God and His righteousness as Christ commanded. Matt. 6:33, 34.

96. I have seen mothers who were patient, truthful, Christian, and also mothers who were unhappy, unprincipled, and unchristian, and with very different emotions. Matt. 12: 50; 25:40.

97. I believe the Gospel fits family life and that the Church should aim to make homes Christian,—completely Christian. Acts 16: 32, 33.

98. It seems to me that parents who are not Christian are not all they ought to be and not prepared for married life and parentage. I Cor. 15:49.

99. I wonder whether children have a right to more than food and clothes, a good time, and a good bed. Eph. 6:4.

100. I am convinced that parents do well to belong to the same Church so that they are a unit regarding the principal thing. Eph. 4:1-3.

101. I believe parentage is a step up, a new responsibility with new experiences that needs to be illuminated and sanctified by Christ. Jno. 2:1, 2.

102. I wonder how long it would take to Christianize humanity if families as well as individuals would take up the task. Jno. 4:53.

103. I do not believe there is a black sheep in every flock, but I have seen a bad boy or girl come from a home that was supposed to be Christian. Prov. 22:6.

104. If I wanted to sow trouble on earth I would get husband and wife to disagree in the home and fight it out in presence of their children. Mark 9:50.

105. I have known homes in which the children took sides against father or mother and carried on the conflict till they left the parental fireside. Mark 3:25.

106. I never thought it wise for parents to outwit and checkmate each other when candor is so becoming. Eph. 5:33.

107. I believe a clash of wills is likely to occur but in order to avoid friction and even surgery, married folks do well to pray as often as Daniel did and as Paul directed. I Thess. 5:17.

108. I firmly believe that if husband and wife harmonize with Christ they can live in peace with each other. Jno. 14:27.

109. I have had reason to think that "society" is not really Christian. I Jno. 2:15.

110. I know its amusements have led Church members to drift away from the Church and join up with new associates. Luke 15:13.

111. I know society folks follow the fashions, have a culture of their own, and propose to be eminently respectable. Luke 16:19.

112. They enjoy night life but are offended if any one refers to it when sober-minded friends are present. I Cor. 10:7.

113. They become resentful like Mrs. Herod when they are reproved for moral laxity. Matt. 14:8.

114. I have known of men and women, even a husband and wife, being misled on the dance floor. Matt. 5:28.

115. I know that cards are a delusion and a snare to many young men and women. Prov. 4:23.

116. I know that men and women must renounce worldliness before they can experience conversion. Matt. 16:24, 25.

117. I know that ministers who condone the sins of society lack Christian courage and spiritual power. I Cor. 16:13, 14.

118. I pity any one who is so fascinated with the pleasures of the world he cannot see that this attitude makes Christian life impossible. Luke 8:14.

119. I have known Christians who were courteous, interesting, and entertaining, and yet devoted themselves to purity and the nobler things of life. Phil. 4:8.

120. I believe the best there is in this life belongs to the best people, and while men rob God, God robs no man. Ps. 84:11; Rom. 8:28.

121. In recent years class consciousness has been invoked for political ends as never before. Jas. 3:14-16.

122. I remember how anti-trust laws forbade the combination of capital and provided heavy penalties for violations. Rom. 13:8.

123. I note the fact that labor is now encouraged by law to form unions for "collective bargaining." Rom. 13:10.

124. "Social justice," needs to guard lest it becomes a source of injustice. Heb. 1:9.

125. Let us evaluate in the light of Scripture the new theory of government with its redistribution of wealth and its multiplication of offices and also its promise of "social security." II Thess. 3:10-12.

126. I recall the words of Jesus, "Ye have the poor always with you"; some are so constituted and some are satisfied to be rich in faith, giving glory to God. Matt. 6:19-21.

127. I suggest that when we speak of "capitalism" we mention "laborism" also. Both should have the same standards of right. Matt. 7:1, 2.

128. When employees destroy property of employers they should remember the Golden Rule. Luke 6:31.

129. I venture to say labor needs capital and capital needs labor, and both prosper and both go into the red together. Matt. 20:6, 7.

130. I know a good workman respects a good employer and a wise employer values a good workman as a man and an employee. Luke 19:17.

131. I suppose the man who commands an army ought to have exceptional ability and while he might be able to exchange places with a private in the ranks the private could not safely assume the tasks of a general. Matt. 25:15.

132. I firmly believe that capital and labor should observe the Lord's Day, for both should accept God as their superior, separately and when united. Luke 4:8.

133. I know the Christian religion brings freedom,—spiritual freedom, and then all the rest follow in order. Jno. 8:31, 32.

134. I am sure it brings good government, establishing peace based on righteousness, the only secure foundation. Prov. 14:34.

135. I know it is essential in the life of national leaders in order to secure sanity and stability. Dan. 6:3.

136. I have noted the practical value of Christian principals as compared with political expedients. Jas. 2:8, 9.

137. I have noticed the hostility shown by totalitarian governments which is carried to the point of persecution and murder. Gal. 4:28, 29.

138. I am convinced that good Christians are good citizens, industrious, economical, and law-abiding. Rom. 12:10-13.

139. I imagine that many professedly good people vote with the party rather than in support of moral issues, however great. II Cor. 6:14.

140. I fear the vote of American women has not raised the moral standard of American politics. Rom. 13:13, 14.

141. I believe the repeal of the eighteenth amendment was an exhibition of political policy for which the country is paying an awful price. Ps. 34:21.

142. I think that good morals and true religion cannot be set aside by a majority vote. Ps. 2:2-4.

143. I am confident that the religion of the Bible is essential for life as God intended it, for the individual, the family, the state, and the nation. Ps. 33:12.

144. When the government is upon the shoulder of Him whose right it is to reign, a new order will issue like the dawn of a new day. Matt. 28:18; Rev. 1:4-6.

Scottdale, Pa.

MY CHURCH

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed. It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the inspiration of my daily life. Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying the Holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders and by joining with them in all good works. By thus honoring and serving God I shall share with many others the life of the kingdom of heaven.—Selected.

Editorials

Jottings

Christian Love.—This is the topic assigned for the Sunday-school lesson for August 31, which is still future as this is being written. It is based on sections of the First Epistle of John. John was the great apostle of love, and it is most fitting in this time when hatred and ill will are rampant and expressed in bickering, contention, strife, and war, that we should study his message of love. In fact, the lesson scope includes all of the three epistles of the "disciple whom Jesus loved," and we have here an opportunity, which we should not neglect, of becoming more familiar with these brief but very important messages.

It is very important that in these dark times Christian people should allow the light of love to shine out brightly from their lives. This is true of individuals and of the Church. Here is where our Civilian Service program and our relief work should be taken as a great opportunity to express our Christian love in the midst of a world of hate. Henry Drummond said that "Love is the greatest thing in the world." We would add to that famous statement that it is also the thing which the world needs most.

* * *

Procrastination.—Just recently we found this impressive quotation in one of our exchanges: "Procrastination has been called a thief—the thief of time. I wish it were no worse than a thief. It is a murderer; and that which it kills is not time merely, but the immortal soul." These are among the tragedies that are constantly being enacted before our eyes, and yet usually we think little about them. People will pay strict attention to the temporal affairs of life, but utterly neglect that which is most important—the salvation of their eternal souls. The Bible is full of warnings on this matter and strong encouragements to attend to these most important matters. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). "How shall we escape, if we neglect so great salvation" (Heb. 2:3)? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "Come; for all things are now ready" (Luke 14:17). Christian people need to guard against procrastination so that they do not neglect the most important duties in life; unsaved people need to be aroused to a sense of the tragedy that will overtake them if they neglect the salvation of their souls. Let us regard procrastination in its true light—a thief and a murderer.

* * *

Historic Meetings.—Uppermost in the minds of people of recent times has been the meeting of Winston Churchill and Franklin D. Roosevelt on board naval vessels on the Atlantic somewhere near Newfoundland. It was an epochal event in the history of the two nations involved. Just how the future of Great Britain and the United States will be affected by the conversations that took place and the agreements that were reached, one cannot yet tell, but every one will probably concede that it was a history-making occasion, ranking with other great conferences between national leaders of the past. One recalls the three-nation conference at Munich a few years ago, and the meetings of Hitler and Mussolini at Brunner Pass, as well as others farther in the past. However, there were greater meetings than all of these in the past, among which we might mention Samuel and David, John the Baptist and Jesus, Jesus and Peter, the Risen Christ and the Eleven, Paul and Agrippa. But there is coming in the future the greatest and most historic meeting of all, when Christ shall return and meet His people in the air. Not many of us have the privilege of taking part in the meetings which shape the history of this present world, but we trust all of our readers will be ready for that great meeting in the air when an entirely new epoch in the history of mankind will be ushered in.

* * *

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." This is a great prayer of the psalmist which we would do well to utter often. Our thoughts and words need to be guarded carefully as Christians. It is our thoughts that find expression in words, and idle, silly, bitter, and angry words will quickly mar our testimony for the Lord. Let us remember the words of the Lord Jesus: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). And again the words of the Apostle Paul: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Col. 4:29). As we think on these solemn counsels on the use of the tongue (and they could be multiplied many times) it might be well for us to pray another prayer of the psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 143:3).

The Conformed Life

We often hear a great deal about nonconformity to the world, since it is one of the Bible doctrines which the Mennonite Church emphasizes. This is as it should be, for the Bible has much to say on this subject. "The friendship of the world is enmity with God," and so the Christian cannot have fellowship with the world of darkness and cannot conform to its standards of society, business, conversation, pleasure, or dress. It may be, however, that we have sometimes neglected the positive part of this teaching. It is a fine and essential thing not to be conformed to the world, but that alone does not go far enough. In fact, we doubt if it is possible to observe the negative teaching with regard to our attitude toward the world unless we also catch the spirit of and give attention to the positive side.

We find then that Paul in his great teaching on this subject in Romans 12:1, 2 gives us some very definite light on the need of being conformed to the will of God. God has been merciful to us and He has loved us so much that He gave His only begotten Son as our Saviour from sin and the

Lord and Master of our lives. In view of all this it is only the reasonable thing for the Christian to present his body, his whole being, all his faculties and energies, to God as a living sacrifice. He dedicates his all to the service of the Lord in response to what the Lord has done for him. This is Paul's first basis of appeal to the Christian to turn his back to the world so that he may not conform to it in any way.

But then he goes further and reaches the climactic truth in the admonition to live the transformed life that is completely conformed to the "good, and acceptable, and perfect, will of God." That is the key to our right attitude toward the world and toward God. It requires a transformation of life, a renewal of the mind, a change of heart, a genuine conversion. Then old things pass away—the old interests and loves of the world which sprang out of our fleshly nature. Then new interests and affections take their place, and we love to do the things which please God. It is then that "we labour, that . . . we may be accepted of him." It is then that we seek both to know and to do His will. It is then, after our lives are transformed by the saving grace of our Lord, that we are no longer conformed to this world, because we are conformed to the will of God.

That is the happy and fruitful life in the service of the Lord. That is the life that engages faithfully and zealously in all lines of Christian service. That is the life that shows an ardent love to others in the household of God, that rejoices with those who rejoice and weeps with those who weep. That is the life that is not high-minded or full of conceit. That is the life that lives honestly before all men. That is the life that lives peaceably with all men, as far as possible, and that is ready always to give food and drink to the enemy and to overcome evil with good. That is the life that gladly sings,

"Jesus, my Saviour, let me be
More perfectly conformed to Thee;
Implant each grace, each sin dethrone,
And form my temper like thine own."

School Days

September is perhaps best remembered as the month in which school begins. School plays a large part in the American home. We are much indebted to our fine school system, although it has plenty of undesirable features. It affects all ages of children and young people after they have passed the five- or six-year mark. It affects every parent of children of school age, as well as many other people, especially the large army of teachers. Every year new recruits fill up the ranks, and many are the parents that watch anxiously the steps of their little ones who start on their way to school for the first time.

The thought of school brings varying emotions to people's minds, depending upon their position in life. To some school life is largely a memory, and usually a pleasant one, as they think of the happy days they spent with playmates in the "little red schoolhouse" out along some distant country road. To others it is a present reality, either as pupil or parent. The pupil may think of the hard hours of study ahead, the parent of the dangers that school life brings along with its benefits.

The school question is a serious one for all Christian people. The religious and moral teaching that was given in the public schools in the days of McGuffey and his more recent successors is largely a thing of the past, and so other agencies such as the home, the Sunday school, the Church, the week-day Bible school, and the summer Bible school must take care of the spiritual teaching of the child. The home rightly should bear the major responsibility in this respect, and all Christian parents should awake to their duty of teaching the Bible to their children. Family worship should be considered an essential in every Christian home, and there is no place as effective to make spiritual impressions and to give Scriptural teaching as around the family altar or at the knee of father or mother.

But then the Church has her responsibilities. The Sunday school is now in most places an old teaching agency of the Church, and we need to make the most of it. Perhaps we are taking it so much for granted that we fail in appreciating it as we should. We should try in every way to make it efficient in providing spiritual teaching to children, young people, and adults, but to keep in mind especially those who are yet in the formative period in life. Because of the many hours in which the state has the children, in giving secular education, it behooves parents and the Church to give them as much Bible teaching as possible, so that they may develop spiritually as well as mentally. In some sections the week-day Bible school presents a real opportunity and challenge in this respect. Increasingly it seems that school boards are giving opportunity to the Church to arrange for Bible teaching at some time during school hours. Every such opportunity should be eagerly embraced.

At other places the Church is solving the school problem by providing its own parochial schools. This gives the Church the privilege of providing Bible teaching by a Christian teacher, along with the teaching of the "three r's" and other prescribed courses of study. This movement, although rather slow in getting started, is gaining momentum in the Mennonite Church and can hardly be said to be in the experimental period any longer. The schools that have been in operation have demonstrated that they can be successfully conducted, and more are being opened every year.

We have said nothing so far about the dangers connected with advanced education. These have been recognized for a long time, as the establishment of our three schools bears evidence. We are gratified to know that two of these schools will probably have the largest enrollment in their history. This is a helpful sign, and it shows that our people are taking greater advantage than ever before of sending their youth to safe Christian schools. May the Lord very definitely bless the work of our Church schools during the coming year. And may He direct every parent of school children or young people in meeting the responsibilities of the home in bringing up the children "in the nurture and admonition of the Lord."

School days may and should be happy days for all concerned. May we as a Church, as parents, as young people, and as boys and girls, each do our part, by the help of the Lord, in order that they may be helpful, happy, and blessed for every one.

CHRISTIAN LIFE

THE SEVEN ORDINANCES OF THE MENNONITE CHURCH

VII. Christian Marriage

By John R. Mumaw

This article is taken from a booklet, "Marriage, Marital Relations, and the Home," and is used by permission of the author. The booklet is reviewed elsewhere in this issue.

Marriage is an ordinance of God. The home is a human order first conceived in the plan of creation. The Lord saw it was not desirable to leave Adam without a suitable companion. He therefore proceeded to create a counterpart for him. The woman He made was called an "help meet for him." When the Lord brought her unto the man, Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2:23).

The Nature of Marriage

An essential factor in the nature of marriage is the principle of unity. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). This union of two persons is a great mystery. It can be realized only in the union of a man and a woman. "Male and female created he them" is the scriptural statement of this basic element in the marriage bond. Two women, no matter how affectionate they may be, nor how devoted they are to each other, can never experience such unity. The proper blending of masculine characteristics with the feminine virtues produces a singular oneness which no philosopher can explain. God has ordained this order of affairs and has very mysteriously implanted the seed of marital unity in human nature. "They twain shall be one flesh."

Marriage is an indissoluble union. The laws of God which operate in making the marriage vow effective unite the wedded parties in a lifelong bond. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2, 3). The death of the other party is the only intervention which releases one to marry a second time. Adultery is a just cause for the separation of husband and wife, but in no case does it give license to marry another while the former companion is living. The great law which unites husband and wife binds them to each other in a permanent union.

The nature of marriage is not fully characterized without a consideration of the spiritual affinity it involves. This refers to the agreement of ideas and ideals of life. In Christian marriage this is a most vital issue. When two persons have similar experiences in their relation to God and share common convictions in their attitude toward the Word they are said to have a spiritual affinity. In a non-Christian marriage the husband and wife experience an affinity of spirits in their unity of opinion about life and the way to live it. In addition to their physical attraction they have found in each other common interests in making a living, in spending their leisure time, and in their social activities. The appeal of personality forms the major basis of attraction to them. The Christian is not satisfied without finding in his companion a common interest in religious experience. The Word forbids the child of God to marry one who is not a Christian. How can two people live together in unity and happiness unless they are in agreement upon the most vital issue of life? "Marry only in the Lord."

The nature of this union demands absolute fidelity. Marriage allows no division of devotion and no reservation of affection. While this principle of fidelity involves the spiritual affinity of husband and wife, it includes also the physical. A married man who shares sexual intimacy with any other than his own wife is guilty of adultery. This kind of infidelity has been held under the censure of God from the very beginning. The Scriptures condemn in the severest terms all sexual relations outside of wedlock. "Thou shalt not commit adultery" (Ex. 20:14). "Neither fornicators, . . . nor adulterers, . . . shall inherit the kingdom of God" (I Cor. 6:9, 10). There is no allowance made for any exception. Those who are guilty of such transgressions can find reconciliation with God by confessing and forsaking their sins, and trusting in the crucified Lord for cleansing; otherwise they have no alternative than to suffer everlasting punishment.

The teachings of Jesus deal with the source of these outward actions. He points to the heart and charges man with the responsibility of controlling his thoughts. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). This indicates the necessity of married people having their thoughts in strict fidelity to their wedded companions.

Love is another essential element in the nature of marriage. The affection which brings two people into an intimate friendship and which binds them into a lifelong companionship is indispensable to marital happiness. It is the basic factor of the marriage union. It is the human element which produces the blending effect in the joining of two persons into "one flesh." It is the strength of this virtue that insures the fidelity of husband and wife.

Marriage is not commanded to all people under all circumstances. God has used the instincts of nature to insure the perpetuation of this ordinance. It is left to the force of love to guarantee its general observance. In this case, an instinct operates instead of a command. The instructions from the Word are in the form of guidance to regulate the manner and limitations of its expression. Every marriageable person has the right to exercise his own choice and feelings in his decision to marry or to remain single. Although the vows that make it are the choice of free moral agents, the marriage is indissoluble.

The Function of Marriage

God saw it was "not good that the man should be alone." This suggests His intention to establish certain permanent social relations for the well-being of the human race. Marriage provides a deep companionship within the domestic circle which has a stabilizing effect upon the general society.

Another function of marriage is the perpetuation of the race. This purpose is clearly indicated in the Genesis account of creation. "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). In order to have the human family increase and multiply under favorable conditions, the Lord restricted sexual relations to husband and wife. This provides a chaste means of reproduction and delegates the responsibility of rearing children to those who have been instrumental in bringing them into the world.

A third function of marriage is its provision for the nurture of children. An infant requires much thoughtful care and indulgent

---

THE BLESSED PLAN

By Menno M. Brubacher

O God of wisdom, life and love,
Thine is the blessed plan
In holy bonds of love to join
The twain, created man.

These souls betrothed before Thee stand;
Thy blessing we implore;
Unite Thou them in heart and hand
And guide them evermore.

As they go forth upon life's way,
Sustain them by Thy grace;
May they Thy holy laws obey
And live in joy and peace.

May they with holy lives adorn
Thy doctrines, Lord, and be
Amid life's sunshine and its storm
True witnesses for Thee.

And when Thou, Lord, shalt come again
To gather home Thine own,
May they, with duty nobly done,
Be blessed before Thy throne.

Waterloo, Ont.

protection. The normal physical needs of the growing child can be met most efficiently in the co-operative care of father and mother. The marital privileges which are gained through marriage carry with them the parental obligation to bring up the children "in the way they should go."

Another function of marriage and its subsequent institution, the home, is the communication of knowledge concerning moral and religious standards. The mere perpetuation of the race without a corresponding perpetuation of morality and spiritual life among men is falling far short of the great purposes of God in humanity. The family circle is the best place for moral and religious instruction. The example and precepts of godly parents are the most effective means of developing righteousness and faith.

Marriage is also a means of preventing fornication. The persistent urge of the sex impulses necessitates some means of preserving sexual purity in society. If people in an unmarried state "cannot control themselves, let them marry; for marriage is better than the fever of passion" (I Cor. 7:9, Weymouth). Without the restraint of marital honor, society would lose its respect for parental obligations. Social purity can be maintained on the basis of scriptural principles alone.

Marriage is a great factor in promoting human happiness. The wedding day is always an occasion for joy. It has the prospects of sweet companionship and delightful partnership in the affairs of human experience. As an inauguration of the family life it promises great blessedness in the satisfactions of honest toil, social achievements, and spiritual attainments.

"Marriage is honourable in all" (Heb. 13:4).

Harrisonburg, Va.

WHAT IS MAN?

I

By Henry D. Esch, D. C.

This is the first installment of a series of three articles on this subject. The author is a Doctor of Chiropractic.

The above title should cause those who are familiar with Scripture at once to think of Psalm 8, wherein the Psalmist by inspiration expresses himself concerning the wonderful works of God. No doubt after beholding the starry heavens in all their beauty and grandeur he was awestricken and gave vent to his feelings in the verses which follow: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; **What is man,** that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." We also read in Gen. 1:1, "In the beginning God created the heaven and the earth," and Gen. 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them." In Gen. 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

When we consider that God has created everything, visible and invisible, large and small, even from the farthest star down to the smallest speck visible under the microscope, and beyond that at both extremes, we may wonder what this creation is all about. We may wonder why it is as it is. We may consider one particular angle of the creation and spend our lifetime at investigation and yet never arrive at the fullest knowledge of it all.

Since in the above quoted Scripture the starry heavens are mentioned, let us briefly consider the science of astronomy. In this branch of study we behold the immensity of the creations, the vast distances between stars and planets seem too great for the imagination. We may be more or less familiar with the reckonings of distance from the earth to the sun, and also from there to the next nearest star and so on. But we soon get to where miles as a means of stating distances are entirely inadequate. So a new standard is used to express great distances, "light years,"—that is, the distance that light would travel in a year's time. It is estimated that it takes about eight minutes for the light to travel from the sun to the earth, and this distance is approximately 93 million miles. If then eight minutes of light distance equal 93 million miles, how many miles will one year equal? One way to find this, is to divide the number of minutes in a year by eight and multiply that times 93 million, and you will have the answer. One of the nearest stars is estimated to be several "light years" away. This is an immense number of miles. These figures have been set down by astronomers as a result of their studies with instruments used for that purpose.

But laying this all aside, let us just look into the starry heavens and allow our imagination to carry us on. The poet has said, "Twinkle, twinkle, little star, How I **wonder** what you are," but David said, "When I **consider** thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained." In this he says that the heavens are the works of the fingers of God. Considering the greatness of it all he is made to think how great God must be, when suddenly from so great a thought he returns to earth where man is and wonders, "What is man that thou art mindful of him?" In comparison he is less than a grain of dust.

The tendency of the mind of man, after considering the great things of the creation, is to think that God would be occupied with the big things of the creation; therefore would not be bothered with, or pay much attention to, the smaller things of the creation such as man. The Scripture tells us that God is a great God, and that there is none other beside Him so great. He does take care of the big things in the creation, and that which makes Him greater is the fact that He also takes note of the smaller things. This makes God a great God, who is everywhere present. He is mindful of all the small things, as well as the great things, in the universe. Man in himself is not so important that God must take notice of him, but God is so great that He even watches the sparrows when they fall, and, besides all this, we cannot get away from God, for He is everywhere present. We are also taught that not by any good deeds of man do we merit the favor of God, but that it is rather that the love of God is manifested toward man in presenting to this world, the Son of God, Jesus Christ. God does not forget man, but man forgets God.

For further consideration on the subject of what man is, let us refer to the findings of men of science who have studied man from different angles and branches of science. It has been said that man is a dual being, that is, that he is a twofold person. He may speak to himself and debate in his own mind and may finally tell himself what he thinks, etc. His mind acts as two persons, speaking to each other. Finally one mind prevails over the other and makes the decision, and whatever was under discussion is a settled matter for the time being. What part of man is this that speaks to itself? Can it be the part that was formed out of the dust of the ground?

Let us divide man into four major divisions.

1. Man is a spiritual being.
2. Man is an electrical being.
3. Man is a mechanical being.
4. Man is a chemical being.

According to the Scriptures, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a **living soul.**" Therefore man is a spiritual being, a living soul.

Under the second division, we may study the laws of electricity, circuits positive and negative, the flow of current from some source which has been generated by a dynamo and its conveyance to other parts along wires, and how it finally produces power, heat, light, and so on. Likewise in the human body we find nerves which convey mental impulses from the dynamo, the brain, over the spinal cord and all the nervous systems throughout the body. They are the means of conveying the spark of life to the tissue cells of the body. The mental impulses may be called human electricity, therefore it is concluded that man is also an electrical being, governed by laws of electricity within his body.

Third, he is a mechanical being. The various joints and the way they hinge together, the ligaments and muscles that move the body and parts of it about, the circulation of the blood, the valvular action in the heart, the construction of the special sense organs —the eye, the ear, the nose and throat—all these are wonderfully constructed and are parts of a great machine. Man is necessarily a mechanical being.

Fourth, man is a chemical being. About 65 per cent of the human body is composed of water. The balance of it is made up of the common elements, such as calcium, potas-

sium, carbon, nitrogen, iron, sulphur, and phosphorus. This body is a chemical laboratory. The secretions in the stomach, and of the glands, such as the pancreas and liver, are of different kinds, and their functions are to aid digestion of food, to bring about proper assimilation, and to build up the blood and tissues of the body in general. The different foods we eat also affect the chemical make-up of this body. Man is a chemical being.

It has been found that the flesh and the blood of man is not a great deal different from that of animals. It is very much alike. Those who have studied man from this angle alone are more or less apt to consider man as an animal, also suggesting that he was evolved from animals.

Special study does have its advantages, but may be carried too far in one direction. Man in the study of himself may forget that he is more than just an animal, he is more than just a mechanical being, more than just an electrical being, he is also a spiritual being. The result may be that the study of one division is so specialized that the others are neglected. When man is at ease and has no difficulty of any particular nature, why should he bother himself about these things at all? Is it not only when something goes wrong with himself that he becomes interested to find out what to do about it? It is only after one loses his good health that he becomes interested in what to do to regain his health. This is also generally true with any ordinary machine we may have in our use—we seldom study it thoroughly as long as it works good. It is only when trouble arises that we investigate it to make the proper repairs. If it is electrical trouble, we may call in an electrician to trace up the short circuits and have it repaired. If we fail to have this done, then we fail to get results.

It becomes necessary to recognize these different systems in man to administer fully to the needs of man. As a machine has many parts that may go wrong and need adjusting, so man has parts that may go wrong and need adjusting. The four different divisions as outlined in this article are parts of man and cannot function separately without the others. They are dependent upon each other. Each division needs attention and the proper care. We believe they rank in importance in the order named, the spiritual first, the electrical second, the mechanical third, and the chemical last. The Scriptures teach the principle of putting first things first. Herein lies the wisdom necessary to man's good conduct. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). When man has any difficulty with his bodily comfort, any distress, pain or mental anguish, he is prone to try all the other systems first, and if he isn't better he may finally turn to the Lord and ask Him for help.

Men who have all the time thought little about the spiritual part of their lives often turn to God as a last resort for aid when they are in distress. When man's spiritual connections are proper with his Maker he may obtain wisdom at all times to guide him. He needs this. It is not in man to direct his own steps. He is dependent on a higher source than himself for this. Wisdom comes from above. James 3:17. Also every good and perfect gift is from above. James 1:17. If man's spiritual connections are proper he has no cause for worry, he will be taken care of; and also the promises are in the Scripture that if he trusts in the Lord he will be protected, he will be given wisdom, and he will be blest. He will not be confounded. Transgression of any law has its penalty, be it spiritual, electrical, mechanical, or chemical. The thought of transgression and its results opens up a large avenue of discussion and much could be written on this subject, but our hope is that what we have said on the nature of man and his relation to God will open up avenues of helpful and serious thought.

Pigeon, Mich.

SAINTS ON PEDESTALS

By Wouter Van Garrett

For more than a thousand years there existed a strange Christian cult whose members imposed severe conditions of living upon themselves. The practice confined itself largely to Syria, but there were numerous examples of it outside of that country. The men who endured these self-imposed discomforts did so in a mistaken idea that they were showing their faith.

In our day, we would have pronounced opinions about a man who would sit on a pillar to show his religious faith, even if he sat there for only a few hours. What would we think of a man who spends thirty years on a narrow pillar, sixty feet up in the air?

Back in the early and middle ages of the Christian era there were devout men who sincerely, though mistakenly, believed that Christian virtue grew out of self-imposed torture, and that great rewards awaited the disciple who could endure these things. As a result of this attitude there arose a cult of pillar saints.

It was somewhere around the year A.D. 400 that Simeon the Stylite, a Syrian monk who lived in the open near Antioch, conceived the idea of living on a pillar, or column. He was about thirty when he built his first pillar, and it was only six feet high, and only a yard in diameter at the top. But he made his home there. To make the ordeal more cruel he wore a heavy chain about his neck. From this place of abode, he preached to people who would stop to listen. As time went on, he moved from pillar to pillar, each one higher than the preceding one, until he finally found himself on a column that was sixty feet high. There he spent the remaining thirty years of his life.

It was on this last column that he attracted the most attention. Strange as it may seem to us, it did make a deep impression upon the believers of that day. People felt awed by what they termed his sanctity, and many converts took up this form of asceticism. Rumors of Simeon the Stylite's sanctity spread over many countries of the world, and devout pilgrims came from great distances to consult this great pillar saint.

As a result, the last years of his life were busy ones for the founder of the cult, and other pillars were set up in various places, and other men imitated the ways of Simeon the Stylite. As pilgrims came to the foot of the column, the aged man preached to them, and made a strong plea for repentance.

Various rumors were always on the wing about miracles he was reported to have performed. By the time of his death, in A.D. 460, the cult had become firmly established.

The fundamental principle in the practices of these pillar saints was to show their disapproval to a sinful world. It was an attempt to shut themselves away from the world with its evils and its temptations, and yet to remain near enough to make a continual plea for repentance. Some lived under a simple shelter, on these columns. Others shunned any sort of comfort, as they bore their many sacrifices and their continual suffering for the sake of their faith.

There were many disciples of Simeon the Stylite, and the most celebrated was Daniel the Stylite, of Constantinople. His suffering was much more severe because the climate along the shores of the Bosphorus, on which he set up his lofty pillar, was more trying. But he managed to spend thirty-three years on his pedestal, and attracted thousands of pilgrims to the base of his unusual pulpit.

It is almost unbelievable that this cult should carry on its strenuous program until the end of the sixteenth century, more than a thousand years. It was most popular in Syria and in Palestine, and through the centuries there were hundreds of Christian ascetics who succeeded each other on the well-known pillars of the Near East.

Today we have a different understanding of Christian discipleship. We no longer strive to shut ourselves away from the world and its people, but devout Christians believe it to be their privilege and commission to meet with folks, to tell the story of the Cross by word of mouth, to show The Way by personal example, and to minister to a needy world.

There are Christian saints today, but they are a different sort of people. They do not climb pedestals as did the ancient pillar saints, but they live and move about among men and women. Some of them in foreign lands undergo just as real and trying hardships and privations as did these pillar saints. They let their light shine with a kindly and friendly glow, and they endeavor to win men to Christ through preaching the Gospel, the appeal of a godly life, and the ministrations of a Christlike service.—Christian Youth.

As it was in the case of Haman and his cruel plotters against God's persecuted people, so it is with all of God's true children and those who plan against them. God suddenly reverses conditions, and the executioners are executed, the victims become victors, while the cause that seemed doomed to inevitable defeat leaps forward with unbounded success.—The P. H. Advocate.

MISSIONS

TO AND FRO IN SOUTH AMERICA

VI. With the Redeemed in Argentina

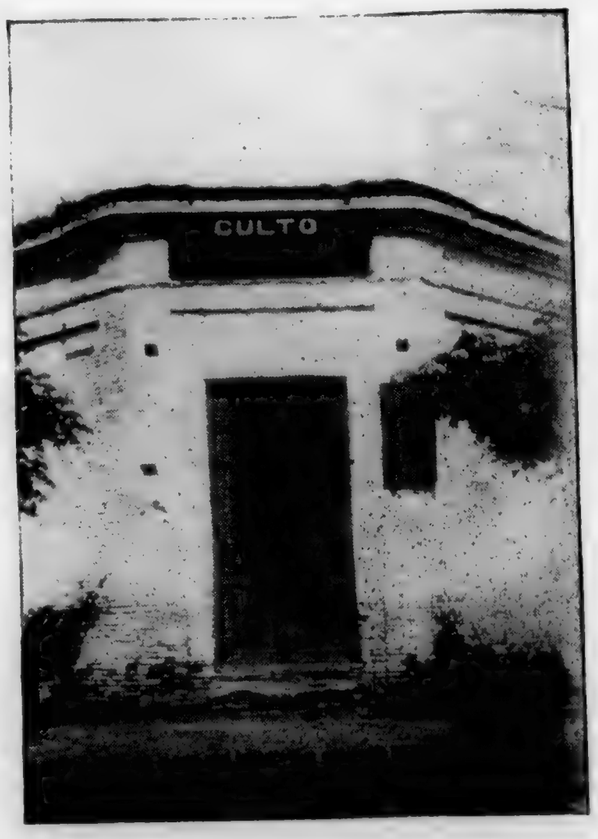
By S. C. Yoder

Two hundred sixteen miles southwest of Buenos Aires is Pehuajo, a city of about twelve thousand people. Twenty years ago it was a wind-blown town of around eight thousand, without city water, without a sewage system, and with unpaved streets. During dry weather the soil, consisting of sand and volcanic ash, was ground into powder, shoetop deep. When it rained the mud and slush made the streets practically impassable for pedestrians. Today it is a modern city with all the conveniences that go with such a place. The streets are paved, new and modern buildings have sprung up in the business section and residential districts. Stores not so different from those in our own cities offer a variety of goods for sale that appeals to the most fastidious, and at the present rate of exchange, at prices that satisfy North American tourists and travelers.

Not many blocks from the heart of the city stands the old store building in which the first congregation of the Mennonite Church in Argentina had its original home. It is now occupied by a tailor and looks much the same as it did then. Since those early days, however, a new church has been built just a block away and closer to the center of the city. It is a beautiful, substantial brick and stone structure with very simple, yet beautiful furnishings that at once help to provide a worshipful atmosphere as a person enters. Around the patio, filled with flowers, is built the dwelling for the missionaries, and the buildings which house the clinic and the day school at which pre-school age and primary grade children are taught throughout the school year.

Of the seven members who composed this congregation when it was first organized all are living today. One of them, Anita Cavadore, has given her life to the service of the Lord. She is now in charge of the work at 30 de Agosto where she has a flourishing Sunday school. When she first went there the women of the town instituted a boycott. They refused to speak to her and ignored her entirely because she was "evangelico," an evangelical or Protestant Christian. For a time she was totally alone, but her patience, her Christian fortitude, and her fine Christian life carried her through, and finally one after the other began to talk. Today she has many friends in that town who gladly come to her for counsel and help. Her sister, Santina, was a teacher in the Bible School for many years until she was married. Carlos, the brother, was then and is now an auto mechanic. He has a very simple but lovely Christian home graced by a fine Christian wife and one pleasant, smiling little girl, Aurelia Zapico, one of those first Christians, married a man who is now the clerk of the municipality of Pehuajo—very capable and influential. Another, Laura Rivas, teaches in the day school at the Mission, and good old Sister Torrente still washes as she did twenty-two years ago, having survived enough family trouble to break an ordinary person, had it not been for her faith in God and for the comfort and help of her pastor and her Christian friends.

But the congregation has grown, and today it numbers not far from one hundred people, rich and poor. Among them are professional men, farmers, and business men who come together each Lord's Day to worship the Saviour, who seems new to them. Once He was lost in the rubbish of human traditions and interpretations and regulations which the church they knew had built up around Him, but now those are swept away, and the Word has become their guide. Out of this Sunday school came two young men who recently graduated from the large University of Buenos Aires—the one a doctor and the other an engineer. They studied for six years in this large worldly institution where all the student vices abounded. Here they were practically alone as Christians, but like the young Jews in the schools of Babylon, they resolved not to defile themselves with the "king's meat," and they came through pure and clean. Twenty-two years ago their grandmother started them to Sunday school where they attended during their boyhood and youth. Now they are Christians and tell you with all sincerity that they are what they are because they attended the Mennonite Church, of which they are members.



Building in Pehuajo, Where the First Services of the Argentine Mennonite Mission Were Held—Now Used as a Tailor Shop

Early in the history of this congregation when our missionaries first came to the city, misguided spiritual leaders "stirred up the devout and honorable women" against what they called the "Protestantes" and tried to get the "chief men of the city" to raise a persecution against them. In this they failed. A real crisis was perhaps averted through the good sense of a North American business man who managed the Ford Agency in the city. At first there was some rock-throwing and interruptions by groups of idlers and hooligans, who perhaps did so more for amusement than with any serious purpose. But in this score or more of years, things have changed, and the little Mennonite Church just a few blocks from the public square is held in esteem by most people, and its pastor and workers are trusted and respected wherever they go. Bro. Swartzentruber is now in charge of this church.

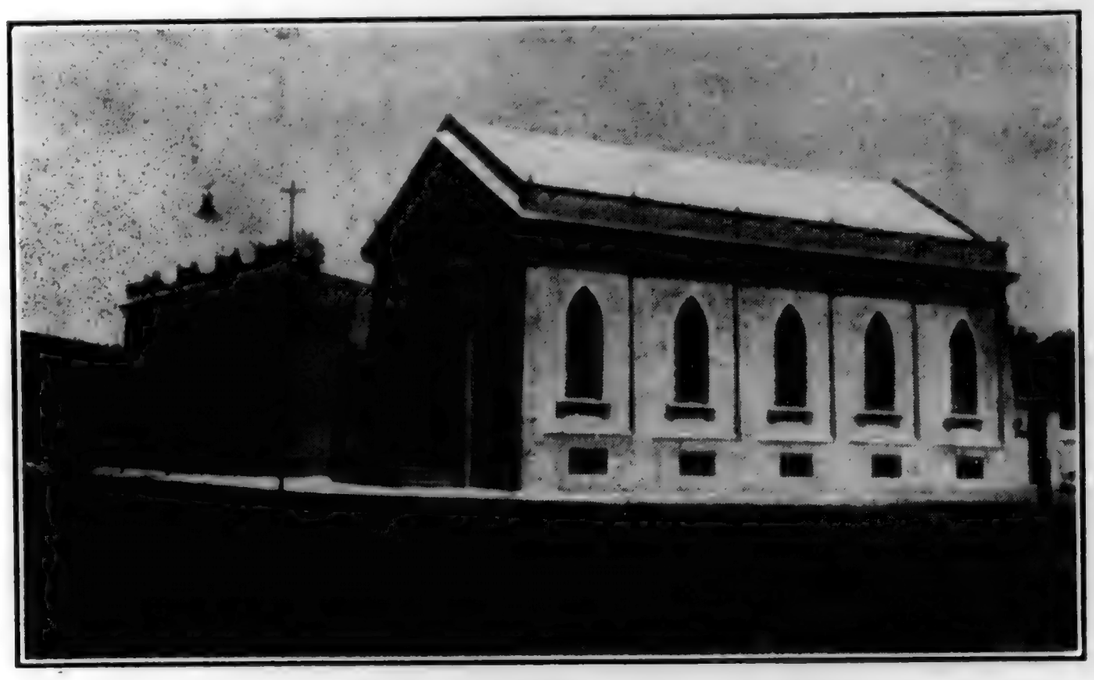
Some distance farther on, out toward the Pampa, is another congregation in the city of Trenque Lauquen where Bro. Hershey is the pastor. Once the orphanage was here. This is the place, too, where the Mennonite print shop is located. From it hundreds of thousands of tracts go forth each year to tell the "Good News" to many souls, not only in Argentina but in other Latin countries as well. "Voz Menonita" (Mennonite Voice) is a publication that goes to paid subscribers each month. "El Camino Verdadero" (The True Way) is distributed far and wide by colporteurs, and the Young People's Topics Booklet is used by many other denominations in different countries of South America.

This is the place where Carlos Cavadore and his fine Christian wife and their little girl now live. It is also the home of the Polameque family. Carmen, one of the girls, is vice director of the Normal School which is located here. She also teaches several courses in the National College and is secretary of the k i n d e r g a r t e n. This multiplicity of responsible positions shows the esteem in which she is held by her superiors. But she also has time for church work which is by no means the least of her interests. She leads prayer meetings, young people's meetings, and takes a prominent part in literary society activities. Her father and mother are devoted Christians, and as fast as the others of the family of thirteen become old enough they are added to the fold of the redeemed.

This is also the place where the man who is now superintendent of our Mennonite Orphanage at Bragado was converted, and here Juan Battaglia, who married one of our Orphanage girls, lives with their beautiful little flaxen-haired daughter. He has for years had charge of our printery. Others, rich and poor, come together each Lord's Day to refresh their souls through worship and in fellowship with the saints. They sing and pray and listen to the Word, which is their source of light and life.

But this congregation also had its tragedies.

A few years ago an overly ambitious native pastor led away about half of this flock. For a time it looked as though this fine congregation would be destroyed, but patience had its perfect work, and today the Sunday-school enrollment again goes upward toward one hundred, and a class of fifteen is in preparation for baptism. Here at the outskirts of the city lives an old brother ninety-three years old. He is one of the old frontiersmen of Argentina. In front of his little home he saw his daughter disemboweled by an enraged, drunken husband, and within a few weeks he buried his wife who was prostrated with grief. The murderer is now paying the penalty of his crime by serving a life sentence in the Penal Colony of Terra del Fuego in Southern Argentina.



The Present Church Building at Pehuajo

Still farther on at Santa Rosa, the capital of the Pampa and the home of the Penitentiary, is located another one of our older churches. During the greater part of its history it has been in charge of our first Argentine pastor, Bro. Luayza. This congregation is not large, but recently a new work has been opened in Villa Santillan, a suburb of the city. The prospects for renewed interest in these places are promising. This church is now in charge of Bro. Gorjon and his accomplished companion. Bro. Gorjon is one of our Argentine pastors, a graduate of our Bible School, a man well read in the Scriptures and eloquent in the pulpit. His well kept study has the appearance of a student's work room, and it is amply stocked with books and periodicals. The Lauvers will probably live here and will be placed in charge of the church.

Between Trenque Lauquen and Santa Rosa is Pellegrini, a county seat town with a large, beautiful, modernistic type courthouse set in the plaza. It is a typical agricultural town with the usual Catholic Church opposite the city square and wide dirt streets, except the one running up to the courthouse square from the south. This is really a boulevard with an ample grassy strip down the center, filled with trees and shrubs and flowers.

Pablo Cavadore lives here and has charge of the church. We ate a good dinner of ham and eggs in his home with silverware, which I fear they bought at a great sacrifice to be used in honor of their North American guest. Pablo is an orator and loves to tell the story of the Cross. For years he was a tract distributor, traveling from town to town on a pass granted him by the railway. He is a very humble man, a good pastor, a successful evangelist, and a fine Christian. His bushy hair, dark eyes, sincerity, and enthusiasm for the Gospel combine to make a personality that wins for him a hearing wherever he speaks. He also is a graduate of our Bible school.

In his home is his wife's sister whose mother died when she gave premature birth to a baby girl. This little orphan was left in the care of her sister, now Pablo Cavadore's wife, then a noble girl of about fourteen or fifteen, who knew little about caring for infants, to say nothing about those prematurely born. Physicians and midwives said the child wouldn't live. In her extremity, this girl's mind turned to the "evangelicos," who sent Sister Gamber to take charge of the situation. She improvised a little incubator for the child, and by her fine training and skill as a nurse, she helped this motherless baby to live. The little one grew, and is now a healthy girl about thirteen or fourteen years old. Neither she nor her family will ever cease to be grateful to Sister Gamber and to the missionaries who befriended and helped them in the day of their sorrow and need.

A Group of Argentine Christian Young People

At Lonquimay there is a small congregation housed in a new building. Bro. Gorjon fills regular preaching appointments here. When he is not present the services are in charge of a sister who came up from the depths. Once she was at the bottom of the social scale and lived with the lewd beyond the limits of the city. One evening while making her nocturnal rounds she went past the hall where Brother Luayza was preaching. Attracted by the singing, she entered and became converted. Later she led to Christ the matron of the den where she had lived. Today this woman is respected and honored for what she now is. She has a husband and a simple but clean and tidy home. She has loyal, faithful friends by the score who "remember her sins against her no more." She is the "pillar" of the church at Lonquimay, and tells a person with all the inexpressible experience of her soul that she has been born again.

Quintina Guttierez is the young girl, full of faith and life and energy, who has charge of the station at Madero. She is one of the Bible School girls and does splendid work in her town. Guanaco, Passo, and Maza are stations without pastors or resident workers. Sunday schools are conducted at these places by workers from other towns, and as often as possible preaching services are held.

Bro. and Sister Hallman are located at Tres Lomas where there is a church and a home for the pastor. Almost this entire congregation grew out of the conversion of one man who was once perhaps the most ill-tempered, dangerous, and wicked man in the community. As a result of the work of one of our girls, who went from house to house reading the Bible and praying for the people, this man was converted. When people saw what happened to him others came, and the congregation grew. His house is outside the town where once his temper raged unfettered and uncontrolled. Now there is a calmness and quietness in his presence that testifies that once again Christ has "led captivity captive" and has given gifts to men. Their home is simple, almost bare. His blue eyes have been softened by grace divine, and temper has given way to patience. He now does the work of a deacon, though he is not ordained.

Tres Lomas is one of the few congregations that has English speaking members outside of the missionaries. The Lucas boys—three of them—live here. Once they were well-to-do; now they are poor. They married Argentine women and have families. They are elderly

(Continued on page 285)

MISSION WORK IN NORTHERN MINNESOTA

V. Summer Bible School Work—Continued

By Mildred Weaver Lehman

When the last article was written we were having a Bible School at Waasa. The total enrollment there was 70; the average attendance was 59. With three cars the children were gathered for Bible School, traveling a total of 150 miles a day.

It is hard for these people to comprehend our reason for being willing to give them free transportation and instruction at Bible School, all for no material gain. When they ask, then it is our privilege to give our testimony of what joy and happiness it gives us to serve them in the way we do. We know we are doing the will of the Lord in teaching these precious souls who are lost and in darkness the way of light and life. This gives us more joy, more lasting joy than any material gain we could receive in other ways. The comparison of their idea of getting support and ours is rather amusing. They feel we should depend upon support from the government in some way, perhaps from the W. P. A. To them God's power is unknown. To us God's power is mighty and unlimited. It is a sure, safe hold we have in trusting God. We try to make them understand how wonderfully God does supply our needs if we only trust Him. Depending on any other than God for support would be unstable and unsure. God's promises are true and precious and never fail. While there, they brought us enough things that we didn't need to buy anything to eat the second week.

The closing day we had a program in the evening. Many came to hear it. They all tried to thank us for the wonderful time and good things their children learned. Some of the Finnish parents would try to explain their thanks with the few broken English words they knew. They showed their appreciation by serving coffee and cake after the service. They also took up a freewill offering among themselves for a gift of appreciation to us. It amounted to eighteen dollars. There was not a penny in the offerings. The woman who presented it to us said a few words before the audience. She stated with tears in her eyes that now the prayers of the mothers were answered. Their children now were being taught from the Bible. They were thankful to God for answering their prayers. It was their desire for someone to come into the community to hold permanent work among them. They have no Sunday Schools for the children there, and they desire very much to have one.

The homes and lives of these Finnish people are very interesting. The people have told us that this Northern country of Minnesota is very similar to their homeland—Finland. The rolling hills are covered with evergreen trees, and have many beautiful, clear, blue lakes scattered among them. Also the climate is similar. These people are a home-loving people. The homes are clean and well-kept. As you drive in their lane or pass by their homes you would see the women as well as the men in the hay field industriously making hay. It makes you think you are in a foreign country to visit their homes. At each dwelling they have groups of buildings among which can always be found a Finnish Bath House. These houses have two rooms. In the inner room is a furnace with stones above it. There is a pipe running from the furnace into a barrel of water. They heat this furnace for about three hours until the water is boiling hot in the barrel. Then they enter this inner room undressed and pour cold water over the hot stones. This fills the room full of hot steam. This is the way they take their steam baths. Often they have platforms inside where you can ascend to a higher degree of heat. They dash into the outer room occasionally to dip into cold water out there and then go back into the heated room and sweat all the more. Often they take branches along in and switch themselves to make themselves perspire more.

An Outdoor Summer Bible School Class in Minnesota

Instead of having one large barn to store their hay in as we are accustomed to, they have several barns scattered over the fields and fill these. The homes are very commonly furnished and are very neat and clean. The Finnish women are very good cooks. We have been in their homes for meals, and they have sent us things to eat which testify of very good home cooking. The Finnish language is spoken almost entirely in the homes. Of course the children learn English in school, but many of the parents cannot speak English. It would be an advantage to one who would settle here permanently to learn their language.

In all these settlements where we have had the Bible Schools,—Waasa, Embarrass, Pike, and Salo's Corner—they are practically all Finns. Most of the homes are as I have described. These homes are nice, the people are nice, but they need the Lord Jesus Christ in their homes and hearts. Will you pray that the Lord of the harvest will send laborers into this very needy field to start permanent work among them? We have been praying to this end, and we believe He will send some.

After the Waasa Bible School we returned to Loman where we had a Bible School for two weeks. Forty-two were enrolled here. Bro. Schantz was called home to his father's funeral. This left four teachers in charge of this school.

While we were having our Bible School at Loman, Bro. and Sister Linford Hackman, Sister Katharine Rickert, and Sister Dora Hostetler, from Indiana were conducting a school at White Earth in the Indian Reservation, 165 miles south of Roseau. Dora Hostetler had been a cook at Hesston College during the winter and came in July to help in the Bible School work. There was an average of 26 in this school. This was the same place where Bible Schools had been held for two previous summers, and where Brother Groff conducts a Sunday school every two weeks.

Now our group is back in this Finnish settlement close to Virginia, Minnesota. We are at Embarrass now, teaching and living in an old church building. Two new teachers have joined us. They are Sisters Martha and Arnietta Birky of Fisher, Illinois. Two others from the same place, Clara Heiser and Delilah Birky, are helping at another school near White Earth which is in progress now.

In our Bible School at Embarrass we have 71 enrolled. We are using two cars to collect the children. We have the building curtained off for classrooms. Very unusual hot weather has made the Bible School teaching a bit harder than usual. We know it cannot stay very long in Minnesota so each day we think surely this is the last day of such heat. We are sorry the visitors from Illinois had to come when it is so hot. Just the week before we felt more comfortable if we wore our coats and built fire in the cook stove to take off the chill—in mid-July!

After the program Friday evening we will start packing and return to Loman the next day where we will have two Sunday schools on Sunday, as we do each Sunday, and get our washing and ironing and supplies ready for another two weeks and the last two weeks of Bible Schools for the summer of 1941.

If the Lord is willing, we expect to have three Bible Schools in progress these last two weeks, starting August 4. Those who are at White Earth now and our group will join here and teach at three different places. Two will be at places where we taught last year, at Salo's Corner and Pike, and one will be a new place called Palo.

During these eight weeks of summer we have had thus far seven Bible Schools of two weeks each. At least 15,000 miles were traveled by the three cars that were used for the work. Again we can say that our God loves us and supplies our needs. It was through His providing that we were able to reach 282 children with the Bible Schools thus far. With the next three, 100 more will probably be added to the list.

Loman, Minn.

The secret of success is constancy to purpose.—Beaconsfield.

OUR HOME CIRCLE

SICKNESS IN THE HOME

By Lina Z. Ressler

Among the many and varied experiences of these checkered lives of ours we find sometimes the reality of sickness and suffering in the home. How seldom we are ready for such an event, and how often the experience is made much more difficult because it is very unexpected! The suddenness of the experience makes us wholly unprepared for the event, and much restful time is lost while we try to make new adjustments.

A bit of thinking along this line might help us better to meet and to cope with the situation if it should come our way. We would not have you think for a moment that this brief article is to give medical advice or nursing suggestions. We have no such aspirations. We would like, however, to think briefly about some of the ordinary things we all should know about sickness in the home. This experience may come at any time to any one of us. It is unfortunate ever to become panicky or worried when a member of the family becomes ill. We need to be sympathetic always and helpful at all times, but never worried. "Let not your heart be troubled," is a good motto always. We trust in a loving Father and we should at all times and under all circumstances go to Him for help, comfort, and courage. We need to remember, too, that even in the hard experiences of life we can feel that we need to meet only one hard thing at a time. Sometimes we feel that there are many, but really we meet life's "hardnesses" one by one.

The children's diseases that invade every home where there are children need not be dreaded or feared if a careful and wise mother is "on the job," and guides lovingly and wisely the care of whooping cough, chicken pox, measles, etc. Keep the patient quiet and happy, if possible. Give light diet. This is a good rule in most cases of minor illness. Much food is not needed in case of sickness. In case of fever, give only liquid or very light food. Quiet and a darkened room are a help always in keeping a restful atmosphere. When in doubt as to what the trouble is, rest and a light diet are a help anyway until the doctor comes.

Materials to treat minor accidents as bruised fingers, stubbed toes, and bleeding noses should always be kept within reach. A good disinfectant should be kept handy in every home, as well as bandages and some soothing salves or ointments.

In cases of serious illness keep cheerful. A fluttering heart or failing consciousness is never helped by a nervous, fussy nurse. Keep smiling, even though the feet be weary and the heart faint. A look of worry or alarm on the face of those who are caring for the sick has a depressing effect on the sufferer.

We should always do what we can to relieve suffering, especially in the home among those who are nearest and dearest to us. How many of us like to remember Mother's soothing hand as she touched our fevered brow! The time may come when we will be glad to remember that we did what we could to make pain easier to bear and suffering less acute. A bit of thought and kind consideration go a long way toward making the pathway easier when sickness has invaded our home. "Be ye kind one to another, tenderhearted, forgiving one another," should apply to the Christian home always.

In times of sickness, as well as at all other times, there are many apparently little things that go a long way toward making the days glide along smoothly. If the patient is feverish and restless, frequent turning and fluffing of the pillows is often helpful. A cup of cold water may give a bit of comfort and relief. An aching head may be soothed and helped by the application of cloths wrung out of cold water, or an ice bag. Try to divert the mind away from gloom and anxiety. Let the conversation in the sickroom be cheerful and kind. Symptoms, as a rule, should be reserved for the doctor except as they may help to give the nurse comfort and relief in her work.

Another seemingly little thing that really does help is to serve food for the invalid in an attractive manner. If you have an attractive cup, use it to give the broth you have prepared. It will taste better and be more appreciated. Use the pretty plate, if you can; it may help the appetite. Don't, please don't, offer medicine in large, unattractive cups or glasses.

I shall never forget a dose of castor oil I took more than forty years ago. A girl brought it to me in a large tin cup, and she was stirring it with a great tablespoon. I can never look into the depth of a pint cup without a memory of that awful dose. She was my friend, and I have forgiven her long ago, but to this day I think of that dose of medicine whenever I see my friend. It may take a bit more of trouble, a few more steps to do these little things nicely, but it pays.

In a home where Mother is the nurse, as well as the housekeeper, the sickness of one member of the family may be made a real partnership affair. If one child is sick, the rest of the family may be made to feel a definite responsibility in helping to care for him. Some of the children may relieve Mother from the kitchen, so that she may be with the patient. All may help by being quiet, and the older children may be entrusted with the amusement and care of the little ones. Sharing responsibilities is a great help in training for life anyway. It is surprising how the smaller children will often see the need of responding willingly in work that is given definitely to them.

In times of long illness the days drag on wearily. We realize the need for special grace from our heavenly Father to keep us strong and above all to keep the atmosphere of quietness and restfulness and trust through the entire home.

Few of us are ever ready for the sickness that comes to our home; hence there is usually something of disappointment in the event. This disappointment is felt perhaps most keenly by the invalid himself. For this reason the rest of the family should be the more careful in referring to the matter so as not to let this feeling appear so prominent. "All things work together for good to them that love God." So if we are God's children this experience, though hard, must be for our good too. Let us look up, for from the Father's hand cometh just what is best for His own. This confidence should help us to be brave and strong as the days go by. The doctor is our friend, and he should be respected always, and as far as possible we should co-operate with him in all that we do.

And here is a bit of thought for the "rest of us." Most of us would like to have a share in dispensing cheer and comfort where it is needed, especially among our sick friends. Visiting the sick is a distinct Christian duty, and should be a real pleasure to Him who said, "I was sick, and ye visited me." We may do much for our sick friends if we use a little common sense as we visit them. Usually a visit to the sick should be brief; never tell the patient he is looking very bad. Bring some outside cheer and restfulness in the conversation.

Many of us remember our departed brother, C. Z. Yoder. How many an invalid looked forward eagerly to his friendly cheer and helpful Christian testimony! Bro. Yoder was an ideal visitor for the sick. He

WHAT MAKES A HOME?

What makes a home?
I asked my little boy,
And this is what he said:
"You, mother, and when father comes,
Our table set all shining,
And my bed;
And, mother,
I think it's home
Because we love each other."

You who are old and wise
What would you say
If you were asked the question?
Tell me, pray.

And simply,
As a little child, the old
Wise ones can answer nothing more:
A man, a woman, and a child;
Their love
Warm as the gold hearthfire
Along the floor;
A table, and a lamp for light,
And smooth white beds at night:
Only the old, sweet fundamental things.

And long ago I learned:
Home may be near, home may be far,
But it is anywhere that love
And a few plain household treasures are.

—Grace Noll Crowell.

seemed to know just what to do, and he always went away leaving some thought, some helpful influence as he went. His songs will long remain in memory of those who heard them. We need to study to bring cheer and comfort to those we visit. We need to help those whom we visit into a more intimate relationship with the Saviour.

I shall never forget the weeks when my assignment in Chicago was for Wednesday at the Cook County Hospital. The long ward with more than eighty beds was a challenge. As we left the prayer room of the Institute we felt the responsibility of carrying help and cheer to the sick. Of course, not nearly all could be visited, but there were longing eyes and eager hands held out as we approached many of the sick ones. Those contacts were for but one brief moment, but they were opportunities for witnessing for the Master. A few words, a helpful tract, a brief prayer may be a lasting help to someone in need. A thought or a song may make the Father's presence more real for many days. Then there are messages by way of the postman. A box of well chosen "get-well cards" are a help when we want to tell our sick friends that we care and want to help to cheer them up in their afflictions.

In case the illness is severe and long lasting, we need to keep very near the throne that we may have wisdom and grace for each day as it comes along. Make notes of bits of conversation. They may be precious beyond words some day, for some day the last illness will come.

Guests may share in the task of making the burden less heavy. A willingness to have a share in the ordinary work of the home is often a welcome relief. Never weary the patient; rather go to the kitchen and wash the dishes. Tense nerves and an aching head are bad enough without trying to entertain company. Life is very short at best. Let us study carefully ways by which we may lift the burden of our dear ones, and help them along the way.

"All things work together for good." There are many things about sickness that we cannot understand, just as there are many such things in our own lives. How glad we are that the Father knows and understands all about us and these little lives of ours. Life is a school. We are in training. Little do we know what lessons we need to learn in these days of sickness and sorrow and suffering. Perhaps in these experiences we are to be taught a lesson of patience and faith and trust that we could learn in no other way. How little we can understand, and yet we know it must be all right!

If we happen to be the patient, we need to remember that we too have a part in the responsibility of meeting the event of sickness in our home. We can help those who are caring for us a great deal by kindly cooperation and willing submission to the circumstances. The sickroom may become a veritable haven of peace and blessing to the child of God. Submission to the will of our Father helps wonderfully in smoothing the pillow and making the suffering lighter. Here we may exemplify the Christian life as perhaps in no other place while we testify quietly and lovingly to the keeping power of Him who hath said, "My grace is sufficient for thee." One of the precious memories of our life were the days when we were privileged to watch and care for Uncle J. A. He was so patient and loving and kind. It was a pleasure to try to make his suffering easier as he waited for the Master's call. The small Testament that was his constant companion when his hands became too weak to hold anything heavier, has been a precious treasure ever since he has gone. And when he neared the "valley of the shadow of death," we knew that he "feared no evil." And he slipped away saying quietly, "I am going now." Not all sickness ends in this way with so much of peace and quiet, but it is the privilege of every one of us to keep so near the Master that we may be in His will always.

Sickness, as well as every other experience of life, should bring the patient, the nurse, the homemaker, in fact, every member of the family, nearer to the Master. Such a blessing can come only if the experience is looked upon as coming from a wise heavenly Father who asks us to live for Him only one day at a time. In His care we can draw on the divine storehouse of grace day by day as we have need.

Scottdale, Pa.

KEEPING THE FAMILY TOGETHER

By Joshua Stauffer

It takes labor to build a house. We do not mean a house of foundation, lumber, walls, floors, and a roof; but the family, consisting of father, mother and all the children. When we consider the labor expended in bringing up a family, in setting up of the house, the months of confinement, the sorrows of childbirth, the care of nursing, clothing, feeding and educating the children, surely, much labor is required in building a house. David said, "Except the Lord build the house, they labour in vain that build it."

First, all parents need to consider the responsibility of building a house, because the Lord holds them responsible for every child born. There is more to building a house than to feed, clothe and educate the inmates. We must consider that the children born will spend eternity somewhere. In heaven, if they die in infancy, but in hell if after coming to the age of accountability they fail to accept salvation through faith. The attitude and conduct of the parents largely determine where. Verily, the help of the Lord is needed in the bringing up of a family or their labor will be in vain, for they bring them up for the world, the devil, and hell. Most parents have no higher ideal for their children than style, pleasure, fame, money, the dance, and the present life.

Both parents need to be Christians, or they are not fit to be parents. Both parents need to know the Lord and pull together, because, building a house is uphill business and a going up grade. Some time ago, while traveling through the Allegheny Mountains, and looking out and back, there was a long passenger train going upgrade on a mountain and it had two engines. It was what is termed a "double header." So in the home, both parents need to pull together to pull all the children up mount Zion into the hill of the Lord and heaven.

We have frequently observed that children have gone astray from homes where only one parent was saved and the other one not. This leaves two standards of morals, discipline and ideals, the children generally going the way of the unsaved parent.

A family altar is essential, for there should at least be one period of the day when all members of the family unite in one common interest and let that one interest be the kingdom of God and His righteousness. Shame on the father and mother who do not hold family worship.

An unwholesome condition exists in many Christian homes where unity is lacking and getting-up hours may extend from two to three hours, each getting up when they please. Eating when they please and leaving when they please, fosters a spirit of independence for each member with little interest and affection for each other. A much better state of affairs would be for the entire family to be at the breakfast table and all meet around the family altar and let the interest of one be the interest of all. Thus heaven's blessing would rest upon all for the day while some are separated.

There are some things that all parents should consider, such as, a conscientious and honest position or business; the place of residence and the consistent and persistent attendance of Sunday school and church. The spiritual welfare and the eternal destiny of the family should be a greater concern than possessing nice furniture, automobiles, fine stock, and growing of crops. If we give more attention to the spiritual, take time to be holy and to do right, we believe if we honor the Lord, He will help us out materially and financially, so ends will meet, and at the same time we will be away ahead spiritually.

What can be more interesting and beautiful than a Christian home—father a Christian, mother a Christian, and all the children Christians! Then all unite around the family altar once a day, each taking their burdens and the burdens of the others with every need to the Lord in prayer. Days roll on and years pass by, age and grey hairs coming to parents and maturity and a holy character to the children. One by one, the children set up their own homes, patterned after the home they came from, a Christian home with the Lord as the Builder. Eventually the parents decease, go home to heaven; their children too, are on the way, and the grandchildren are starting on the same heavenly journey. Thus a godly influence is passed on to the following generation by the spiritual legacy left by the parents.

This generation is sadly losing out along this line. Present interests, material things, stock and crops hold a greater, a more important interest than do the spiritual welfare and eternal destiny of their children.—The Gospel Minister.

EDUCATIONAL

MEMORY PICTURES OF EASTERN MENNONITE SCHOOL

By Stanley Shenk

The school articles appearing herewith are published because this is the time of the year when school life demands considerable attention from many parents and young people. We trust our Church schools will be given the consideration which they deserve. The article representing Goshen College failed to appear in time for publication.

It is night. Ahead of us the "Valley Pike" has been unwinding for nearly two hours. We have been tired, but now we sit erect. We lean forward in anticipation, our eyes gleaming with expectancy. The car is climbing the last long hill north of Harrisonburg. Oh, how we have been waiting for this moment! Soon we shall see the School—and how we long to see it! All eyes are turned to the west as the car tops the rise. "There it is!" . . . "Lights in the chapel!" . . . "And there's a light in Sister Zimmerman's room, too." Yes, there it stands against the hill, dominating the surrounding countryside. Already its lights are twinkling. Already its loyal students and its expectant newcomers are streaming in. Cars are riding through the night, across mountains and down mountain valleys. They are bearing Christian youth, formative youth, the students of today—the stalwarts of tomorrow. They are going to the E. M. S., where, in the words of the blending voices of the Gospel Tour octet, "God is everywhere."

* * *

The car comes to a halt, its wheels striking gently against the curb at the west side of the building. Yes, we are back! Can it be true? The car headlights reflect against the classroom windowpanes. Room B—Room C. What memories! Bro. Mumaw, Bro. Daniel.—Discussion, argument, prayer, sober reflection, heart searchings, the merry ringing laugh of happy Christian youth, the shy girl in blue who casts demure glances.—Ah—we—are—back! Out of the car we tumble and race into the darkened building. We are among the first. Registration is still two days away. Through the familiar cloakroom we run and into the hall. E. M. S! Ah, E. M. S.! We don't know whether we'd rather wriggle or tingle or leap or laugh or do all at once. Mail? No, of course not. But force of habit pulls us to the mailboxes. No. 111—Fingers that haven't forgotten to twirl the combination dial. The door springs open. No mail. Upstairs? Yes, I thought I heard a laugh. Up we go. Suppose some of the fellows were there! Ah, I can't wait to meet them. George, Mahlon, Irvin, Earl, Lester—God bless them! We burst into the third floor hall. The hall is dark, but a light streams around the corner at the southern end. Down the hall we race. Footsteps come to meet us—and there at the corner stand Orie and Sheldon—with their rooms already prepared. "Orie, Sheldon, it's great to see you!" we cry, as we grasp them.

Young People's Christian Association Cabinet—Eastern Mennonite School

* * *

It is 6:28. The bell for breakfast has just rung. We have three minutes to get down to the Dining Hall. "Roommate's" head emerges from the cover. His mouth opens at sight of the clock. "Huh?!" he says. "Yes sir, fellow, you missed it this morning," I reply. "Not yet," comes his ambitious response. Nor does he speak only. He goes into action. Back fly the covers. As he gropes frantically for his shoes and socks, he measures the distance to his clothing, soap, and towel. I adjust my collar, brush my trousers, and step out into the hall with a parting, "Good luck." "Roommate" has by now lost definite outline form and has taken on the general appearance of a blur. I smile. Poor "Roommate!" He missed it yesterday morning, too.

The hall is now filling rapidly. Already there is a clatter on the stairs. I, too, begin to descend. Only a minute and a half remains. At the landing I am brought up short by the heart-catching sight of Massanutten—bold and blue beyond the frost-covered, mist-bestrewn valley—bold and blue against the lightening eastern sky. Above hangs Venus like a great incandescent globe. What a scene, I think as I continue down. I'll never forget such a sight as that. Time is now passing rapidly. On the main floor I see that I have yet 30 seconds. Others behind me are now coming faster. Far up I hear a pair of hastening feet. Thump, thump, —crash! (Two for the stairs and one for the landing.) Thump, thump,—crash! I smile as I descend the stairs to the Dining Hall. "Roommate" is surely taking the stairs. The banisters on the main stairs rattle as "Roommate" slews around the final curve and heads for the main floor. I enter the Dining Hall. It is clean, spacious. The waitresses in their pretty little aprons stand at the big double doors that lead to the kitchen. They begin to sing, "I Owe the Lord a Morning Song." We join. The final bell—a mere tap—sounds —and in bursts "Roommate"—face red, hair still partly awry. A couple of girls smile ever so slightly. He sees and flushes still more deeply. He won't do that again very soon, I think. We pull back our chairs. We sit down. We sing. We hear the Word of God. We pray. "Lead us this day." Yes, O God. We arise from our knees. Our hearts are full. This is the day which the Lord hath made. Let us rejoice and be glad in it. We sit down to the table. Tableware begins its gentle clatter. "That history test!" exclaims my hostess.

* * *

Morning watch is just over. The first bell has rung for class. Doors open, close. Footsteps come around the bend in the dormitory hall. They come from the lavatory. They come from the opposite end of the hall. They come from everywhere. The morning sunlight casts a pink glow on the plaster as I descend to the landing where the window reveals the sober face of Massanutten. The sun is a great red giant, pushing his way up through the haze. Students are going up. Students are going down. "Good morning, James! No classes this period? More power to you!" "'Morning, Paul." "Say, Earl, would you take a Y. P. B. M. topic at the Mission Sunday night? Can't do it? Asked to go to Bethany? Too bad—that is for me! Thanks, anyway." "Hello, Raymond." "'Morning, Luke." Past the Reception Room

landing and the balcony landing we go. Now we descend the last flight to the main hall. A kaleidoscope meets our eyes. Unthinkingly we don't take it in. Our minds are on the lesson assignment. After school days are behind us we'll think of this scene many times. There are dresses in blue, yellow, white, and brown, suits in blue, brown, and grey, and shirts and collars in white and blue. All those colors belong to figures. All figures are moving. They are moving to the left to Rooms A and B, and the Biology Lab. and they are moving to the right to Rooms D and E, and the Physics Lab. They are coming down both stairs. They are entering from the cloakrooms ahead of us and from the main entrance behind us. We stand at the crossroads of the morning. Feet shuffle in the hall, feet step briskly down the stairs. Students are talking—to themselves ("So live that when thy summons comes to join") and to others, greeting, gesticulating, planning, arranging. Here is color. Here is sound. Here is youth. Here is action. Here is a scene that takes place on every school morning of every week, and yet it is always different. Life at E. M. S. arranges itself into patterns of infinite variety. We are constantly being challenged by ourselves, by others, and by changing scenes to adapt and to better ourselves. Not among the least of E. M. S.'s many curricular inducements is the course in personality education that is presented during every waking hour of the day. So the color flashes, the buzz of conversation, and the hum of activity carries musically to our ears, and youth moves on. We arrive at the foot of the stairs, step out into the hall, enter its movement and its spirit, and with it move to our classroom.

* * *

The room is fairly littered with young men. There are three on the bed—all half-reclining, propping their heads with their elbows. Others are scattered about the room. One lies on the floor. Another, a fine-featured young man, leans against the radiator, his head and forearm a replica of Rodin's thinker. Another, who has turned furrows on an Ohio farm, stands erect, his feet slightly apart. There is a spirit of animation in the air. Thought crackles, leaps from mind to mind. This is a "Society of Young Men" who gather once a week in a dormitory room to discuss for one glittering hour problems of practical and personal interest. Tonight it is "Hitchhiking." Last time it was "Social Mannerisms." Next time it may be "Tithing"; the time after, a rambling discussion; the time after, "Conservatism vs. Liberalism."

* * *

The country side is ablaze with the leaping colors of autumn. Red, yellow, purple, and lavender run in lines of riot over field and woodland and away to the laughing foothills. Behind them a wavering haze enshrouds the richly clad ranges that run away in hues like that of grass smoke far to the north and south. Yes, we are going to those mountains. We are riding in 45 cars. We are strung out over the hills like a great snake. We are going to Hone Quarry in the Alleghenies. It is a lovely retreat with its green glades and its sharply hemming forests of yellow and ridges of scarlet. We are happy because our Faculty has recognized the value of a day close to the easel of God's yearly autumn masterpiece. For days the Faculty members' wives have been preparing for the occasion. Heaps upon heaps of sandwiches, wieners, cakes, apples, popcorn, peanuts, and pretzels are riding with us. We will be hungry by noon. James is glad for the day because he is a lively boy and will exult in climbing the mountain, playing softball, helping to build a human pyramid, and perhaps spraining his finger. Reuben is glad because there is much food. Mahlon is glad because he can be closer to God. The year is yet early. James will stand in the midwinter revival series and will take to himself the greatest reality of life —Jesus Christ and His atoning blood. Reuben's conscience will soon begin to hurt him because of his gluttony. Mahlon's life will be enriched with "the beauty of holiness."

* * *

So we have progressed. We have glimpsed six pictures: coming to E. M. S., arriving at E. M. S., responding to the breakfast bell, standing at the crossroads of the morning, fellowshiping in the dormitory, and driving to the mountains for a school day. There are others. Many others. There are so many that I couldn't begin to give them all. It is hard, too, to pull from a woven tapestry of memories a single golden thread (or six of them) and say, "Now here—here is E. M. S." The E. M. S. is something that you can't lay your finger on in just that way. It's too great for any such simple treatment. Here hundreds upon hundreds of students have found the great realities that make for happy and useful living. Here several thousand young people have had their lives enriched in a hundred different ways by all the best things of life. This E. M. S., this living among scenes of compelling natural beauty, this living with hundreds of young people whose lives are daily growing in beauty and in challenging power, this opportunity to acquire the "first things" and to go under new management (God's management), and this opportunity to then learn how to better and more happily live to His glory by developing through the School's multifold activities ("second things") our God-glorifying potentialities—ah, that's life! And here is where I learned (and am learning) to live it. One sees so many things in his E. M. S. memory pattern as he looks back. He sees students resolving their spiritual conflicts and giving themselves to God. He sees peace of soul and true zest for living come into their lives. He sees their earnestness reach out to enfold all that is now glorious. He sees groups of students speaking in the spring of their reactions to E. M. S., wondering how they ever could have thought the E. M. S. dull, and how they could have so nearly said, "No, I'll not go." He sees a hushed student body, heads bowed in prayer, at the end of the year. E. M. S. prepares for life those who will yield to her gentle ministrations. I said life, not just mere existence. At the E. M. S. we sing a little stanza entitled "Precious Memories." It portrays so much of what we as students and of what alumni feel. Don't you wish you could feel it with us?

Precious memories! How they linger!
How they gently flood my soul!
In the stillness of the midnight
Precious memories unroll.

Harrisonburg, Va.

THE WHY OF HESSTON COLLEGE

By Milo Kauffman

Near the beginning of the twentieth century the Kansas-Nebraska Conference decided that there should be a Mennonite school in the west, where young people could receive a Christian training in a Christian environment. The consent of the Board of Education was secured, and Hesston College and Bible School (at first known as The Western Mennonite School) was founded.

Since that time hundreds of Mennonite young people have received a Christian training in a Christian environment at Hesston College and Bible School. Recently a few of the students of Hesston were asked to write a short paper on "Why I Prefer a Christian College." The following was written by one of our junior college graduates:

"Words cannot express the blessings, inspirations, and joyous Christian fellowship with God and man that two years of training at Hesston College bring into one's life. The Holy Spirit's indwelling power is seen in student body and faculty. Years seem as months and in looking back the voice of experience speaks, 'God is here.' My experiences here have far surpassed in value any training that one could receive in a non-Christian college. Christian youths of vision, Hesston College is calling you—Come! COME!"

The aim of Hesston College and Bible

Music Fills an Important Place in the Activities of Hesston College

School still is to give our Mennonite youth a Christian training in a Christian environment. Hundreds of students will testify that she is accomplishing that aim.

Hesston College aims to help every student to a spiritual training. She wants every student to meet God and to know God. The revival meetings, the Christian life conferences, the devotional meetings, and prayer meetings have helped to accomplish this aim. Nearly every year there are students who accept Christ and are baptized into Church fellowship. There are many who confess their sins and consecrate themselves anew to God. There are others who decide to give their lives to the service of God. Hesston College has graduates in India, South America, and Africa. Many are serving in our city missions and rural fields. A number were ordained the past year, and others will soon enter active service.

Hesston College aims to help her students to develop socially. She does not want her students to be hermits or misfits. While we are not of the world, we are in the world. There is a world of people with whom we must rub elbows. Too often our modern education causes our Mennonite young people to be misfits in the Christian home and the Christian church. Hesston College wants each of her students to be able to go back to his home environment and there work for the good of the cause—to work sympathetically even though conditions may be far from what we think they should be. The person who can work only under ideal conditions is a misfit in this world.

Hesston College seeks to give her students a high type of intellectual training. She has a well-prepared staff of teachers. Each summer a number of these spend several weeks in further training. New members are occasionally being added to the faculty. New courses are being offered. Young people may feel that with the spiritual training and other advantages that Hesston College gives they also receive the best as far as intellectual training is concerned. Hesston students who have gone to schools of higher learning, after leaving Hesston, have made good records when competing with students from other colleges.

Hesston College is also interested in the physical development of her students. Each year students are taken to the clinic for a physical checkup. Certain health tests are given. The College also hires a school nurse for the welfare of her students. Classes in physical education are conducted for both boys and girls, and all students are supposed to take part in some type of physical exercise. Provision is made for student participation in such exercises as baseball, basketball, tennis, touch football, volleyball, croquet, etc.

The Word tells us that "Jesus increased in wisdom, and stature, and in favour with God and man." This fourfold development should take place in the lives of young people who attend a Christian College.

Hesston College offers the youth of high-school age the opportunities of a Christian training. Four years of high-school work are given. It would be a blessing to the Church if all our young people could take their high school in a Church school instead of the public high school. Many young people do come to Hesston to finish their academy course. It appears that Hesston will have a large senior class this year. Perhaps half of them will be coming from public high schools to take their last year at Hesston. I wish all Mennonite young people who graduate from high school could spend at least the last year at a Christian school. It would be worth far more than the cost.

Hesston College also offers two years of standard college work. Considerable effort is being made to offer courses that will be practical for our Mennonite young people. Those who plan to go on to finish college will be interested in the liberal arts course; those who wish to teach will find a strong department in education; a home economics curriculum is provided for the would-be homemakers; those interested in business or office work will find business administration and secretarial curriculums. A new 36 x 80 Industrial Arts Shop is under construction where woodworking and farmshop courses will be given.

For those who are interested in Christian service a two-year curriculum of advanced Bible work is offered. Such courses as New Testament Greek, Sunday School Teacher Training, Homiletics, Evangelism, Bible Studies, Church History, Public Speaking, etc., are given. Many young people have found this training a definite help to them in the work of the Church.

Each year since 1932 there has been an increase in the attendance at Hesston. The prospects for 1941-1942 would suggest that there might be another increase in enrollment. It should be a great year, filled with the blessings of God. Registration is September 9. Over the first week-end revival meetings will be conducted by Bro. Nelson Kauffman, Superintendent of the Hannibal Mennonite Mission. If you cannot attend Hesston College you can remember her in your prayers. We solicit hundreds of prayer helpers.

Any young people who may be interested in attending should write for free catalogue and information. If you cannot attend the full year, remember that Hesston College has been having some great Winter Bible Schools the past number of years. This year the dates are Dec. 30 to Feb. 6. Bro. Jess Kauffman will be the Director; E. J. Berkey, minister and evangelist, and John Thut, minister and Bible teacher, will be among the instructors. Dozens of young people are already planning to attend this six weeks' term of good things. Why not enjoy it with them?

Hesston, Kans.

BOOK REVIEWS

The Story of the Mennonites. This is a newly published history of the Mennonites by C. Henry Smith, Ph. D. It is in fact a revision and enlargement of the same author's earlier work, **The Mennonites,** published in 1920. The new book, like the old one, is designed for the general reader rather than for the specialist in Mennonite history. The story of the Mennonites is here told in an interesting and readable way. The author has incorporated in the volume, which contains over 800 pages, much of the newer material which has been brought to light in recent decades on the beginnings of the Mennonite movement in Europe. The book is also made up-to-date by the inclusion of the story of Mennonite migrations during the past twenty years, as well as other recent developments.

Nearly two thirds of the book is devoted to the story of the Mennonites in Europe from the beginning down to the present time. The remaining one third tells the story of the Mennonites in the Americas. The author's aim is to tell the story of the various groups of Mennonites in an objective way, giving to each the relative space and attention he thinks it deserves in view of the history as a whole. His readers will probably agree or disagree with the author's evaluation of the various groups in accordance with their respective predilections. At least some will deplore the rather condescending attitude manifest in the author's readiness to describe the conservative attitudes and practices of certain groups as mere vestigial hangovers from the past. A more sympathetic recognition could justly be given in such a work as this to the social values and the religious values, group and personal, that are fostered by the conservative attitudes which have been generally characteristic of the Mennonites.

The Story of the Mennonites deserves a place in the library of everyone interested in Mennonite history, especially of those who want to understand this history in its larger setting against the background of general history as it is pictured by a trained historian. The price of the book is $2.50.

Fifty Years in the Mennonite Church, 1890-1940, by Daniel Kauffman. This is a new book which is a fitting climax to the long list of works by the most prolific of all American Mennonite authors. Bro. Kauffman is known all over the Mennonite Church as bishop, editor, writer, and church leader. He has been editor of the Gospel Herald since its founding. In his own words, the book is "a testimony concerning things which I saw and heard while living in the heart of the Church these many years."

Beginning with his conversion in the year 1890, when he was County School Commissioner of Morgan County, Missouri, he tells about the rise of evangelism and the missionary, educational, publication, conference, and relief activities of the Church. One chapter is devoted to religious controversies and one to present-day issues. The reader may gain practical benefit from the chapter in which Bro. Kauffman tells of lessons through observation and experience. The title for the last chapter is, "What of the Next Fifty Years?"

Every member who is acquainted with Bro. Kauffman or his literary works and who is interested in the welfare and growth of the Church, will find this book an inspiration and encouragement in Christian service. Although the author states that it is "not intended as an autobiography," yet in many respects it maintains, throughout its twelve chapters, the conversational tone and style of an autobiographical sketch.

The book contains 102 pages, is bound in dark blue cloth, and is covered with an attractive gold-colored jacket in keeping with the idea of fifty years of service. Price 60 cents. Published by the Mennonite Publishing House, Scottdale, Pa.

* * *

Our Youth for Christ. By John R. Mumaw. This is a series of six booklets, designed for the instruction and guidance of youth in meeting the major problems of life and to help in conserving their lives and service for Christ

and the Church. The titles of the brochures are largely self-explanatory. **"Christian Assurance"** gives the Scriptural teaching on how one may know that he is saved. **"Finding a Life Vocation"** is intended to give vocational guidance to Christian young people. **"Finding My Place in Christian Service,"** is a message intended to help youth make the adjustments necessary to find the place where they can best serve the Lord. The next three have to do with social relationships. **"Growing into Life and Love,"** is a message for those in the early teen age; **"Love in Courtship"** is for young people who are of courtship age; and **"Youth Building Christian Homes,"** is especially helpful to those who are seriously anticipating marriage. All of the messages are Scriptural, sane, and helpful.

The booklets are attractively bound and sell for 10 cents each, or 50 cents for the complete set. Published by Herald Press, Scottdale, Pa.

* * *

Marriage, Marital Relations, and the Home, by John R. Mumaw. This 32-page booklet contains a vital message to married people and those who are contemplating marriage. It begins with a brief Scriptural discussion on the nature and functions of marriage. The section on birth control will be found illuminating and helpful, as also the resolution of a church body concerning this modern practice. The remaining sections of the book have to do with Fellowship in the Home, Training in the Home, Work in the Home, and Divine Order in the Home. The book contains 30 pages, and is nicely bound. Price, 10 cents per copy. Published by Herald Press, Scottdale, Pa.

* * *

It Does Matter What You Believe; The Miner's Last Chance; How Much Shall I Give to Missions This Year? Beautiful Snow—A Message to Youth; The Merciful Mistake; Stop a Minute. This is a series of six tracts just off the press. The titles largely suggest the nature of the messages, which have to do with salvation and special aspects of the Christian life. Stop and Think has to do with the evil of taking the name of the Lord in vain. Printed attractively in two colors. 4 pages each. Price, 3 cents per dozen; 20 cents per hundred. Published by Herald Press, Scottdale, Pa.

LITERARY GEMS OF THE BIBLE

VII. Hebrew Poetry—The Psalms

By John Umble

No series of discussions on the literary gems of the Bible would be complete without consideration of the poetic books. When one thinks of the poetic portions of the Holy Scriptures, one thinks first of all of the Psalms, but scholars recognize six of the books of the Holy Scriptures as "the poetical books": Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations. The term "poetical" as applied to the books of the Bible does not mean fancifulness or unreality, but it refers only to the style or to the form in which they are written. These books are no less inspired, no less authoritative, no less valuable as Scripture than other portions of the Old Testament.

Fortunately, the poetry of the Bible does not depend for its poetic quality on such chance patterns as repetition of similar sounds as in rhymed verse, nor is it dependent on a rhythmical pattern of accented syllables. Rhythm in Hebrew poetry is achieved by repetition of ideas. This is very fortunate for us who must read the poetical books of the Bible not in the original Hebrew but in a translation. When poetic rhythm is achieved by rhyme or accent, it is difficult to translate it into another tongue. Anyone with a knowledge of two languages, such as German and English, French and English, or Latin and English, knows how difficult it is to translate the sense, the meaning, of poetry into the words of another language and at the same time to retain the metrical form. Let us look at the first stanza of a hymn formerly sung by our ancestors both in the Amish and the Mennonite services, a hymn still sung by our Old Order Amish brethren as the second hymn in every Sunday morning service. This is the hymn beginning on page 770 of the **Ausbund.**

O Gott Vater, wir loben dich,
  Und deine Güte preisen:
Die du, O Herr, so gnädichlich,
  An uns neu hast bewiesen,
Und hast uns Herr zusammen g'führt,
Uns zu ermahnen durch dein Wort,
  Gib uns Genad zu diesem.

Notice that this hymn has fairly regular accents and also a certain amount of rhyme.

Observe what happens to this German hymn when we attempt to translate it into the same meter in English. To have the same number of syllables we would need to say:

O Father God, we praise Thy name
  And glorify Thy goodness;
Which thou, O Lord, so graciously
  To us hast manifested.
And hast us brought together, Lord,
Us to admonish by Thy Word;
  Oh, give us grace to profit.

We have kept the rhythm and we have translated the thought fairly well, but it does not mean exactly the same and we have lost the rhyme. In other words, it is no longer rhymed poetry and any German would recognize that something indefinable, something essential, is gone. The spirit is changed. This usually happens when any piece of poetry is translated from one language to another, provided the poetry depends in part for its poetic effect on rhyme and on a regular metrical pattern.

Fortunately, as stated above, the poetic quality of Hebrew poetry does not depend on regular recurrence of accented syllables nor on end-rhyme. Instead of a repetition of similar sounds or similar accent patterns, it depends on the repetition of ideas. This repetition of ideas is a literary device known as parallelism. Parallelism in Hebrew poetry consists of at least three easily recognized patterns: synonymous, antithetic, and synthetic.

An example of syonymous parallelism, that is, when the thought is identical, is

Lord, how are they increased that trouble me!
Many are they that rise up against me.—Psa. 3:1.

An example of antithetic parallelism is found in the last verse of the First Psalm:

For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish.

Here the two ideas are in contrast. A satisfactory example of synthetic parallelism is found in Job 11:18:

And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee, and thou shalt take
  thy rest in safety.

Here the idea contained in the parallel develops or enriches the thought expressed by the primary idea.

Because Hebrew poetry depends on thought parallels instead of on such accidents as sound and rhythm, it can be translated without a loss of meaning into any language in the world. Further, because of this basic quality of style, the Hebrew poet tends to emphasize the beauty of ideas rather than mere sound and jingle.

Depending on its mode of expression, its form and content, Hebrew poetry is divided into the same categories as other poetry. It is epic if it tells a story. It is lyric if it expresses an emotion and is intended to be sung. It is dramatic if it has conversation in which a number of different characters participate. The book of Job, in which Job and his four friends hold a discussion about the problem of human suffering, is an example of dramatic poetry. The Psalms are an example of lyric poetry. If these lyrics were found in secular poetry they would be classified under various heads: hymns, songs of worship, nature poems, philosophical poems, reflective poems, elegies, each one expressing a mood or an emotion of the writer. It may be useful and instructive to rewrite a few of the Psalms in such a form as will show the parallelism of ideas. It is well to remember that the parallelism may extend to phrases and clauses as well as to sentences.

Psalm I

Blessed is the man
  that walketh not in the counsel of the ungodly,
  Nor standeth in the way of sinners,
  Nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord;
And in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water,
  that bringeth forth his fruit in his season;
His leaf also shall not wither;
  and whatsoever he doeth shall prosper.

The ungodly are not so:
But are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish.

Notice that in the first verse the three subordinate clauses are parallel; the second, fourth, fifth and sixth verses are regular; the second, fourth and fifth are synonymous parallels and six, as already stated, is an antithetic parallel. The first three verses of the Psalm also form an antithetic parallel with verses four and five. Verse three provides an interesting example of the double parallel. The first part,

"And he shall be like a tree planted by the rivers of water" is parallel with

"His leaf also shall not wither"; and the second part of the first idea

"That bringeth forth his fruit in his season" is parallel with the second part of the second,

"And whatsoever he doeth shall prosper."

Psalm V is full of beautiful parallels. It is, however, an imprecatory psalm, one in which David prays for the destruction of his enemies. Arranged to emphasize the beauty of the parallels it would be printed somewhat like the following:

Psalm V

Give ear to my words,
O Lord,
Consider my meditation.

Hearken unto the voice of my cry,
my King, and my God:
For unto thee will I pray.

My voice shalt thou hear in the morning,
O Lord;
In the morning will I direct my prayer unto thee, and will look up.

For thou art not a God that hath pleasure in wickedness:
Neither shall any evil dwell with thee.

The foolish shall not stand in thy sight:
Thou hatest all workers of iniquity.

Thou shalt destroy them that speak leasing:
The Lord will abhor the bloody and deceitful man.

But as for me, I will come into thy house in the multitude of
thy mercy:
And in thy fear will I worship toward thy holy temple.

Lead me in thy righteousness because of mine enemies;
O Lord,
Make thy way straight before my face.

For there is no faithfulness in their mouth;
Their inward part is very wickedness;
Their throat is an open sepulchre;
They flatter with their tongue.
(The above is a quadruple parallel)

Destroy thou them, O God;
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions;
For they have rebelled against thee.
(This is another example of the double, or twofold parallel)

But let all those who put their trust in thee rejoice;
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
(An example of the triple parallel)

For thou, Lord, wilt bless the righteous;
With favour wilt thou compass him as with a shield.

The psalm closes with what might be regarded as a synthetic parallel, because the two ideas are not synonymous. The secondary idea indicates in what way the Lord will bless.

For the purpose of this study, Psalm 19 furnishes an almost perfect example. Here the parallelism is clear, and the poem deals with two possible sources of knowledge about God: nature and the Inspired Word, or as David calls it, the Law. The first six verses of the Psalm deal with nature as revealing the glory, the power, and the omnipresence of God. Verses seven to eleven deal with the moral nature of God, His revelation of Himself as a holy and righteous Being. The last three verses, twelve to fourteen, express the psalmist's feeling of need for instruction and for spiritual guidance in order that he may meet the standards of a just and holy God. Since the Authorized Version is a little misleading in its rendition of the third verse, Psalm 19 is quoted below from the Revised Version:

Psalm XIX

The heavens declare the glory of God;
And the firmament showeth his handiwork.

Day unto day uttereth speech,
And night unto night showeth knowledge.

There is no speech nor language;
Their voice is not heard.

Their line is gone out through all the earth,
And their words to the end of the world.

In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.

His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of Jehovah is perfect,
Restoring the soul:
The testimony of Jehovah is sure,
Making wise the simple.

The precepts of Jehovah are right,
Rejoicing the heart:
The commandment of Jehovah is pure,
Enlightening the eyes.

The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.

Moreover by them is thy servant warned:
In keeping them there is great reward.
(The above may be regarded as a synthetic rather than a
synonymous parallel)

Who can discern errors?
Clear thou me from hidden
Keep back thy servant also from presumptuous
Let them not have dominion over me:

Then shall I be upright,
And I shall be clear from great transgression.

Let the words of my mouth
And the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

In this Psalm, verse six, beginning with "his going forth," is another example of the triple parallel. The twelfth and the first part of the thirteenth verses taken together are an interesting example of where the first idea of the first pair "who can discern errors?" and the second part of the second pair, "let them not have dominion over me," are parallel and the two ideas enclosed by these are also parallel. The psalmist's idea evidently is that there are two kinds of errors into which he is likely to fall—"hidden", that is, those which are unknown to him but may be known to others, and second, "presumptuous", which are known both to him and to others. Verses eight and nine beginning "The law of Jehovah" and "the precepts of Jehovah" are an interesting example of a set of quadruple parallels, doubled.

It may not be necessary for an understanding of the ideas in the Psalms to recognize them as poetry or to appreciate the intricate workmanship involved in writing them, but the reader of the Psalms will certainly add much to his enjoyment if he reads and recognizes them as poetry. And a careful study of parallel ideas is sure to point out truths and emphases that will escape the careless or superficial reader.

Goshen, Ind.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The lesson on **Justification before God** is A VITAL MATTER to every soul. Many are neglecting the way God has planned because they have not seen how fatal to themselves is the condition in which they stand before God. It is important that we get a clear view of our lost condition without the way of God's righteousness and then see how important it is that we have God's way applied to ourselves and our case before God. Our own case is typical of the condition of every other soul. If we are saved, we need to seek to bring every unsaved soul to the same standing of justification which we have found.

Worship is a vital part of the life of a Christian. When we cease to worship we cease to live for God. We serve the same thing that we worship. Idolatry has many forms but they all agree in this that they worship and serve "the creature more than the creator." The results are evident in the state of affairs in the lives of all idolaters, whether that idolatry is lust of gold, lust of bodily appetites and desires, lust of personal honors, lust or selfish desires founded on superstitious plans in worshiping idols of men's hands. We do well to find the character of the living God and learn to love and serve Him with all our heart and soul.

Proverbs can well receive a part of our consideration as a book of practical wisdom. May we never weary of the corrections and instructions which we may find in the study of this book. We trust that a taste in the few lessons we have received in the three brief studies will move us to continue the study.

Youth is the time when **habits** are being formed. For this reason it is wise to set before the youth early the ends that come to the good or the evil, and lead them to break with the evil and choose the good that their lives may be a greater power for good in the years to come and that they may escape the snares of forming evil habits.

HOW WE ARE JUSTIFIED BEFORE GOD.—Rom. 5

Topic for September 14

MOTTO

"Blessed is the man to whom the Lord will not impute sin."

MEDITATIONS ON THE TOPIC

I. **Sinners are Justified before God.**—It is a stain on the character of a holy and just God to let a single sin pass as unpunishable. Yet our God in His wisdom and mercy has so wrought a salvation that it is possible for HIM to be **just** as well as the **justifier of the ungodly.** Rom. 4:5. It is this great plan that does neither violence to God's holiness nor give license to sin that has brought the marvelous change into the character of sinners who have come to Him and accepted, by faith, the favor, which God has wrought in Christ.

There is no merit which the sinner can bring by any manner or amount of good works that he may do. There is no sacrifice that he can make to atone for the sins of his own life. There is no man good enough to make atonement for any other human being. But Jesus Christ, the Son of God, came in the flesh as a spotless One Whom God could accept as a sacrifice for our sins. It is His act of fulfilling the righteousness of God, by taking the stripes of our desert upon Himself, that is imputed to us and enables God to justify, not our sins, but us, who by faith, receive His atonement. Our sins are not imputed to us any more since they have been dealt with in Jesus and the righteousness of God is not violated in receiving us as righteous in His sight.

Accepted in Jesus we have a right to receive the blessed relation of sonship and "because we are sons, he hath sent forth the Spirit of his Son into our hearts, crying Abba, Father." This new life makes us completely prepared to meet the difficulties of a life in the world. Rom. 5:1-5.

II. **The Text.—Rom. 5.**—This passage discusses the blessing of justification made available to sinners by faith. It enters into the condition of man through the sin of Adam and how the grace of God has abounded to meet every difficulty into which we have fallen because of a heritage of depravity.

III. **Suggestions for Junior Programs.**—It will be a help in realizing the blessings of salvation if the boys and girls can be impressed with the righteousness of God and the sinfulness of men and the necessity for a just and Holy God to punish sin. To be made conscious that God was not willing that any should perish and therefore made a plan of salvation whereby "whosoever will" may come and take of the "water of life freely," is to bring a feeling of personal responsibility, in each soul so impressed, to accept the way and meet all the conditions which God has provided.

Having impressed the situation sufficiently, take up the question, "How can a soul get right with God?" and show how Jesus occupies the place of a real Saviour to all who so seek His mercy. The erroneous view of preparing ourselves for favor with God by works of our own will need to be met by appropriate Scripture and illustration. A truly sincere faith in God will move to such works as meeting all conditions and walking in obedience to all known duty and command. Where weakness and sinful inclination are against us God's enabling power comes in by the Spirit and gives strength to live for God in the spirit of a loving child.

OUTLINE STUDY

I. Justified.

1. Declared to be just.—Lk. 7:29; Rom. 3:4.
   a. The law is perfectly fulfilled.—Rom. 3:4.
   b. The law is perfectly satisfied.—Acts 13:38, 39; Gal. 3:10-14.
   c. Righteousness is imputed.—Rom. 4: 20-25.
   d. The meritorious ground of justifying a sinner:
      —The propitiation of a spotless one. —I Jno. 2:1, 2; I Pet. 1:19.
      —Suffering the death penalty for sin. —Isa. 53:5, 6, 11.
      —Obedience unto death.—Rom. 5: 19; Phil. 2:8.

II. How Applied to the Sinner.

1. Not of works.—Eph. 2:9; Rom. 3:20; Rom. 4:4.
2. By grace.—Rom. 3:24, 25; Eph. 2:8; Rom. 8:32-34.
3. Through faith.—Rom. 3:25, 26; Rom. 4:5.
4. Works prove that the justification is real.—Jas. 2:14-26; Eph. 2:10.
5. Not by self-commendation.—Lk. 16:15; Lk. 18:10-14.
6. By the presence of Christ in glory.—Rom. 8:34; Heb. 7:25; 9:24; Rom. 4:25.
7. By continuing in the faith.—Col. 1:21-23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Justify."**
2. Getting Right with God.
   a. By looking to Jesus to receive forgiveness.
   b. Christ died for us.
   c. Made accepted in God's sight through the blood which justifies those who believe.
   d. No other work will save.
   e. True faith will repent, confess, surrender, obey, and trust.

For Seniors.

1. True Justification before God.
2. False Justifications among Men.
3. Conditions for Justification.

PERSONAL THOUGHT

What a wonderful salvation has been prepared for us! It ought to bring great joy, and occupy our most earnest endeavor to make the most of our opportunity through Christ.

SEED THOUGHTS

Salvation is free for you because some one else paid.—Selected.

Justification is the work of Christ for us; sanctification the work of the Spirit in us; justification is perfect at once, sanctification is progressive; justification is before sanctification, and sanctification is the fruit of justification; consequently the evidence of our justification is our sanctification.—John Angel James.

The one act of righteousness—the sole meritorious ground of justification—is **our Lord's vicarious death on the cross,** suffering the penalty of divine law against sin.

This death was a real sacrifice and propitiation Godward, so satisfying the law's penal sanctions in our behalf as to make it just for God to justify the ungodly. Our Lord's incarnation, with all its work antecedent to the cross, was but preparatory to it, and all His succeeding work consequential. His exaltation to the throne in heaven, His priestly intercession, and His coming judgment flowing from His "obedience unto the death of the cross" (Phil. 2:8, 9).—Carroll.

Considering Christ as a gift, how long does it take to receive Him? Considering Him as a promise, how long to trust? Considering Christ as the custodian of an imperiled soul, how long to commit it to Him? Considering the union between Christ and the sinner as an espousal (II Cor. 11:1, 2), how long to say, "I take Him?"

As a marriage between man and woman is a definite transaction, consummated when he says, "I take her to be my lawful wife," and when she says, "I take him to be my lawful husband," so by one exercise of faith we take Christ as our Lord. But as sanctification is progressive, we go on in that from faith to faith. But justification through faith in a substitute does not turn loose a criminal on society. If it be meant a criminal in deed, it is not true, because to the last farthing the law claim has been met in the payment of the surety. In other words, the law has been fully satisfied. If it be meant in spirit, it is not true, for every justified man is regenerated. A new heart to love God and man has been given, a holy disposition imparted, loving righteousness and hating iniquity. A spirit of obedience, new and mighty motives of gratitude and love are at work, and motives determine largely the moral quality of action. In other words, the justified man is also a new creature.—Sel.

PRINCIPLES OF WORSHIP.—Jno. 4:20-24; Heb. 10:11-22.

Topic for September 21

MOTTO

"Worship the Lord in the beauty of holiness."

MEDITATIONS ON THE TOPIC

I. **Principles of Worship.**—The first thing to consider in worship is "what" we worship. Some are given to idolatry in various forms. Some are hero worshipers. Some are nature worshipers. Some bow down to images. Jesus told the woman at the well, "Ye worship, ye know not what. We know what we worship." It becomes worshipers of the true God to learn to know Him. The more we know of His nature and character and being the more real and genuine our worship will be.

Another thing to consider is "how" we worship. There is no limit to God's presence in heaven or in earth. So we may worship God who is a spirit and is present everywhere. We do not need expedients for worship. We do not need to be in a certain house, or in a set place where nature is inspiring, or in the presence of certain individuals, though these may not be in the way of our worship if we are in the right spirit. We do not need certain accompaniments as idolaters think in which certain objects are used to make their worship seem a more definite act. Worship is the act of the spirit of our own being going out in devotion and adoration and praise to the invisible God who is a spirit and must be worshiped in spirit. And while song and readings and words of exhortation may assist us in getting our thoughts in a worshipful frame, they are not particularly essential to the act of worship itself. Many may sing and speak and even say words to God in prayer who have not really worshiped God at all.

We need to be in an acceptable attitude in our own being to offer acceptable worship before God. No one who approaches God in sin without a recognition of the need of a mediator, Christ will be accepted, however beautiful his expressions of prayer and praise and bodily humilities may be.

II. **The Text.—Jno. 4:20-24.**—Here Jesus taught the nature and character of God and how there could be no division in our worship because of being at a different place.

Heb. 10:11-22.—This passage expresses the true means of approaching God because of the offering of Jesus Christ as a sacrifice once for all.

III. **Suggestions for Junior Programs.**—We have an approach to God. Jesus has made the sacrifice of Himself that this may be possible. We are invited to come boldly for mercy and grace to help in time of need. But in our coming we need always to remember that it is not in our own worthiness that we are permitted to come and that when we would harbor sin against God and men in our lives we are unfitted to come until we have repented and removed such hindrances by the grace of God in Christ Jesus. This fact should be duly emphasized in the first point in the Junior Suggestions under "Worshiping God." Due consideration should also be given in the junior meeting, or for the junior mind, as to the nature and character of God as revealed in the Scriptures (see Outline Study, I). Follow the remainder of the junior outline, endeavoring to bring out the points suggested or to have the boys and girls develop them.

OUTLINE STUDY

I. Recognition of God as God.
1. Spiritual.—Jno. 4:24.
2. Omnipotent, Omnipresent, Omniscience.—Job 42:2; Jer. 23:23, 24; Isa. 40:28.
3. Eternal.—Ps. 90:1, 2.
4. Unchangeable.—Jas. 1:17.
5. Holy.—I Pet. 1:15, 16.
6. Righteous.—Ps. 145:17.
7. Merciful.—Ps. 103:8.
8. Loving.—I Jno. 4:8-16.

II. Principles in the Worshiper.
1. Reverence and godly fear.—Heb. 12:28; Isa. 66:1, 2.
2. Spirituality.—Phil. 3:3; I Pet. 2:5.
3. Holiness.—I Tim. 2:8; Ps. 96:9; Mal. 3:3, 4.
4. Sincerity.—Isa. 29:13.
5. Submission and humility.—Jas. 4:7-10; Ps. 95:6.
6. Gratitude and praise.—Ps. 105:1-4.
7. Singleness of heart.—Lk. 4:8; Col. 3: 22-24.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Worship."**
2. Worshiping God.
   a. Preparing ourselves to worship.
   b. Considering the glory of God.
   c. Reverencing the God we worship.
   d. In spirit instead of forms and noise.
   e. Obedience and lowliness.
   f. Remembering His goodness.
   g. Remembering His greatness.

For Seniors.
1. The God We Worship.
2. How to Approach God.
3. Worshiping God in Spirit.

PERSONAL THOUGHT

How blessed it is to have the right to have communion and fellowship with God and to come before Him in heartfelt worship!

SEED THOUGHTS

Worship is an attitude and feeling of reverence, admiration, awe, adoration, and profound respect. It is a condition of the soul rather than a part of the outer life. Such things as prayer, praise, singing, witnessing for Christ, etc., all belong to worship, but they are the fruits of worship rather than worship itself. When the soul is filled with worship such things are seen as the natural results.

Worship may be true or false, depending upon our sincerity or insincerity or upon the object of our worship. Worshiping the creature rather than the Creator constitutes idolatry.—Doctrines of the Bible.

We may be correct in doctrine and exact in forms of worship; but unless we worship in act, as well as in form, there is no true worship in our souls.—B. Doctrine.

Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.—Sel.

Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been Thou forever wilt be.
—T. O. Chisholm.

LESSONS FROM PROVERBS (III).—Proverbs 25

Topic for September 28

MOTTO

"A word fitly spoken is like apples of gold in pictures of silver."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—Previous studies in Proverbs have revealed much concerning wisdom and the attitude of heart to secure it. Also we have received many precepts on the way of life giving us wholesome instruction to guide us in practical life. This practical phase of Proverbs is continued in the lesson before us. We have much more material than can ever be discussed in one meeting. We have centered this lesson on the last section of Proverbs from chapter 25 to its close.

The following themes have been classified as to where they are spoken of in these chapters: Kings and rulers, speech, fools, poverty and riches. From these themes we can learn many things practical relating to these subjects. We trust that the wisdom given in our former lessons will be applied by the heart of each one who hears the proverbs of this lesson and that your life will be made richer and stronger for what you have received.

II. **The Text.—Prov. 25.**—This chapter is only a part of the text that will be considered in this study. But it serves as a sample of the remaining portion. A large portion of Chapter 25 comes under the classification of (I) and (II) of the Outline study. There are a few other themes such as vs. 16, 17, 28, which have not been classified in our study of today but which can be estimated and considered alone. Other themes will be found in other chapters that have not been classified. These are classified as they are, to show what may be found in the Book by searching.

III. **Suggestions for Junior Programs.**—Use the themes you find in the latter chapters as a basis for discussion. Give some attention to memory work. Seek to make the discussions such as can be readily grasped and made practical for the life of the junior.

OUTLINE STUDY

I. Proverbs Relating to Kings or Rulers:
1. In chapter 25.—vs. 2-7.
2. In chapter 29.—vs. 12, 14, 26.
3. In chapter 31.—vs. 1-9, 23, 31.

II. Proverbs Relating to Speech:
1. In chapter 25.—vs. 8-15, 18-20, 23-25, 27.
2. In chapter 26.—vs. 4-7, 9, 20-25, 28.
3. In chapter 27.—vs. 1-6, 9, 14-17.
4. In chapter 29.—vs. 5, 6, 9, 11, 12, 17, 19, 20.
5. In chapter 30.—vs. 6-11, 20, 32, 33.
6. In chapter 31.—vs. 8, 9, 26.

III. Proverbs Relating to the Fool:
1. In chapter 26.—vs. 3-12.
2. In chapter 27.—v. 22.
3. In chapter 28.—v. 26.
4. In chapter 29.—vs. 9, 11, 20.
5. In chapter 30.—v. 22.

IV. Proverbs Relating to Poverty and Riches:
1. In chapter 27.—vs. 23-27.
2. In chapter 28.—vs. 3, 6, 8, 11, 19, 20, 22, 27.
3. In chapter 29.—vs. 7, 13, 14.

4. In chapter 30.—vs. 7-9.
5. In chapter 31.—vs. 10-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Virtue."**
2. From chapters 25-31 select themes for searching and discussions, either from the Outline Study or from some other of your own selection.

For Seniors.

Make assignments similar to the suggestions for Juniors.

PERSONAL THOUGHT

The person who can properly use his tongue has a gift or power of a very high quality.

SEED THOUGHTS

Men are born with two eyes, but with one tongue, that they may see twice as much as they say.—Cotton.

A slip of the tongue is more serious than a slip of the foot.—Gregory of Nyassa.

A wise man shows his wisdom in the selection of the things he leaves unsaid.—Selected.

Since I cannot govern my tongue, though within my teeth, how can I hope to govern the tongues of others?—B. Franklin.

Can wealth give happiness? Look round and see
What gay distress, what splendid misery!
Whatever fortune lavishly can pour,
The mind annihilates and calls for more.
—Young.

Ahab sold himself for a vineyard, Judas a bag of silver, Achan, a wedge and a garment, Gehazi, silver and raiment. Are you for sale? —O. P. Gifford.

Who can find a virtuous woman? for her price is far above rubies.—Prov. 31:10.

Every word of God is pure: he is a shield to them that put their trust in him.—Prov. 30:5.

DANGEROUS AND HELPFUL HABITS

(Jr.).—Prov. 23:29-35; Ps. 122; Ps. 1.

Topic for October 5

MOTTO

"Make your ways and your doings good."

MEDITATIONS ON THE TOPIC

I. **Habits** are such acts as by frequent doing affect the mind to do the same either to the everlasting good or the everlasting sorrow of the one who has formed the habit. Some one has told an amusing story concerning **"habit."** Take away the first letter there is **"a bit"** left. Take away the next letter the **"bit"** is still there. Take away the next letter and **"it"** is still there. Take a way the next and **"t"** is there to show that it is not **tee-totally** destroyed. Thus habits are hard to get rid of when once formed. If it is an evil habit it will enslave you. If it is a good habit it will enrich you. Therefore we should seek to do only the good and helpful things repeatedly that will bring blessings to ourselves and others about us.

Among the habits that are dangerous are indulgences in **words,** like swearing, lying, unkindness, which defile our own conscience and work mischief in other lives who hear: in **appetites,** like drinking strong drink, smoking tobacco or using drugs that injure the body and mind, chewing tobacco which is filthy and destructive to the health; in **thoughts** that defile the character and lead to unclean deeds; in **passions,** that strike back in destructive sorrows and troubles to ourselves and others when they have become a habit within us and enslave our being. Oh, how often we hear people say, "I cannot quit my ways now if I should try, even though I know it is evil." The better way would have been to stop at the first or to never have done it at all. But the Lord has a deliverance which every enslaved soul should not delay to apply for.

But God has not given us these propensities to habit for an evil end. If we are diligently engaged in good deeds the habit grows into our character and makes right conduct easier, and wrong deeds less likely.

Just as evil appetites grow by indulgence, and wrong thoughts fill our minds with things that lead to sorrow, and passions indulged, make our bodies and minds and characters a terror; so, if we, by God's grace, follow after the ways of righteousness by temperance in all things and in filling the mind and heart with good things, and practice the things that elevate and uplift our own and other lives, we shall be like a tree of life in the earth from which the blessed fruit of our good habits shall be gathered continually.

II. **The Text.—Prov. 23:29-35.**—This passage pictures the drunkard who by frequent indulgence in strong drink has brought woe and sorrow upon himself.

Ps. 122.—This passage describes the joy in the heart of the person who has given himself over to the service and worship of God and frequently attends the worship in His house.

Ps. 1 gives a contrast between the man who walks in the ways of the Lord and the man who does the opposite. The course of life ends in a judgment in which the godly are blessed and the ungodly are destroyed.

III. **Suggestions for Junior Programs.**—Take up the two ways of life and seek to make the picture true to life and vivid enough that all may see the two kinds of habits and the ends to which they lead. It is well to show not only the temporal and physical sorrows but the fact that a character that is evil will separate the soul eternally from the happiness and joys of the saved.

Even Christians who have turned from evil and are striving for the way of righteousness find that they have to spend time in battling with things which would not take so much of their time had they earlier kept from forming habits which they now abhor. God's grace is sufficient for us, and will enable us to win, but we cannot afford to "sow wild oats" that leave such a task behind them and perhaps mislead other lives which we must see go astray because of our past folly. Impress the need of redeeming the time because the days are evil. Use the outline suggestions for juniors.

OUTLINE STUDY

I. Dangerous Habits.

1. Drinking strong drink.—Isa. 5:11.
2. The habit of tobacco.—I Cor. 9:25-27.
3. An unbridled tongue.—Jas. 1:26.
4. Unbridled thoughts.—Matt. 15:19.
5. Evil associates.—Prov. 4:14-19.
6. Immodest apparel.—Prov. 7:10; I Tim. 2:9.
7. Reading unsound literature.—II Pet. 2: 1, 2.

II. Helpful Habits.

1. Temperance in appetite.—Gal. 5:23.
2. Self-control in temper and speech.—Col. 4:6; Prov. 10:12; 14:17.
3. Church attendance and devotion.—Heb. 10:25.
4. Bible study and meditation.—Josh. 1:8; II Tim. 2:15.
5. Modesty in conduct and dress.—Tit. 2:1-10; I Tim. 2:8-10.
6. Helpful associations.—Prov. 13:20.
7. Regular seasons of prayer.—Ps. 55: 16, 17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Ways."**
2. Dangerous habits.
   a. Affecting the health of the body.
   b. Affecting the health of the mind.
   c. Affecting the thoughts and welfare of others.
   d. Affecting the purity of the heart.
   e. Affecting our faith in God.
3. Good Habits.
   a. Of thought.
   b. Of speech.
   c. Of action.
   d. Of the appetites.
   e. Of dress.
   f. Of association.
   g. Of fellowship with God.

For Seniors.

1. How to Build up Good Habits.
2. How to Overcome Dangerous Habits.
3. Good Habits that Build Good Character.

PERSONAL THOUGHT

"The way of the wicked, he turneth upside down." The end of evil habits is a certain failure no matter how seemingly prosperous you may be in them for the present. But "the fruit of the righteous is a tree of life, and he that winneth souls is wise." Surely the last way mentioned is the best.

SEED THOUGHTS

Many a man tries to break himself of bad habits only after bad habits have broken him. —Sel.

Good habits are the soul's muscles—the more you use them the stronger they grow. —Selected.

"All habits gather by unseen degrees,
As brooks make rivers and rivers run to seas."—Ovid.

We sow our thoughts, and we reap our actions; we sow our actions, and we reap our habits; we sow our habits, and we reap our characters; we sow our characters, and we reap our destiny.—C. A. Hall.

Every sinful act is another cord woven into that mighty cable of habit, which binds the spirit to the throne of darkness.—D. Thomas.

Centers, or center pieces of wood, are put by builders under an arch of stone while it is in process of construction till the keystone is put in. Just such is the use Satan makes of pleasures to construct evil habits upon; the pleasure lasts till the habit is fully formed; but that done, the habit may stand eternal. The pleasures are sent for firewood, and hell begins in this life.—Coleridge.

EXPRESSING APPRECIATION

Appreciation is rare. We resent quickly and easily, and appreciate slowly and with difficulty. Expressing appreciation does much to cheer the heart of the one who gives the service. It also makes the recipients a little brighter. As one goes through life he may note how seldom he tells another how greatly he values the fidelity and kindness which come from the one with whom he has contact. Let us become more appreciative, especially of those in our own home circle. It would do much to make home life bright and happy.—The Presbyterian.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE ETERNAL GOD, THE SOURCE OF HELP.—Revelation 7:9-17

Lesson for September 14, 1941

Golden Text.—Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Rev. 4:8.

In chapters 4-11 we have the history of the conflict of the saints against the powers of evil upon the earth through the centuries unto a glorious and victorious issue through the help of all the forces of the kingdom of God. In Chapter 4 we have the Christ sitting upon the throne overshaded with the emerald rainbow of promise of mercy.

The seven fires of verse 5 are the seven spirits of Rev. 1:4 and 5:6, and these are the seven eyes of God of Rev. 5:6 and Zech. 3:9, sent forth upon the earth where they run to and fro through the whole earth to show Himself strong in behalf of him whose heart is perfect towards Him. II Chron. 16:9.

The four beasts or living creatures are symbolical of the entire body of believers. They were first used on the standards of the children of Israel in the wilderness; they are used to represent the entire body of the saints in Ezek. 1; in a deeper sense they are emblematical of the Christ in the Gospels; and here they represent the entire body of believers hid in Christ. As the seven eyes of the Lord represent Him as the All-seeing One, and the seven horns as the All-powerful One, so the eyes in the living creatures betoken the light that comes to the saints through the gift of the Spirit.

The true church never rests from praising the Lamb that was slain that we might live.

The twelve princes of the tribes in the Old Testament, and the twelve apostles in the New Testament make the four and twenty elders who finally cast their crowns before Him and crown Him Lord of all. The angelic throng of heaven and the creatures of earth (save fallen men) join with the redeemed in chanting the sevenfold (complete) doxology in praise of the Lamb that was slain, but who now lives and reigns.

In John's Gospel we have Philip urging Nathanael to come and see for himself that Jesus of Nazareth was the Messiah. In Rev. 6 we have the entire body of believers represented by the four living creatures making the same call to the world of men to "Come and see" the Lamb break the seals and make known to mankind his work upon the earth. Chapter 6:1, 3, 5, 7. Let us not forget that He reigns over the nations NOW and that in His hand are the destinies of the nations, though the heathen may rage and the peoples may imagine vain things. Although He permits the peoples of earth to even slay His saints NOW, yet they are His peculiar treasure, and as soon as they have suffered He robes them in white and crowns them with life and glory.

But when the day of judgment shall come then those who hated Him and persecuted and slew His saints shall cry to the rocks and mountains to hide them from His wrath. Will you stand in the judgment? Will it be to you the hour of redemption and reward, or the hour of condemnation and utter despair?

Chapter 7. The blessed Lord broke the seals to the book of human history, but He sealed the saints. As none but He could break the seal of human destiny in the mass, so none but He can break the seal of human destiny in the individual. The 144,000 from the twelve tribes were not the only sealed ones. II Cor. 1:22. They were the firstfruits unto God and the Lamb. Chapter 14:4. The numberless multitude of verse 9 had also been sealed unto the day of redemption. Eph. 4:30. Though a third part of the angels left heaven it will not be empty. His house shall be full. The number of the redeemed to be are known only by the Father Himself. Salvation is of the Lord, and to Him all the saved will give praise and glory. We do it now; how much more when we fully realize the greatness of that salvation!

The garments of many a professed believer are stained now; but at the marriage of the Lamb the bride has made herself ready, and there will be neither spot nor wrinkle or any such thing. The only way we can have the soul (the inner life) cleansed is by the blood of the Lamb; the only way we can get our robes (the outer daily life) clean and white is by the Blood of the Lamb.

In glory our service and praise will be constant and unremitting; may it be sporadic now? He feeds, and leads, and comforts us now, while we are here under probation in this world of sorrow and tears. But in glory we will realize to the full the infinity of His love and care.

OVERCOMING THE ADVERSARY

Rev. 12:1-15:4

Lesson for September 21, 1941

Golden Text.—And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.—Rev. 12:11.

As chapters 4-12 give the history of the conflict of the saints, ending in their complete victory through Jesus Christ and their final glorious reward; so chapters 12-20 give a history of evil from the time there was rebellion in heaven, through the centuries of opposition to all righteousness upon the earth, unto its final defeat and eternal imprisonment in the place prepared for the devil and his angels. In heaven there will be no sorrow; in hell, no joy.

In the epilogue of John's Gospel (chap. 1:1-5) John gives the history of the ages from the hour of creation unto the hour that John, the forerunner of Jesus, was born. In a similar way in this chapter (Rev. 12:1-9) John gives the history of evil from the hour that it originated in the rebellion of Satan in an unknown past down to the time when Christ was crucified, and His body, the Church, was in hiding in the wilderness of Decapolis while the city of Jerusalem was being destroyed.

Verse 7. Through Jewish writings we learn that there were supposed to be seven archangels, but only two (Michael and Gabriel) are named in Holy Writ. Gabriel seems to be a special messenger for the Lord, and Michael seems to be commander-in-chief of the armies of God in the Spirit world. Here he rises to the defense of the Almighty when Satan starts a rebellion against Him. The battle was desperate, and the end was an earnest of the final conclusion. After that battle there was no more place in heaven for the fallen angels; after the battle which has been raging for centuries on the earth shall be concluded there will be no more place for the Satanic forces on this earth; and after the battle is fought and finally won there will be no more place nor trace of evil in my life and being. Michael came to the help of the Lord to rid heaven of sin; will I come to the help of Christ to rid earth of sin, and especially will I let Christ come into my life to enable me to get rid of sin?

Verses 10, 11. The loud voice is the voice of victory. It required a fight to win in heaven; and it will require a battle to win on earth. Satan shall be bruised under our feet shortly, and then we will also be able to sing the paean of victory.

In verse 11 we have the threefold formula for victory. If you conduct your individual battle on those lines of strategy you cannot lose. First, Christ came to earth and fought the battle against sin until He shed His own blood upon the cross. After He rose He had broken the power of him who had the power of death which is the devil. I join myself to Him for my own safety and with Him all things are possible. I trust in His blood, and am saved and kept. Rom. 8:37, 39. Second, Christ won the victory over temptation by believing and quoting the Word. Not only do we need the Word, but we also need to give a word of testimony. "With the mouth confession is made unto salvation." Give your testimony everywhere to show that you are on the Lord's side.

Third, how faithful are you to Him whose cause you have espoused? Those who overcome are faithful unto death. Are you willing to wear the uniform of the soldier of the

king as long as there is no danger; but so cowardly that you will hoist the white flag as soon as there is danger? In that case you will never win. To win you must not love your life, but if you will lose your life for His sake then, and only then, will you be sure to find it.

Verse 12. The heavens can and do rejoice that the Lamb has opened the way for all to victory, and there is rejoicing in heaven over every sinner on earth that repenteth. But this earth is in a mess. The devil is here, and is in a terrible rage. He has millions of men, as well as legions of evil spirits, in his armies. They have converted this old world into a pandemonium, and things are rapidly coming to a crisis. What shall the end be? I cannot forecast the immediate future, but I know that Satan's time is short, and that eventually he and his hosts shall be cast into hell in irrevocable doom. Then the saints of earth will join the saints of heaven in the song of victory.

Chapter 15:2-4. Moses gave bodily freedom to a nation of slaves; Jesus wrought the means of freedom to a race of spiritual slaves. In God and Christ we have deliverance and freedom both of body and spirit; but the conflict will not end in complete victory until this body shall be fashioned like unto His own glorious body at the time of our gathering unto Him in glory.

THE FULFILLMENT OF HISTORY: THE NEW JERUSALEM

Rev. 21, 22

Lesson for September 28, 1941

Golden Text.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21:7.

Having, in prophetic preview, given the story of the conflict between the kingdom of God and the kingdom of Satan, with the complete defeat of the latter, John in chapters 21 and 22 describes the glories that shall follow.

As the unknown can only be revealed in terms of the known, so the spirit world must be depicted in terms of the natural world. Consequently word pictures and symbols are still being used in these chapters.

Chapter 21:1. According to Peter and the word of promise, we look for a new heaven and a new earth wherein dwelleth righteousness. In prophecy the "sea" is a figure of the mass of sinful humanity which cannot rest but casteth up mire and dirt. In that renovated world there shall be none of that.

Verse 2. In the Old Testament Jerusalem is spoken of as a symbol of the eternal home of the saints; in Paul's letter to the Galatians the Church is described in figure as the Jerusalem which is from above and is the mother of us all. God had espoused the Jewish nation to Himself, He has more fully done so to the Church; and the redeemed of all ages constitute the heavenly Jerusalem making ready for the wedding hour when the bride shall become the Lamb's wife.

Verse 3. The bridegroom prepares the home for the bride. This is the present work of Christ. John 14:2. While He is preparing a home for the bride, the bride is preparing herself for the home. Husband and bride live together. He will bring the tabernacle to us and then dwell with us.

Verse 4. Earthly homes have a fair share of sorrows and disappointments. Christ, the perfect husband, will see that His bride shall never know want, suffering, nor sorrow.

Verse 5. With Joshua we can say that not one word of His good promise has failed here on earth. I have every confidence that all His promises for the future will also be kept and that the glories and enjoyments of the world to come will far transcend anything that I can think. So when He promises to come quickly for His bride, I for one feel like saying, "Even so, come, Lord Jesus."

Verses 6, 7. The fountain of the water of life has its source in the throne of God and the Lamb. He lets me come to the throne. He not only lets me have a token of life, such as was given to Esther, but lets me drink from the fountain of life. That which was forbidden us after the fall is restored unto us after the restoration. The victory that overcomes the world is ours through faith. You do not become heir through faith without works, but you become heir after having won the victory through faith.

Verse 8. Those who live as described in this verse are neither saved nor kept by faith. Rom. 1:17. That verse has the double truth that we are justified by faith, and that, being justified, we live by faith.

Verse 9. This angel, when he poured the vial of God's wrath, had a very unpleasant duty to perform, but when he asked John to go with him to behold the bride that was a duty that brought the greatest of pleasure. He did both faithfully. Let us imitate the angel and perform our duties well, whether agreeable or distasteful.

Verses 10-21. In the Old Testament the twelve tribes were God's chosen people. In the New Testament James addresses the saints by the significant title, "To the twelve tribes." The twelve gates were twelve pearls. (In Matt. 13:45, 46 the church is spoken of as one pearl. Twelve in one.) Each of these gates has one of the names of the twelve tribes of Israel. You can enter the city only through the gates. You can enter the city only by becoming one of the people of God.

The twelve foundations had the names of the twelve apostles of the Lamb. The foundation of the kingdom of God is not in metals and precious stones, but in the life and teaching of the saints. Christ is the chief foundation stone.

The city is so vast that there is room for all; but so pure that nothing that would defile may ever enter therein. Verse 27. It is always open to them that seek Him with the whole heart, but forever closed to those who love death.

Chapter 22. The final chapter concludes by sending forth the invitation to come, to whomsoever will. Christ gives the invitation; the Spirit gives the invitation; the bride gives the invitation; and all that hear are to repeat the call. If you do not want to spend eternity with dogs, etc., better enter at once while you may. Rev. 22:15.

GOD, OUR HEAVENLY FATHER.—Gen. 1:26-28; Ex. 34:4-7; Psa. 103:1-13; Isa. 40:27-31; Matt. 6:24-34; 22:35-38; Jno. 4:24; 14:20-23; Acts 17:24-30; I Jno. 1:1-4

Lesson for October 5, 1941

Go'den Text.—Our Father, which art in heaven. Hallowed be thy name.—Matt. 6:9.

Gen. 1:26-28. The child is the image of the father. In the genealogical record of Luke, Adam is called the son of God. In Gen. 4:26 we find that men of faith began to call themselves by the name of the Lord (R. V.), and in Gen. 6:2 those who called themselves by the name of the Lord are called "sons of God."

The words of our lesson tell us in a threefold iteration that God created us in His image. We are His children by creation; He has a fuller claim upon us by accomplishing our redemption; and a full claim upon us through the adoption.

Ex. 34:4-7. Our heavenly Father is merciful, gracious, longsuffering, and abundant in His blessings of goodness and truth. He is merciful to forgive iniquity, transgression, and sin; but He will by no means clear the guilty. To be cleared you must be forgiven; to be forgiven you must come to Him in repentance.

Psa. 103:1-13. God has given to all the higher orders of life the gift of parental affection. Because of that love the parent provides for and protects its offspring. But earthly parents are a feeble comparison to the heavenly Father. An earthly mother may so far forget her offspring that she may have no compassion and give no care; yea, she may forget. But God never does. In these verses we are told that He forgives our sins, heals us of our diseases, in time of danger delivers our life from destruction, and crowns our lives with lovingkindness and tender mercies. More, He feeds us; teaches us; and in spite of our sins, loves us. He is my Father.

Isa. 40:27-31. This exceeding great and precious promise is more than a gush of meaningless words. If you are His child and wait upon Him you can claim this promise to the full in its simplest meaning. He will fulfill it in your body; He will marvelously fulfill it in your spirit.

Matt. 6:24-34. In the spiritual realm this world is divided into two families, the children of God and the children of the devil. The children of God do the works of God, and the children of the devil do the works of the devil. Therefore, by their works we can know them. We cannot belong to both families. We cannot by faith be sons of God and in works be children of the devil. Those who love sin hate God; those who love God hate sin.

No man with a true father heart ever failed to do all he could to provide for his children. It is the Father who is concerned, not the child. The child trusts and takes that which the father provides.

The heavenly Father not only provides for the body, but especially for the needs of the real self. Worry wastes time and energy, trust conserves it. If the little child can

(Continued on page 285)

BIBLE STUDY

CHRISTIAN DOCTRINE

XXVII. Jesus Christ as King—Concluded

By the Bible Study Editor

It is evident, from the teachings of the apostles, that the Church in this dispensation represents a spiritual aspect of a body that is related to Jesus Christ. The Church acknowledges Him as her Head, and gives to Him the title of Lord and King. He is both the Head of the Body, as the husband is the head of the wife, and He is also the King of a spiritual people, whom He rules by His Word and by the Holy Spirit. Yet, the Church looks forward to a time when there will be a change of relationship and a new manifestation of the presence of the Lord and King. This present spiritual condition will continue forever. Although the Church has all that she may ever expect to possess of the blessings of the Lord, in holy relationships, there is more to follow. The "blessed hope," and the "glorious appearing" of the great God and our Saviour Jesus Christ (Tit. 2:13) is continually before the mind of every Christian, regardless of the time and manner of that event.

There might be grounds upon which the believer might claim a continuance of the present spiritual relationship, with nothing more to follow, for we have peace with God, and the presence of His divine being and fellowship. Israel came to the mount Sinai, with all of its terrors, into the presence of God, and heard Him speak. But they turned away from His voice and from His presence. The believer is said to have come to "Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22-24). What is there left to be possessed? Here we have the City, the angels, God, Jesus Christ, the spirits of just men made perfect. We are already in the atmosphere of the heavenlies. This is all that some desire or expect. But it is not all that is included in the "new covenant" made by the Mediator. The God unto whom we have come speaks to us from heaven. See verse 25. The God who spake to Israel at Sinai and shook the earth will once more speak and the things that are made until they shall pass away. Verses 26, 27. The believers have received a kingdom by faith, but they receive a kingdom which cannot be moved for which they have grace to serve God with reverence and godly fear. V. 28. This latter text does not imply that we have already received such a kingdom. It suggests that, in view of having received the covenant of it, they continue to wait for it and serve God with reverence unto that time when the covenant shall be fulfilled.

Present world conditions are such that the Church is less hopeful of attaining to a golden age of peace and blessing through the forces of education and culture. There should be, and there may be, grounds for the hope that better conditions will prevail at the end of this most bloody conflict of arms and the forces of governments under arms. But there is no foundation offered that such conditions will remain longer than the truce which succeeded the previous great conflict. It may be that the Christian Church has failed in her mission to the world. What hope is there that she may not again fail after a period of truce and comparative success and ease? The kingdom promised by the Lord is one that cannot be shaken and will not be moved.

Paul and Peter

The closing admonitions of Peter to "them that have obtained like precious faith," are based on the hope of the coming of the Lord. II Pet. 1:1, 3:1-18. Peter based his admonitions and his hope on the word of the prophets and on the commandments of the apostles. 3:1, 2. There were those who denied the coming of the Lord in those days, since the apostles looked for His return and taught the believers to look for and wait for Him. The covenants of the Lord could not be fulfilled without the coming of Christ. It was evident to Peter that before the time of the coming of the Lord there would be scoffers walking after their own lusts, and denying that the Lord would come. II Pet. 3:2-4. Peter describes the nature of the day of the Lord as a time of judgment, when the world would pass away. But Peter implies that there is to be a period of longsuffering of the Lord which will result in salvation. II Pet. 3:14-16, cf. v. 9. It is this reference to a period of waiting on the part of the Lord, which Peter uses to refer to Paul and his writings concerning the coming of the Lord. Both apostles had written to the same group of believers. "Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you" (II Pet. 3:15). There was a possibility of disagreement in the writings of these apostles. Some believers made it the **occasion** of disagreement, and the cause of confusion between the followers of both apostles. Peter and Paul agreed in every respect regarding the coming of the Lord, while stating two aspects of His coming.

It may not be said that Peter had one view of the coming of the Lord, and that view only at the end of the world when all things of the present earth and the heavens would pass away. Nor may it be said that Paul had in mind only a time of the resurrection of the saints to meet the Lord in the air. Neither may it be said that the prophets had in view but the coming of Christ as a King to rule over the Jews and to make the nations come to acknowledge His power and will as supreme in the world. In such a case neither group could possibly understand or agree with the other. It must be, that all of the groups are correct in their prophecies and explanations of the things which they had in mind to declare to the world. Peter suggests the difficulty among men when they read the various statements of the apostles and prophets and disagree concerning them. The first explanation is that "they are willingly ignorant" of these things. The facts as stated in the Scriptures do not agree with their plans and with their desires in life in this world. The Word of God and the will of God are always contrary to the will and nature of man. The second suggestion of Peter is that, when the Scriptures are "hard to be understood," there are those who are ready to place their own interpretations upon them. The third of Peter's suggestions is, that there are presumptuous persons who treat all Scriptures in the same manner,—they wrest them,—when they would expound them, because they are unstable and unlearned persons. Such ignorance of the Word of God is not always a matter of grace with the Lord. The Lord is gracious with those who are ignorant and yet have the faith of the "wayfaring man." But the wresting of the Scripture brings about the destruction of those who wrest them and also those who accept such interpretations. The wresting of the truth makes it an error, and no man can be saved by an erroneous doctrine. It is not God's Word when it is wrested.

Thus, Peter and Paul must have understood each other, and they must have agreed in their appreciation of the Lord's coming and His kingdom. In the same manner it is essential that we find a perfect agreement in the teachings of the prophets and of the apostles. If God is the source of inspiration for both prophets and apostles, then there is a unity of revelation and a harmony of teaching, which reveals the purposes of God until the end of time and into the eternal glory of the new heaven and new earth, wherein dwelleth righteousness.—II Pet. 3:13.

The Kingdom in the Revelation

Because the last book in our canon of Scriptures differs from the general nature of all others, and because of its peculiar structure and the nature of its messages, it is not necessary to reject it, neither to neglect it. The introduction to the book should by all means tend to increase our interest in it and

then confirm our faith in its value to the believers. This Revelation was given to Jesus Christ by God, and was given to John by Jesus Christ by His angel. The content of the revelation is, "Things which must shortly come to pass" (1:1). But the message was not for John alone. "What thou seest, write in a book, and send it unto the seven churches which are in Asia" (1:11). The importance of the message is understood by the nature of the content of it. The Church was the only group to which the Lord could reveal His messages. The Jews had rejected Him, the Gentiles as a whole had not received Him as their Saviour and Lord. The churches were left, as His candlesticks and His witnesses to bear the messages of the Lord to the world. The things that must come to pass were such as had to do with the Lord and the fulfillment of His covenants to His people and to the world. John took the position, with the churches, as being the instrument of the transmission of the Word to the world,—"Hath made us kings and priests unto God" (1:6).

John's convictions concerning the coming of Christ were even confirmed by the revelation received from the Lord. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (1:7). In the closing chapter we have the record, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20). The Lord testified as to His return, and John appreciating the significance of it, replied, "Even so, come." The entire revelation, then, must have a bearing on the coming of the Lord and the things pertaining thereto.

Neither Peter nor Paul had outlined any program concerning all of the things which would accompany the coming of Christ. Many have undertaken to piece together events that seem to have to do with His coming, and have formulated a program, but it would be wisdom on the part of the Church today to do as John suggested, "Read and keep" the sayings, or the things that are written in the book, and leave the program to the Lord.

However, there are certain phases of the revelation to John which are significant. The first few chapters are messages to the churches of Asia, stating conditions which are found in each church and warning the angel of each church as to further attitudes to the church and the responsibility to the Lord. The further chapters were all written for the benefit of the churches, but had not to do directly with the churches themselves. A decided change is found in the fourth chapter, since it depicts things in the heavens instead of in the midst of the churches. The fifth chapter continues to reveal things that are in heaven, even before the throne of God. After revealing the Lamb that appeared as it had been slain, and after declaring His power to take the book and loose the seals, there were rejoicings among those who were in the presence of God and the Lamb. These beings were not on the earth. They were living beings who had been redeemed and worshiped before the throne of God. Their declarations should bear weight as to matters of the future that had to do with their hopes. "Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 6:9, 10). These beings were not Jews alone. They included all that the Church includes, and their declaration assumes that the hope of the believers is to be fulfilled, not alone with the titles of king and priest, but with the ministry of kings and priests and that on the earth. This power to make them such and to bestow upon them the ministry was the power of the One who had redeemed them—the power of the Lamb of God.

From the fifth chapter onward, the scenes again change to the accomplishment of the purposes of God to establish the honor of Christ among the nations of the earth. Truly, there are series of judgments, and increasing judgments as the work of subjugating the powers of the world are in progress. The nations of the world are seen to be under judgment, while the redeemed of the Lord suffer persecutions from their enemies, but do not suffer the plagues set upon the world. The outcome of all of these tribulations is seen in the end of the periods of plagues. Rev. 19. The same group of worshipers revealed in chapter four are heard again in chapter 19, but their declaration differs. Their final words are, "Alleluia: for the Lord God omnipotent reigneth" (V. 6).

The twentieth chapter is not a new phase of the revelation. It is but the description in detail of the reigning of the Lord and those who are made kings and priests unto God to reign with Christ. Here is the culmination of the kingdom period of Christ. Never before had He been King in the sense in which prophets and peoples had foretold of Him. This is the culmination of His power over all of the world. He is still the Redeemer and Saviour of those who trust Him, but He sways the scepter of power and of righteousness over all the world.

The closing chapters of the book of Revelation change again in their character. Nothing more is said of King or kingdom. The Lord laid aside the kingly power over the nations after the judgment of the world had taken place. In these closing chapters He is the bridegroom with His bride, the Church, which is here called the New Jerusalem. The scenes are those of the Throne, with God and the Lamb in the fullness of glory. The kingdom period has passed, because it belonged to the earth. The Bridegroom and the Lamb, are the titles of honor of One who dwells only in the midst of those whom He has redeemed and whose fellowship He shall enjoy forever.

Let none hear you idly saying
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth;
"Here am I; send me, send me!"

—Selected.

NUGGETS IN S. S. LESSONS

(Continued from page 283)

trust in the providing of its parents, much more can I be confident of the Lord's daily provision. God takes care of the birds of the air, and of the desert flower. Surely He will care for us whom He esteems His greatest treasure.

What shall I do? Make sure that I am in the kingdom of God, and watch myself that I am walking in the right ways of the Lord. What else? Just trust in God for the rest. He will add unto me all else that is good and needful.

Matt. 22:35-38. Christ is both the root and the offspring of David. He is both the creative Father of man and also the Son of man. He became the Son of man that He might fully sympathize with and help man; He wants us to become children of God so that we may fully understand and appreciate the things of the kingdom of God. I loved my earthly parents; I owe my full and undivided love to my heavenly Father.

John 4:24. God is a spirit and the Father of spirits. Is He my spiritual Father? If He is and I am subject unto Him I will live. Heb. 12:9.

John 14:20-23. The heavenly Father comes to and makes His abode with those of His children who love Him and keep His words; by and by, as He did to Enoch of old, He will take us home to His heavenly abode.

Acts 17:24-30. The human family has a common origin. He made them of one blood. Superficially we may be different, but intrinsically we are alike. We are His offspring, in Him we live and move and have our being, and He wants us to seek Him and find Him.

I John 1:1-4. The sweetest fellowship on earth is that of the family. The sweetest spiritual fellowship is that of the Church, the children of the living God. God loves us, His love is shed abroad in our hearts. We love each other with a pure heart fervently. The resultant fellowship is a foretaste of heaven.

TO AND FRO IN SOUTH AMERICA

(Continued from page 270)

men, skilled mechanics, and devoted Christians. Here also lives Dona Juana, the second "Holy Ann," they say. Sister Hallman remarked that this woman reminds her of a tree planted beside the waters. About a dozen years ago she was converted. Then she could neither read nor write; now due to the help of her pastor, she does both. She clops along in her wooden shoes with the Lord as her daily companion. Once a week she brings the Hallmans several dozen clean white eggs. When there is a visiting minister she brings them a chicken as a love offering to the missionaries for having brought her the message from heaven. Her favorite text reveals her deep spirituality and gives us a clue to her humility and devoted life. "I am crucified with Christ:" she says, "nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Goshen, Ind.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

CAMPS FOR "CONCHIES" WITHOUT UNIFORMS, WHO NEVER HANDLE A GUN

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Shine as lights in the world.—St. Paul.

Seeing the **"Conscientious Objectors"** to war through our own eyes is one thing, through the eyes of others quite something else. Fortunately current literature and the newspapers are giving us this opportunity. Some comments are abusive, some comical, most of them tolerant and quite fair. To consider such comments is profitable for the Church, her leaders, the parents, the objectors themselves, and those responsible in Church circles for the objectors, called by others, "Conchies." In this write-up we want to consider three phases of the problem: first, **public sentiment**; second, **problems in the camp**; third, **possibilities of the camp.**

Public Sentiment and the "Conchies"

The editor of "Magazine Digest" writes:

In Germany there are no conscientious objectors—at least no live ones. How America handles hers during today's emergency will be a supreme test of tolerance, of the ability to "bear with" a determined minority who will accept social ostracism, even jail sentences, as did hundreds during the World War, rather than disobey their personal convictions or religious teachings.

Helen Provis writes an illuminating article, **"Army Camps Where the Soldiers Are Without Uniforms and Never Handle a Gun."** May we quote largely from a Canadian Magazine:

Two very different men represent the agencies beginning America's unprecedented experiment in tolerance: civilian service camps for religious objectors to conscription.

One, handsome, white-haired Major Guiton Morgan, has been brought up in the military tradition. On his khaki-clad shoulders rests the authority for insuring that this minority does its duty by Uncle Sam. The other, Paul Comly French, author of **"We Won't Murder,"** opposes on religious grounds all force, all military authority over the individual.

The task he has undertaken, as Executive Secretary of the National Service Board for Religious Objectors, and that of his co-workers, is to see that these young men **voluntarily** render to their country service comparable to that of the men under arms, without violating their beliefs. He is a tall, black-haired, energetic young man, this Paul Comly French, Quaker, ex-newspaper-man. "Our whole program is based on no coercion," he explains. "It would be much easier to get work done for an Army officer to bark out 'You do this!'"

These men will not wear uniforms. They will sleep on Army cots under blankets supplied from the Army's stores: their food may be cooked in Army kettles, but they or their own sects will pay for that food. Civilians, who are likewise pacifists, have been chosen for camp directors to be responsible for discipline and morale. The men will discuss and decide for themselves what educational and recreational activities they will undertake. When the working day begins, civilians from the appropriate technical agency of the Government will show the men how to carry out the plans outlined cooperatively in Washington.

When the 3,900 conscientious objectors listed in the records of the War Department in 1917 and 1918 were drafted, they found no such provisions as these. Many felt that cooking food for a soldier practising bayonetting was as ungodly as using the weapon itself, but this was typical of the noncombatant service demanded then. A hurriedly arming republic had only Army camps in which to house them, only khaki-clad officers to direct them, and offered no choice except combatant service or noncombatant service under military direction.

The point of view of the Government, on the other hand, is embodied in the Selective Service and Training Act of 1940:

"No man, for whatever reason he might think, has any constitutional right to avoid military service to his country. Any number of decisions by the Supreme Court uphold this view. Recognition of the conscientious objector is only by the grace of Congress."

But it is felt by Major Morgan that "it is basic in a democracy that even this group, so wholly out of line in thinking" should be treated with fairness and consideration.

"As a class they expound unlimited freedom of conscience to the nth degree, but yet they themselves are not willing to do anything to defend that freedom, and they carry it to a farther degree than the majority of American citizens carry it. If every one had complete freedom of conscience"—here an eloquent gesture indicated that any social organization would be impossible.

"There's a limit to which you can carry recognition of conscience. For instance, the Indian woman who wants to make a sacrifice of her child. Let us say we can recognize enlightened and intelligent conscience." Those boys who refused to register (when the bill expressly provided they need not carry arms) did not have his sympathy.

"They accept everything and give nothing—I don't agree with them at all. But Congress has recognized them, and there should be provisions within the law for those whose sincerity is O.K. At the same time you have got to keep this from becoming the haven for every man that wants to evade service!"

He tells of a young man who called him to explain that he had a fellowship for study in Cairo. Couldn't he claim deferment on this ground? No, if he had been classified as eligible for military service on every point, he would have to serve when called, unless it chanced that he be a conscientious objector. The voice at the other end of the line came back instantly, eagerly: "How do you get to be one of them?"

A smile breaks over the Major's ruddy face, but he is serious again as he concludes: "I can assure you the conscientious objector's life will be equally as hard, equally as arduous, as the draftee's, without any penalty or favoritism, so far as hardship goes."

No man who is not in excellent physical and mental condition will be asked to set out young trees, build dams to prevent rain from washing the soil off hilly farms, or to do any other jobs of national value. The local Selective Service boards, headed by the civilian Dr. Dykstra, a university president and city manager, have the task of classifying all men of military age.

Only those whom the doctor passes as sound in body and mind, who are without dependents, and in every other way Class I men, have their claims as conscientious objectors reviewed by the local boards. Their character, their record in the community are all given consideration. Boards are instructed to "make an attempt to understand the viewpoint" of such men, and "to see that all sincere persons receive proper classification."

The new Act also grants exemption for those who have no such associations, but are pacifists by reason of their own individual convictions. This is a departure from the old law.

The first five camps are opening this month, it is planned, and as the order numbers of more men turn up in the draft, others will be provided. Some estimates place the total number of men at 6,700. One board in Washington reports only ⅓ of 1% of their registrants fall in this group, but sections where the three historic peace churches—Quakers, Mennonites and Church of the Brethren—have a strong following will supply more candidates.

Now what about the actual service these men will render the country?

They will rise early, eat breakfast, attend devotions, and will begin work as early as the men in khaki. At this point, Uncle Sam's technical men "take over." In camps under the Forestry Service, the men may set out young trees in cut-over land. The Federal Security Administration may have a camp working on malaria control. Patapsco, Maryland, is to be a National Park Service camp, and equipment of this wooded state park with picnicking, boating and swimming facilities will be the program. Helping share-croppers conserve the soil in Arkansas, aiding California migrants are talked-of activities.

At Grottoes, Va., the Mennonite leader, Dr. John Mosemann, whose mission in Africa was the pride of his order, will turn his boys over each morning to men of the Department of Agriculture's Soil Conservation Service.

Now this Service for some years has been bringing together the specialized knowledge of economists, farm-management specialists, drainage and irrigation engineers, soils men, and others and focussing it all on the problems of the farmer. Where you have land that is producing little, people do not thrive and the entire social picture is discouraging.

These men come together and seek to discover all that is wrong, and what corrective measures are needed. They make a working plan. They may find high points cultivated that should go into woodland or pasture; they may find the soil is chasing down the hillsides after rains, carrying dollars with it. The nutritionist may urge more vegetables be grown and a cow be purchased. The land may have been "cropped to death"—rotation of crops may be demanded. Good drainage will improve productivity, restore waste areas to usefulness. If water is scarce, then the irrigation expert is called in. Once the plan is agreed on, work begins—terracing, contour plowing, seeding, re-fencing, possibly making dams in the gullies, digging drainage ditches for the low areas.

The typical civilian service camp will utilize the dark-green barracks and mess-hall of an abandoned C.C.C. camp. A few may be housed in work camps which in the past have been operated by Quakers or Mennonites or similar groups.

But to describe the typical conscientious objector is a difficult assignment. Some are newspaper men; some are Mennonite farm boys who have never left the land. Some are students and graduates of Harvard and Yale. Some are Ph.D.'s; some have little education.

Besides the Quakers, Mennonites and Brethren, who have been leading spirits in the new plan, the Fellowship of Reconciliation, the Methodist World Peace Commission, the Disci-

ples of Christ, the Federal Council of Churches of Christ typify the religious beliefs of these men. Some even may deny the existence of God.

Each camp will have a mixed population, all sects will be gathered up from one area in order to save transportation costs. What a test of tolerance in group living each camp will offer!

It is amazing that such diverse groups could have brought together without publicity the hundreds of thousands of dollars needed to feed and clothe these men and to employ camp directors, chaplains, and medical men. One man did contribute $25,000, because he was interested in "preserving minority rights in a democracy, although he was sure our position is crazy."

Mr. Paul Comly French, Washington, D. C., executive secretary of the co-ordinating board, explains the position of the religious objector thus: "In their own communities, wherever they will be stationed, the general opinion will be they are 'nuts, slackers.' They are taking the hard way. It would be **easier** to go into the Army. They are all making a sacrifice, taking a year out of their lives away from their education or work, at their own expense, many of them, for a principle they think is right, or because they are members of a society not believing in war."

He pointed out that the object of conscription was defense only, and that draftees should be facing no danger. But he holds that the pacifist is not afraid of endangering his own life. Quakers and Mennonites begged to substitute repair work, clearing bombed areas in England. Five or six are doing this work in Europe, but they cannot be exempted, but must return to contribute their year to the Government, according to a ruling made.

He wrote early in 1940 in **"We Won't Murder"**: "When a man is led in this path he should be prepared to accept the punishment which will come to him. And this, I think, is as it should be. A man has no right to tread the lonely paths of principle unless he has spiritual support and the capacity for personal suffering. He must face the consequences of his position and accept with a measure of cheerfulness whatever form of retaliation the mass-mind chooses to inflict on such a heretic."

Mr. French thinks that while out-door life and manual labor will benefit the men, "the background of some of these men will be helpful surely. We are hoping to get into personal contact with the communities. We are going in with the idea of trying to help people into a way of life." Settlement house work, clearing up slums would present opportunities.

A Harvard Senior, his hands calloused from handling shovel or plow all day, leading an evening discussion group composed of farmers on American history or politics—this is something that may come to pass if the religious contingent have their way. We learn that Dr. Keppel of the Carnegie Foundation for Peace is very interested, that the foundation has given a fund for an experimental educational program, which will try to discover what kind of an economic order there should be after the war is over.

And so the experiment begins, each side fundamentally disagreeing with the other, but determined to be fair. "They think we are nuts," says the religious objectors' spokesman, referring to the Selective Service officials. "But they have been swell to us!"

The "Galt Reporter," Ontario, Canada, writes:

Foolish Plan . . . To say "the government is crazy" is a rather rash thing in times like these; but the other day we heard the statement, and heard it backed up with what looks like logic. "Did you ever see anything as foolish as the sending of these conscientious objectors way up to the end of nowhere to work on the trans-Canada highway, while farmers close to home are having a hard time to get in their crops shorthanded? And most of the boys they sent north are off farms at that!" It is a fact that a good number of these "conchies" have been taken from farms in Waterloo county, while neighboring farmers vainly sought extra help to bring in their sheaves. Is not food more vital than a remote highway project today? But, of course, if the "conchies" had merely been sent from farm to farm and then allowed to live in the home atmosphere, this would have been deemed unfair to their fellows who are now in military camp. If the farmer we heard talking has taken into consideration all the facts of the case, then, there does seem some ground for his contention that the conchies-to-the-north plan is a waste of manpower.

Problems in Camp

Group living with its close-up contacts will be a real test of tolerance for conscientious objectors. Objection to war does not always guarantee the fine spirit of **"good will"** which should characterize the sincere objector.

The youthfulness of objectors must be given ample consideration. They are in their later teens, and must be accepted as unexperienced in much that they will learn in their maturer years. Up to this time they leaned heavily on their parents, stabilized communities from which they came, and the leaders of their churches.

The diversified types of conscientious objectors presents the major problem in the camp. Some are political objectors, some economic objectors, some are radical communist objectors, some liberal religious objectors. The following 70 kinds are found in the camps; the religious distribution of C. O.'s on the official figures as of May 7, 1941:

Mennonite	378
Church of the Brethren	113
Jehovah's Witnesses	81
Society of Friends	72
Methodist	69
Non-affiliated	55
Presbyterian	38
Baptist	31
Church of Christ	20
Catholic	20
Congregational & Christian	17
Church of God	16
Unknown affiliation	15
Episcopalian	13
Lutheran	12
Evangelical & Reformed	12
Seventh Day Adventist	10
Christadelphians	9
Disciples of Christ	4
Christian Science	4
Nazarene	4
Assembly of God	4
Jewish	4
Protestant Evangelical	3
Christian	3
Methodist, Wesleyan	3
Plymouth Brethren	3
Interdenomination	3

The following each have two objectors: United Brethren, Evangelical, Four Square Gospel, Unitarian, Evangelical Mission Covenant, United Lodge of Theosophists, Salvation Army, Fellowship of Reconciliation, Hephzibah Faith Missionary Association.

Those listed in this paragraph each have one objector accredited to them: Federation, Rosicrucian, Fundamental Baptist, House of David, Gospel Hall, House of Prayer, Pilgrim Holiness, Mission Covenant, Assemblies of Christian, Faithist of Jehovah, "I Am" Activity, Temple of Universal Law, Hungarian Reformed, Congregational & Quaker, Moslem, Holiness, Gospel Herald Society, B'nai Yehudi Temple, Gospel Tabernacle, First Century Gospel, Megiddo Mission, Pavilion, Reformed Meth., Apostolic Faith, Church of Emissaries of Divine Light, Salem Covenant, Jehovah God, Kingdom Hall, Apostolic Church of Pentecost, Christian Conventions, War Resisters Leagues, Ethical Society, Reformed.

The above figures are based on the first thousand objectors, taken from the **Goshen College Bulletin,** and are decidedly representative of the larger group.

Another factor which militates the problem of the group in social relations is the geographical distribution. They come from 49 states, from the Atlantic seaboard to the Pacific, from the Dakotas to Texas, from cities and rural sections. This vastly different moulding in their background calls for tolerance. Each must learn to appreciate the best, and pass over the rest.

Possibilities of the Camps

Already the eyes of Official Washington, D. C., are focused upon these camps. Army officials, glad to be relieved of these C. O.'s, nevertheless keep a vigilant interest in the new venture. They are forming their own attitude to the experiment. To them it is a new venture among the nations of the world. Newsmen, looking for feature stories are informing and will inform (or misinform) the public. Neighboring points adjacent to the camps will form their opinion, and their comments will reach the farthest outreaches of the nation. So the "boys" are on the spot. They need our prayers, our counsel, our personal concern.

If the experiment is not a 100 per cent success, which it is not nor will be, neither is militarism, that is, the use of force. By way of contrast, observe what the Christian Herald comments:

We want to call the attention of America's mothers to one mother's son in Germany who offers them a great object lesson for this hour.

Franz Von Papen is the arch-intriguer of Nazidom. He has betrayed his church, two political parties; he has betrayed his secretary to an execution that he deserved himself; he fought the Bolsheviks, then made the nefarious Nazi-Soviet treaty of friendship for Hitler. He betrayed von Hindenburg into Hitler's hands, sold Schussnig to the Nazis, and even tried to betray Hitler! Fortunately, he corrected the last one just in time by climbing on the Nazi bandwagon.

Franz Von Papen's mother was a kindly, gentle soul; she wanted her boy to enter the church as a minister. His father was a fire-eating old Prussian soldier; he wanted the boy in the army. The father won.

What if the mother had had her way? We commend the thought to the mothers of America, who have it in the hollows of their hands to rear against tomorrow either a race of barbarians, or a race of men who shall be the human antitheses of the lecherous Von Papen.

Men, probably, will not hurry to stop wars. Some of them like it too much. But if the mothers were to say, "No more war," and mean it—well, what then?

"A soft answer turneth away wrath," between individuals, so it will among nations. The spirit of good will is powerful when evident among the mass as well as individual persons. From South America comes evidence that a conciliatory spirit may avert wars between nations. The "Christian Advocate" cites this recent case, which makes war and the state of things in Europe so much the blacker by contrast:

Argentina, Brazil, Uruguay, Paraguay and Bolivia all have mutual, and conflicting, interests in the vast Plata River system. The exportation of agricultural products, and the importation of manufactured articles are matters of prime importance.

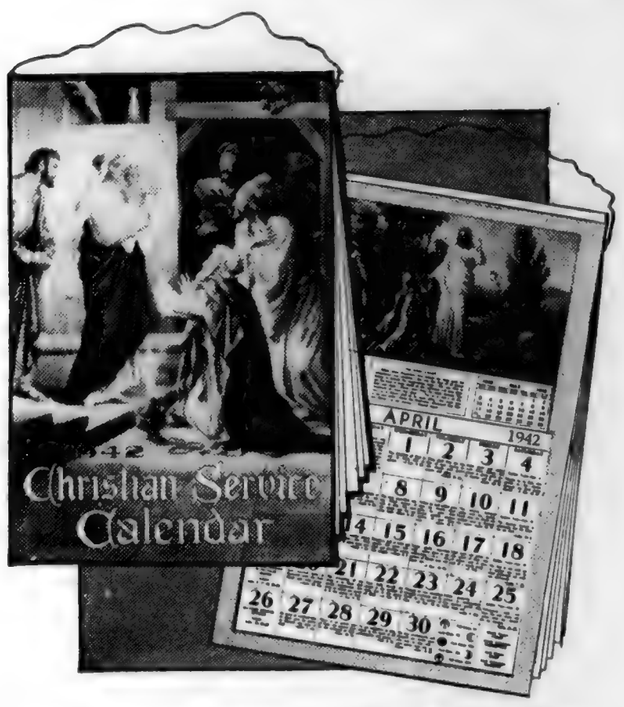
With the outbreak of the European war the economic situation which these South American republics faced was serious indeed. Their market for food products was gone, and they were compelled to buy manufactured products from a country (the United States) which was itself an agricultural exporter.

It was for the purpose of developing the latent trade and industrial possibilities of their own lands that the conference at Montevideo was called recently, and out of it has come a series of agreements that are bound to have a history making effect on the entire continent of South America. Yet in the problems faced there was the material for at least six small wars.

While the rest of the world was burning, five South American republics sat down around the conference table and ironed out their difficulties.

PRE BEN SPRINGER
288 MINIER R 1
ILL
JAN-42

Beautiful and Inspiring for 1942



Beautifully lithographed in full color. Size, 10 x 15 inches

12 OUTSTANDING FEATURES FOR 1942

1. Inspiring Scripture readings for each day to satisfy a daily need. Follow a different theme each month: Christ, Grace, Power, Faith, Virtue, etc.

2. Thirteen fascinating full-color Bible pictures, reproductions of famous Bible paintings.

3. Each month's sheet uniquely lists the corresponding Jewish month, information on Jewish feast days and reproduction of the Jewish constellation for that month.

4. Twelve art interpretations. One with each of the monthly pictures.

5. Lesson title and Golden Text for each Sunday in the year.

6. "Birthstones of the Months."

7. "Flowers of the Months."

8. Moon's phases shown each month.

9. Previous and following months conveniently shown on current month's page.

10. Hanging on the wall, this calendar adds a deeply religious atmosphere.

11. Ideal for use as a Christmas gift.

12. Affords opportunity to easily make extra money, with special prices made to churches and church organizations.

• • •

Help spread the gospel by placing a Christian Service Calendar in every home for 1942

A Christian Service Calendar Should Be In Every Home

•

The 1942 CHRISTIAN SERVICE CALENDAR is a masterpiece! Its thirteen Biblical pictures in full color really do justice to the original paintings of famous artists. . . . Each picture is splendid for framing. The striking cover picture is 10 x 11½ inches. Each of the pictures inside the calendar is 8½ x 4½ inches. The titles and authors in this "Biblical Art Gallery" are:

"The Three Wise-men of the East"—Hofmann.
"Boy Jesus in the Temple with the Doctors"—Hofmann.
"Christ and the Fishermen"—Zimmerman.
"The Transfiguration"—Stemler.
"Touch Me Not"—Shonherr.
"The Last Supper"—Zimmerman.
"Jesus at Emmaus"—Hofmann.
"God's Covenant with Noah"—Philippoteaux.
"Jacob's Dream"—Dore.
"Judah Pleads for Benjamin"—Stemler.
"The Word of the Cross"—Stemler.
"Peace Be to This House"—Bida.
"The Holy Night"—Fuerstein.

• • •

THE CHRISTIAN SERVICE CALENDAR provides the way for church organizations to easily make from $25 to $100. Societies, Sunday-school classes and mission circles are enthusiastic over their success in selling these calendars in their neighborhoods. You can do the same—see special offer below.

Special Prices to Churches

Note that the more calendars you order the larger your profit will be per calendar.

	You Pay	You Sell For	Your Profit
5 Calendars	$1.00	$1.50	$0.50
10 Calendars	1.90	3.00	1.10
25 Calendars	4.63	7.50	2.87
50 Calendars	9.00	15.00	6.00
100 Calendars	17.00	30.00	13.00
200 Calendars	32.00	60.00	28.00
300 Calendars	45.00	90.00	45.00
500 Calendars	70.00	150.00	80.00

Single copy, 30c.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

The C. O.'s in the camps believe that nations as well as individuals ought to carry out the spirit of unselfishness, fairness, justice, and good will; this would make for **lasting peace,** rather than **constant wars.** Mr. Albert W. Palmer cites three instructive examples:

War is fought to secure peace. It arrives at an armistice, which may be an opportunity to secure peace. But meanwhile war has sown so much bitterness and propagated so much prejudice and falsehood that it is harder than ever to establish the conditions of real peace.

There are three instructive exceptions. The War of 1812, our Civil War and the Boer War were followed by lasting peace. But why? The War of 1812 was stopped in midcareer by a marvellously wise treaty which disarmed the United States-Canadian frontier and never mentioned the alleged objectives of the war. The Civil War ended by taking the southern states back on equal terms into the union. And the Boer War gave South Africa practically everything the defeated Boers were fighting for.

Now for the text, **"Shine as lights in the world."** What an opportunity! What a privilege! For those in the camps! For those of us outside the camps! You may have read of the watchman's experience in a law court. There had been an accident at a level crossing. Sued for damages, the railroad company brought the watchman to testify that he had waved his lantern to warn the motorist. The company won the case. When the old man was complimented on his evidence, he replied, "Well, but the lawyer on the other side had me scared. I was afraid he might ask me if my lantern **was lighted—and it wasn't!"**

We may be orthodox, fundamental, evangelical, regular in church attendance, and professedly men of good will, nonresistant in creed. In a word, we may bear the lantern, but—is it lighted? May we "Shine as LIGHTS IN THE WORLD."

THE PATRIOTIC LIQUOR MAN

Some months ago the Baptist Times, London, published an article showing how the liquor traffic in England was protected as to the source of its supply when all other manufacturers were rationed. This brought forth the following comment from an observer:

"There appeared recently in American newspapers a full-page advertisement carrying the following headline: The British navy is still mistress of the seas and the malt whiskies in ——— are still being voyaged in casks 30,000 miles around the world to mellow."

"For many years this particular ——— whiskey distillery has shipped its products 30,000 miles on the ocean because the rolling of the casks on the long voyage is supposed to add something to its flavor. Under the protection of the British navy this program still continues, and the advertisement climaxes with the statement: 'Let us drink a toast to the British navy under whose protection we are assured a continuous flow of our whiskey from across the Atlantic.'"

"The liquor interests again show their complete disregard for public decency, sympathy, respect for good taste. In Britain's hour of extreme peril, when all her ships and destroyers are so sorely needed to provide an adequate supply of the bare necessities of life for the people, and arms and ammunition to repel an enemy; when we here in this country are being stampeded into furnishing more and more ships and destroyers to save Democracy, whiskey is being treated to a 30,000 mile joy ride under the protection of H. M. S."—The National Voice.

"Don't worry when you stumble. Remember the worm is about the only thing that can't fall down."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

OCTOBER, 1941

CHRISTIAN MONITOR

IN THIS ISSUE

False Pride Is a Hindrance 290

The Little Sissy, *by M. Aline Sommerfeld* 291

Which Is the Most Loved Bird? *by Amanda Blosser* 292

The Music of Heaven, *by Edna K. Wenger* 293

Using the Lord's Blessings, *by Noah G. Good* 294

History Repeats Itself (*Editorial*) 296

The Tragedy of Not Wholly Following Jesus, *by Ida Boyer Bontrager* 297

What Is Man? *by Henry D. Esch* 298

Train up a Child, *by Menno M. Brubacher* 300

Youth and Debt, *by Arthur Hedley* 301

An Effective Christian Emphasis in Education, *by Ernest E. Miller* 302

Extracts from the Letters of John Coffman 305

Literary Gems—The Book of Job, *by John Umble* 306

Bible School Work in Northern Minnesota,
by Mildred Weaver Lehman 308

With the Redeemed in Argentina, *by S. C. Yoder* 309

Compassion for the Lost, *by Floyd A. Shank* 311

Sunday School Lessons 313

Young People's Bible Meetings 315

Eight Point Principle for a Better World, *by C. F. Derstine* 318

FALSE PRIDE IS A HINDRANCE

THE man in the private car raised his eyes from the papers in which he had been absorbed.

"Sandy," he questioned, "what are we stopping for?"

The Negro cook and porter, who had been leaning far out the window, did a right-about-face.

"Ah think dey been an accident, suh," he announced.

The general superintendent laid aside his work and stood up, revealing a long, slender, six-foot-three figure. Clapping his hat on his head, he swung off the car and strode forward past the Pullmans and day coaches toward a little knot of people gathered close to the engine. The conductor of the train saluted deferentially at his approach.

One glance told what had happened. The train had stopped for coal. Something had gone wrong with the chute, and a small avalanche of "black diamonds" had descended, deluging the tender and part of the engine. The train could not move until the coal was cleared away. Two or three men were busy with shovels; but there was still a great heap of coal to be moved.

The newcomer glanced at the conductor and trainman standing idly by, looking on. Of course, shoveling coal wasn't their job! Well, neither was it the general superintendent's job, for that matter! But moving trains was his responsibility; it was theirs, too—only they failed to recognize it in its present disguise. He shed his coat.

"Give me a shovel!" he ordered.

In another minute, coal was flying vigorously in a new direction.

The conductor and trainman glanced at each other in mutual embarrassment, and then joined the shovel squad.

All of which doubtless explains why Nathanial Lamson Howard became president of that same railroad—the Chicago Great Western—at the age of 41, while many of the men whom he has passed in his upward march during the last 20 years are still digging ditches, laying track, handling freight, punching tickets, or calling stations. The outstanding fact about his method of moving from one point to another is that he has never been afraid of "getting his hands soiled" at good, honest, hard work.

A young man, a fine, upstanding chap, with a newly acquired college degree—which we stop to remark in passing may be either an asset or a liability—went to a large publishing establishment to apply for work. He had some leanings toward literary pursuits, but there was no opening for him in the editorial department, which was his choice.

"Do you know shorthand?" queried the general manager, who was interviewing him. "We can always use good stenographers."

"No"—and he looked his surprise at the question—"with editorial work in view, I did not think it necessary to take up stenography or typewriting."

"Too bad," sighed the older man. "I know many stenographers who have used this knowledge as a stepping-stone toward the fulfillment of their dreams. But"—and he looked up hopefully—"perhaps you have studied bookkeeping, and could fit into our business office as a beginning."

"No," the young man answered, "I know nothing whatever about bookkeeping."

The manager ran his eye over the cards of a "Help Wanted" file which stood before him on his desk.

"There's a vacancy in our pressroom. Know anything about machinery? Hold on a minute"—as the indignant applicant sprang to his feet. "If you do, there's a good job waiting for you; if you don't, I'm offering you a chance to learn. And let me tell you, my friend, such an opportunity isn't to be lightly regarded. I'm not suggesting that you stay in our pressroom; I'm merely suggesting that you begin there!"

"Do you suppose," came the blazing answer, "that I have spent all these years in school, and finally won my diploma and my degree, just to run a dirty press? To do the work of a common printer? Never!"

All of which doubtless explains why when last we heard of this lad, he was selling some kind of trick mousetrap from door to door, and bewailing his lot in an unkind, unappreciative world.

A few months ago a young man of 24, graduated from Yale and just home from Oxford, applied for work at the employment office of the Great Northern Railway in Superior, Wisconsin.

For several hours he stood in line, and when it came his turn to be interviewed by a curt foreman, he merely said, "I'm a laborer."

"You'll need a strong back if you go out with this gang," he was told.

"I've got it," the young man replied promptly, signed a fictitious name, and joined a section gang working from 7 o'clock in the morning until 5 in the evening. Never a whisper that it was his grandfather, James J. Hill, who had built the railroad, and that his father, Louis W. Hill, is chairman of the board of directors. In fact, he wielded his shovel and pick with such energy and attended to business so conscientiously that some of his fellow workmen suggested that he "ease up a bit."

One day a passing railroad official recognized the young man, and the truth was out. Reporters and photographers swarmed about, trying to get the story of the young collegian who was "beginning at the bottom." But he turned a deaf ear to their requests for interviews and pictures. He was busy, he said, and didn't wish to be bothered!

All of which is proof positive that Louis Hill, Jr., is on the high road to success.

Soiled hands and well-worn overalls are no disgrace—if the heart is clean and the work well done. False pride is the reason for many a pathetic human failure. And no man or woman, no matter what his or her education, or wealth, or social standing, is above doing any honest job that stands in imperative need of being done right now!

Men who have attained positions of high honor in this country had their training in the school of experience in that particular business. They were not afraid of work, but rather went to seek it.

If any young man wishes to make a success in life he must not shun the unpleasant work. —The Presbyterian Messenger.

SONG OF AUTUMN

I love to sing of autumn's joy
The season's balmy days—
The grand array of nature coy
In golden hue displays.

Spring brings us an awakening
Of buds, new life, new hope!
With flowers and buds, and trailing vines
We know they've all awoke.

Then summer comes with roses sweet—
Their fragrance, oh, so pure,
With petals delicate and soft,
Which always do allure.

But autumn comes in color gay—
All shades and every hue
Which fade and pass in nature's way
God's handiwork so true.

—Clara M. Shively

SUBSTITUTES

Oh, bother! Leah exclaimed, from the pretty green and ivory kitchen.

"What is the trouble?" Margaret inquired, looking up from her book, and holding a finger in to mark the place.

"Everything," Leah replied, ruefully; "I wanted to make one of those lovely white feather cakes, with date filling, and surprise Mother, when she gets home, and I just discovered that the milk is sour, and we have no dates."

"Ill show you, and we'll substitute," the older sister said gayly.

"Substitute what?" Leah cried, dolefully.

"Oh, sour milk and soda for sweet milk and baking powder—raisins and marshmallows for dates—and whatever else we need to," Margaret laughed; "it is fun substituting."

"It is all right in cakes, girls, but don't try it in life," came Grandmother's soft voice, from where she sat in her easy chair. "There are so many things in life that there is no substitute for—kindness, truth and honesty, and purity of heart and love of God—there are others too, that it doesn't pay to accept substitutes for, because there is nothing as good."

"You are right, Grandma," Margaret replied, "and yet some young people go on, taking tinsel in place of pure gold—cheap imitations instead of the true 'staff of life,' accepting some very poor substitutes."—Josphine Ward.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., OCTOBER, 1941 No. 10

THE LITTLE SISSY

A Story

By M. Aline Sommerfeld

HE WAS a little sissy; all the children and the mothers in the neighborhood said so. He never had to stay after school because he had whispered. Oh, no. He was too much of a "goody-goody" to do anything the teacher had forbidden. He always had to hurry home right after school to be with his "mamma." He could never stop along the way and look into the pretty store windows. He could never stop on the street corner and play marbles with the boys. He never could go fishing or hunting on Saturday. No; he must spend all his time with his "mamma."

Davie lived with his widowed mother in a little snow-white house surrounded by a group of trees in front of a flourishing vegetable garden. On one tree hung a sign which announced:

"Homemade Bread, Cakes, and Pastry. Prices Right."

Since the father's death, five years ago, the Little Mother had made a living for herself and Davie and kept the rent paid by selling baked things. She had made for herself a reputation which extended over the entire town.

Rich people came to buy. Poor people came to get something special for a birthday dinner or on holiday occasions. All classes came when unexpected company came in for a meal.

On the shelves in the immaculate kitchen and pantry could be seen pastry of every kind. There were chocolate cakes and white cakes; spice cakes; round cakes, and square ones. There were fruit pies and all kinds of creamy pies. Some came hot; some came cold; some were tiny; some were large. There were cookies of every shape and thickness. Some were iced, and some were plain—some for children, some for rich ladies' teas. There were rolled cookies and drop cookies; some had nuts in; some had fruit. There was brown bread and white bread; nut bread and orange bread; there were all kinds of rolls and biscuits. From morning till night the Little Mother was busy replenishing those shelves, keeping her house clean and being a mother to her boy.

The business was good until within the last six months. The Little Mother didn't need to spend so many hours in the kitchen any more, for fewer people came to buy. A strike among the laboring class meant less money in the purse, fewer clothes for herself and Davie; it meant fewer pastries sold and a harder time to get the rent paid. Davie's shoes had holes in the toes, and his little trousers had to be patched many times. He came home for his dinner on school days, for that was cheaper than putting up a lunch.

Davie had hurried home, changed into his play clothes preparatory to weeding the vegetable garden, when the lid on the letter box was heard to close.

"I'll get it, Mother," he called on his way.

In a moment he returned with a letter and an advertisement.

As he glanced at his mother, now ripping open the envelope, he suddenly realized that she looked sadder than she used to; her mouth was more firm and straight; that merry twinkle had left her eyes; and he noticed that she sighed as she took the letter into her hands. Even a child seven years old could see something was wrong.

"What's the matter, Mother; isn't that a nice letter?"

"Not very, Davie."

"Who's it from?"

"Mr. Myers."

"He's our landlord; isn't he? What does he want, Mother?"

"Oh, Davie, I wish you'd never need to learn about the hard places in life, but I guess everybody has to find them out; if we trust the Lord through them, Davie, our lives will be richer than they would have been without them. But it is hard at the time."

"Well, what did Mr. Myers say in his letter?"

"Son, you're too young to understand all these things; you'd better go get the garden weeded before it gets dark."

"Please tell me, Mother, what Mr. Myers said. I'm the only man you've got. Maybe I can help some way. Now tell me, please."

"Well, Davie, the rent is past due; and if we can't pay it within the next month, we'll have to move; and I don't see how we can pay it any place else any better than we can here," and it seemed her anxiety increased.

For a moment the little fellow looked thoughtful; then a bright smile darted over his face.

"Why, I know what we can do, Mother. Tomorrow is Saturday, and there won't be any school, so I'll take a sample of every kind of baking and put it in my little red wagon; an' I'll go up one street an' down the other an' stop at all the houses. I'll knock on the door an' say, 'See here, Ma'am, see what nice cakes, an' pies, an' cookies my Mother can bake; an' here's homemade bread, too.' Why, Mother, I just know I can sell something that way. Let me try, won't you, Mother?"

"Oh, I don't know, Davie. I'm afraid you're pretty little to be out like that, and I doubt if people would buy that way, either."

A cloud shot across the little fellow's face, and his head dropped; he knew of no other way to help.

The Little Mother saw the effect of her words.

"Well, let's go to bed early tonight, then; and in the morning while you weed the garden, I'll bake some cakes, and cookies, and pies, and set sponge for rolls. Then you may try to sell them if you want to."

The boy's face brightened, but the Little Mother remained skeptical.

The soup left over from dinner was had for supper along with some radishes from the garden. The Bible story to be read that night was the one about the widow's meal being increased.

"Now, see there, Mother; the Lord will supply our need as well as He did that lady's."

"Yes, we must trust Him for all things, but I don't see how anything short of an accident can help us out now."

"What's a snacksident, Mother?"

"Oh, something that takes place when we least look for it. I wish I knew where Uncle Channing is. I believe he could help us."

"He's your brother, isn't he?"

"Yes."

"Why don't you know where he is, then?"

"Well, the company he works for transferred him to another town. The last I heard from him he wasn't sure which place it would be, but he said he'd let me know as soon as he is settled. If I only knew," she added in an undertone.

"Mother, let's go to bed. Things will look better in the morning."

FALSE PRIDE IS A HINDRANCE

THE man in the private car raised his eyes from the papers in which he had been absorbed.

"Sandy," he questioned, "what are we stopping for?"

The Negro cook and porter, who had been leaning far out the window, did a right-about-face.

"Ah think dey been an accident, suh," he announced.

The general superintendent laid aside his work and stood up, revealing a long, slender, six-foot-three figure. Clapping his hat on his head, he swung off the car and strode forward past the Pullmans and day coaches toward a little knot of people gathered close to the engine. The conductor of the train saluted deferentially at his approach.

One glance told what had happened. The train had stopped for coal. Something had gone wrong with the chute, and a small avalanche of "black diamonds" had descended, deluging the tender and part of the engine. The train could not move until the coal was cleared away. Two or three men were busy with shovels; but there was still a great heap of coal to be moved.

The newcomer glanced at the conductor and trainman standing idly by, looking on. Of course, shoveling coal wasn't their job! Well, neither was it the general superintendent's job, for that matter! But moving trains was his responsibility; it was theirs, too—only they failed to recognize it in its present disguise. He shed his coat.

"Give me a shovel!" he ordered.

In another minute, coal was flying vigorously in a new direction.

The conductor and trainman glanced at each other in mutual embarrassment, and then joined the shovel squad.

All of which doubtless explains why Nathanial Lamson Howard became president of that same railroad—the Chicago Great Western—at the age of 41, while many of the men whom he has passed in his upward march during the last 20 years are still digging ditches, laying track, handling freight, punching tickets, or calling stations. The outstanding fact about his method of moving from one point to another is that he has never been afraid of "getting his hands soiled" at good, honest, hard work.

A young man, a fine, upstanding chap, with a newly acquired college degree—which we stop to remark in passing may be either an asset or a liability—went to a large publishing establishment to apply for work. He had some leanings toward literary pursuits, but there was no opening for him in the editorial department, which was his choice.

"Do you know shorthand?" queried the general manager, who was interviewing him. "We can always use good stenographers."

"No"—and he looked his surprise at the question—"with editorial work in view, I did not think it necessary to take up stenography or typewriting."

"Too bad," sighed the older man. "I know many stenographers who have used this knowledge as a stepping-stone toward the fulfillment of their dreams. But"—and he looked up hopefully—"perhaps you have studied bookkeeping, and could fit into our business office as a beginning."

"No," the young man answered, "I know nothing whatever about bookkeeping."

The manager ran his eye over the cards of a "Help Wanted" file which stood before him on his desk.

"There's a vacancy in our pressroom. Know anything about machinery? Hold on a minute"—as the indignant applicant sprang to his feet. "If you do, there's a good job waiting for you; if you don't, I'm offering you a chance to learn. And let me tell you, my friend, such an opportunity isn't to be lightly regarded. I'm not suggesting that you stay in our pressroom; I'm merely suggesting that you begin there!"

"Do you suppose," came the blazing answer, "that I have spent all these years in school, and finally won my diploma and my degree, just to run a dirty press? To do the work of a common printer? Never!"

All of which doubtless explains why when last we heard of this lad, he was selling some kind of trick mousetrap from door to door, and bewailing his lot in an unkind, unappreciative world.

A few months ago a young man of 24, graduated from Yale and just home from Oxford, applied for work at the employment office of the Great Northern Railway in Superior, Wisconsin.

For several hours he stood in line, and when it came his turn to be interviewed by a curt foreman, he merely said, "I'm a laborer."

"You'll need a strong back if you go out with this gang," he was told.

"I've got it," the young man replied promptly, signed a fictitious name, and joined a section gang working from 7 o'clock in the morning until 5 in the evening. Never a whisper that it was his grandfather, James J. Hill, who had built the railroad, and that his father, Louis W. Hill, is chairman of the board of directors. In fact, he wielded his shovel and pick with such energy and attended to business so conscientiously that some of his fellow workmen suggested that he "ease up a bit."

One day a passing railroad official recognized the young man, and the truth was out. Reporters and photographers swarmed about, trying to get the story of the young collegian who was "beginning at the bottom." But he turned a deaf ear to their requests for interviews and pictures. He was busy, he said, and didn't wish to be bothered!

All of which is proof positive that Louis Hill, Jr., is on the high road to success.

Soiled hands and well-worn overalls are no disgrace—if the heart is clean and the work well done. False pride is the reason for many a pathetic human failure. And no man or woman, no matter what his or her education, or wealth, or social standing, is above doing any honest job that stands in imperative need of being done right now!

Men who have attained positions of high honor in this country had their training in the school of experience in that particular business. They were not afraid of work, but rather went to seek it.

If any young man wishes to make a success in life he must not shun the unpleasant work. —The Presbyterian Messenger.

SONG OF AUTUMN

I love to sing of autumn's joy
  The season's balmy days—
The grand array of nature coy
  In golden hue displays.

Spring brings us an awakening
  Of buds, new life, new hope!
With flowers and buds, and trailing vines
  We know they've all awoke.

Then summer comes with roses sweet—
  Their fragrance, oh, so pure,
With petals delicate and soft,
  Which always do allure.

But autumn comes in color gay—
  All shades and every hue
Which fade and pass in nature's way
  God's handiwork so true.

—Clara M. Shively

SUBSTITUTES

Oh, bother! Leah exclaimed, from the pretty green and ivory kitchen.

"What is the trouble?" Margaret inquired, looking up from her book, and holding a finger in to mark the place.

"Everything," Leah replied, ruefully; "I wanted to make one of those lovely white feather cakes, with date filling, and surprise Mother, when she gets home, and I just discovered that the milk is sour, and we have no dates."

"Ill show you, and we'll substitute," the older sister said gayly.

"Substitute what?" Leah cried, dolefully.

"Oh, sour milk and soda for sweet milk and baking powder—raisins and marshmallows for dates—and whatever else we need to," Margaret laughed; "it is fun substituting."

"It is all right in cakes, girls, but don't try it in life," came Grandmother's soft voice, from where she sat in her easy chair. "There are so many things in life that there is no substitute for—kindness, truth and honesty, and purity of heart and love of God—there are others too, that it doesn't pay to accept substitutes for, because there is nothing as good."

"You are right, Grandma," Margaret replied, "and yet some young people go on, taking tinsel in place of pure gold—cheap imitations instead of the true 'staff of life,' accepting some very poor substitutes."—Josphine Ward.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., OCTOBER, 1941 No. 10

THE LITTLE SISSY

A Story

By M. Aline Sommerfeld

HE WAS a little sissy; all the children and the mothers in the neighborhood said so. He never had to stay after school because he had whispered. Oh, no. He was too much of a "goody-goody" to do anything the teacher had forbidden. He always had to hurry home right after school to be with his "mamma." He could never stop along the way and look into the pretty store windows. He could never stop on the street corner and play marbles with the boys. He never could go fishing or hunting on Saturday. No; he must spend all his time with his "mamma."

Davie lived with his widowed mother in a little snow-white house surrounded by a group of trees in front of a flourishing vegetable garden. On one tree hung a sign which announced:

"Homemade Bread, Cakes, and Pastry.
Prices Right."

Since the father's death, five years ago, the Little Mother had made a living for herself and Davie and kept the rent paid by selling baked things. She had made for herself a reputation which extended over the entire town.

Rich people came to buy. Poor people came to get something special for a birthday dinner or on holiday occasions. All classes came when unexpected company came in for a meal.

On the shelves in the immaculate kitchen and pantry could be seen pastry of every kind. There were chocolate cakes and white cakes; spice cakes; round cakes, and square ones. There were fruit pies and all kinds of creamy pies. Some came hot; some came cold; some were tiny; some were large. There were cookies of every shape and thickness. Some were iced, and some were plain—some for children, some for rich ladies' teas. There were rolled cookies and drop cookies; some had nuts in; some had fruit. There was brown bread and white bread; nut bread and orange bread; there were all kinds of rolls and biscuits. From morning till night the Little Mother was busy replenishing those shelves, keeping her house clean and being a mother to her boy.

The business was good until within the last six months. The Little Mother didn't need to spend so many hours in the kitchen any more, for fewer people came to buy. A strike among the laboring class meant less money in the purse, fewer clothes for herself and Davie; it meant fewer pastries sold and a harder time to get the rent paid. Davie's shoes had holes in the toes, and his little trousers had to be patched many times. He came home for his dinner on school days, for that was cheaper than putting up a lunch.

Davie had hurried home, changed into his play clothes preparatory to weeding the vegetable garden, when the lid on the letter box was heard to close.

"I'll get it, Mother," he called on his way.

In a moment he returned with a letter and an advertisement.

As he glanced at his mother, now ripping open the envelope, he suddenly realized that she looked sadder than she used to; her mouth was more firm and straight; that merry twinkle had left her eyes; and he noticed that she sighed as she took the letter into her hands. Even a child seven years old could see something was wrong.

"What's the matter, Mother; isn't that a nice letter?"

"Not very, Davie."

"Who's it from?"

"Mr. Myers."

"He's our landlord; isn't he? What does he want, Mother?"

"Oh, Davie, I wish you'd never need to learn about the hard places in life, but I guess everybody has to find them out; if we trust the Lord through them, Davie, our lives will be richer than they would have been without them. But it is hard at the time."

"Well, what did Mr. Myers say in his letter?"

"Son, you're too young to understand all these things; you'd better go get the garden weeded before it gets dark."

"Please tell me, Mother, what Mr. Myers said. I'm the only man you've got. Maybe I can help some way. Now tell me, please."

"Well, Davie, the rent is past due; and if we can't pay it within the next month, we'll have to move; and I don't see how we can pay it any place else any better than we can here," and it seemed her anxiety increased.

For a moment the little fellow looked thoughtful; then a bright smile darted over his face.

"Why, I know what we can do, Mother. Tomorrow is Saturday, and there won't be any school, so I'll take a sample of every kind of baking and put it in my little red wagon; an' I'll go up one street an' down the other an' stop at all the houses. I'll knock on the door an' say, 'See here, Ma'am, see what nice cakes, an' pies, an' cookies my Mother can bake; an' here's homemade bread, too.' Why, Mother, I just know I can sell something that way. Let me try, won't you, Mother?"

"Oh, I don't know, Davie. I'm afraid you're pretty little to be out like that, and I doubt if people would buy that way, either."

A cloud shot across the little fellow's face, and his head dropped; he knew of no other way to help.

The Little Mother saw the effect of her words.

"Well, let's go to bed early tonight, then; and in the morning while you weed the garden, I'll bake some cakes, and cookies, and pies, and set sponge for rolls. Then you may try to sell them if you want to."

The boy's face brightened, but the Little Mother remained skeptical.

The soup left over from dinner was had for supper along with some radishes from the garden. The Bible story to be read that night was the one about the widow's meal being increased.

"Now, see there, Mother; the Lord will supply our need as well as He did that lady's."

"Yes, we must trust Him for all things, but I don't see how anything short of an accident can help us out now."

"What's a snacksident, Mother?"

"Oh, something that takes place when we least look for it. I wish I knew where Uncle Channing is. I believe he could help us."

"He's your brother, isn't he?"

"Yes."

"Why don't you know where he is, then?"

"Well, the company he works for transferred him to another town. The last I heard from him he wasn't sure which place it would be, but he said he'd let me know as soon as he is settled. If I only knew," she added in an undertone.

"Mother, let's go to bed. Things will look better in the morning."

The next morning the pair were up early. While Davie weeded the vegetable garden, the Little Mother rolled out and cut cookie dough, peeled apples for pies, formed buns and biscuits, and iced cakes. Each package was done up in cellophane and carefully placed in the little red wagon lined with clean white paper and covered with a prettily embroidered cloth. Davie put a little box to hold the money in a corner of the wagon and started on his business route. The Little Mother watched the young salesman, wishing she had as much hope and trust in her heart as did he.

The shadows of the town's buildings were lengthening rapidly when Davie turned to the grocery store to get a quart of milk to take home for supper. He must hurry or it would be dark before he reached home, but his heart was light, and he whistled a tune without name. Business had been good today, and the wagon was empty except for the little box full of coins.

Only one customer was in the store at this hour. Davie waited and waited; would he never get through talking to the clerk. Before him on the counter stood a large box of groceries.

"He either is awful rich or has a large family," thought Davie. Then he noticed the clerk looked at him and smiled; and then he heard the clerk say something.

"This is Mrs. Betcher's little boy," Davie heard him say.

Then the strange man looked at him out of kind eyes.

"So you are Davie, are you?"

"Yes sir, Davie Betcher," replied the wondering child.

"I guess you don't know who I am; do you, Davie?"

"No, I guess I don't. Who are you?"

"I'm your Uncle Channing. You've heard about me; haven't you?"

"Oh, yes," said the child excitedly. "My mother wants to see you just awful bad, but she didn't know where to find you."

"Well, Davie, let's get into my car, and you direct me to your home. Do you think your mother would let me live with you for awhile?"

"Why, yes; but why do you want to live with us?"

"This is the town my company has transferred me to, and I'd just as soon pay board and room rent to your mother as anyone else."

"Oh! Oh! Will my mother ever be glad?"

The little red wagon was put into the trunk of the automobile, and the little salesman occupied a small space in the seat beside his uncle.

All the way the little fellow tried to remember what that chorus said that he heard in Sunday school last Sunday; something about the Lord making a way.

"Let's knock on the door and have Mother come answer it," suggested the boy.

"Why?"

"Oh, just 'cause."

"All right, let's do."

Uncle Channing knocked loudly.

Very soon the Little Mother appeared at the door.

"Mother," broke forth Davie; "I've brought you the snacksident!"

WHICH IS THE MOST LOVED BIRD?

By Amanda Blosser

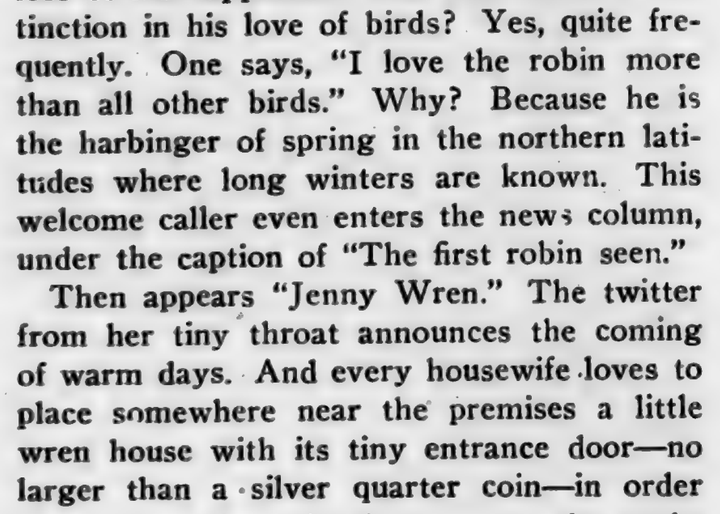
It is agreed that all people love nature. God's great world in its wonderful beauty has an almost irresistible appeal, and we cannot but admire and love it. Some of our highest feelings are called forth when we look upon the beauties of God's handiwork in rocks, hills, trees, fields, flowers, rivers, lakes, the wide oceans below and the fleeting clouds above—yea, there is even beauty in the rolling and rumbling storms. Back of it all is love—love coming from the creative hand of God. But the completeness of the things to be enjoyed in nature would be marred if the songs of birds were lacking in it all.

What can be more joyful than the songs of birds? God has given these sweet singers for man to enjoy. In the earliest dawn, beneath our windows, may be heard the twitter of these songsters. They may awaken us, and again lull us back to rest to enjoy that peaceful early morning snooze before the sound of labor is heard.

God has given a very great variety of birds —all for the benefit of His creation. Man He gave as the last and highest of His creation, to rule, to reign, and enjoy all of His foregoing work, and to love and appreciate it. Without the birds of the air to love and to enjoy it seems that man would suffer a great loss of his happiness. Will man make a distinction in his love of birds? Yes, quite frequently. One says, "I love the robin more than all other birds." Why? Because he is the harbinger of spring in the northern latitudes where long winters are known. This welcome caller even enters the news column, under the caption of "The first robin seen."

Then appears "Jenny Wren." The twitter from her tiny throat announces the coming of warm days. And every housewife loves to place somewhere near the premises a little wren house with its tiny entrance door—no larger than a silver quarter coin—in order that she may hear the tiny tones as she works about in her kitchen.

You may have heard of "The Bird Woman." Lovers of books have read her writings, which have cheered many who followed after her thoughts. Her name was Gene Stratton Porter. Her best years were spent in her cedar-log cottage on the shore of Sylvan Lake, in Northern Indiana. Any visitor to this place of the Limberlost truly will vouch to the beautiful selection of a site for this woman's choice for a location where she could write among the habitation of the birds. There their voices of song may be heard in profusion. Here indeed is a place of rustic, woody, shady beauty. Mrs. Porter, the famous Hoosier-born writer, wrote in her books about the beauties of nature, and the songs of the birds, which ever were in her hearing. How she loved them! Her book entitled "The Song of the Cardinal," speaks of the song of birds as being pre-eminent of the voices in the air.



The songs of birds may be heard day and night over this great wide world. Not only the welcome morning calls of birds bless the air, but at night their sweet messages peal forth. The nightingale, an European bird, sends out his melodious nocturnal voice, which is loved wherever it is known. Even after Jenny Lind's voice had cheered great throngs in Europe and America, she was termed "the Swedish Nightingale" by lovers of rare musical voices.

The syllabled voice of the whippoorwill of the Eastern United States is an interesting one to be heard at night to such as enjoy the musical tones of birds in the evening hours or later at night.

The mockingbird, an American thrush of the semitropical regions, also puts out his nightly voice when he is so minded. Tourists to the southern states mistake this voice sometimes. Once when nocturnal noises disturbed their rest, some of the annoyed sleepers reasoned that they heard the cackling of geese, and some believed that they heard noises from the peacock. The conclusion was that all the tones came from the mockingbird.

Would one decide that the love for the eagle, the buzzard, the crow, or the raven has the preference? Nay, verily. However, the poet, Edgar Allen Poe, made the last-named bird immortal to American readers of verse. His poem, "The Raven," depicts his own sad life in his loss of his beloved "Lenore." The dark hue of the raven's coat indeed was typical of the melancholy life of the poet. At the time of the passing of his wife, poverty prevailed in his home, and such was the shortage of fuel that the house cat was placed on the bosom of the icy dying body for warmth. And the sad state in that home in Philadelphia was traced to the poet's own habits of intemperance. He died a pauper; nevertheless now—almost a century later, efforts are in progress to restore his home as an American landmark to the public—this in honor to the poet's talent in portraying in verse the longings of the human heart so critically true to life.

It has been said that safety can be placed in the decisions or judgments of a child. This fact was verified in the case of an eight-year-old girl. She was asked to choose from twenty-four samplers of bird outlines for a quilt of her own, whereon she might do her part with the needle. Putting her finger on one, she said, "I will take the dove." How true to life in an innocent child was the appeal from the outline of the pigeon, the most harmless, the most gentle, the most endearing of all birds!

The dove, or pigeon, has become the emblem of peace. He offers no resistance. All that is known of the dove is for good.

The carrier pigeon has been known to de-

liver messages when all other means were not available. This kind of pigeon reveals his earliest history of usefulness as recorded in Genesis 8:8-12, the story of the termination of the great flood, while Noah was safely housed in his own built ark. This dove revealed to the aged man the time to come out of his abode to dry land. This dove had an almost supernatural instinct, it seemed. One wonders at the innate knowledge the messenger pigeon has in returning to his home with a message after having been sent to some far distant place.

Some decades past newsprint revealed an astounding story about one of this kind of pigeons, under the title of "The Wonderful Flight of 'Ben Bolt.' " This journey, begun at Norwalk, Ohio, covered a distance of 2,200 miles in five days, nine hours, thirty-one minutes, and ten seconds, ending at Los Angeles. The carrier is an indifferent eater when in flight. Herein is a lesson on fasting to the Christian. Should he forget to feed when the Lord's work is all important to him? The teaching of fasting often is revealed in the Holy Scriptures.

The turtle dove, or mourning dove, also is of the pigeon family. Often his cooing voice has been a comfort to sorrowing, bereft ones. Some concede his lonely tones prefigure the coming of rain, a welcome sound during dry summer months.

Over and above all the dove is perhaps the most loved bird. The Holy Spirit came down from high heaven at the time of Christ's baptism in the form of a dove. And a voice spoke concerning the Deity of our blessed Lord (Matt. 3:16, 17). The dove has become the emblem of "peace on earth; good will to men." May we ever cherish the dove and its significance! Our prayers are for its symbolism to hover and reign in all the earth. In God's own time this peace will cover the earth. Let us, then, hold fast to the principles of peace, though war clouds arise and hang heavy over the nations.

Nappanee, Ind.

THE MUSIC OF HEAVEN

By Edna K. Wenger

Music is the language of heaven. Earth seems nearest akin to heaven when we lose ourselves in a masterpiece of holy melody. Music brings the waves of eternity very near the weary heart of man as he stands on the shores of time longing to cross over. Music is the evening breeze of the future life.

God set the music swelling when the morning stars sang together. Somehow in the years between, our ears have been unattuned to the music of the spheres. Perhaps we shall hear it again when the noises of earth have been smothered. The music of earth is but broken echoes of the music in heaven.

Songs arise out of the experiences of a people. They are the expressions of the deepest emotions of the human soul. Thoughts too holy for words thrill in the chords of the great music of the ages; feelings too sacred for the language of earth. The great joys in life, the deepest love, the holiest adorations, linger in harmonies. Often on earth our sweetest songs are those that tell of saddest thought. Some of the great masterpieces arose out of the deepest soul experiences of the writers. Job speaks of "God, my maker, who giveth songs in the night." David, too, and Isaiah spoke of God, who gives songs as in the night. How tender of our loving Father to inject into earth some of the melodies of heaven!

"The Lord shall reign for ever and ever" (Ex. 15:18), Moses sang in triumph after the glorious adventure on the Red Sea. David too sang songs in the night in the time of war and distress, songs that spoke of shelter and refuge and of the Christ who was to come. Jesus sang His song in the night on the eve of the crucifixion in the silence of the upper room. Paul and Silas sang songs in the night. George Matheson, about to become totally blind, and suffering under the disappointment of the misfortune which would shut out the world from his view forever, and which, it is said, lost for him the love of the woman he loved, in bitter anguish of soul, looked to God and wrote the song that has cheered many others in the night:

"O Love that will not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller, be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray
That in Thy sunshine's glow, its day
May brighter, fairer, be."

Who has not lifted up his voice in songs of the night? Who has not been encouraged by the songs of others?

The songs of the future will not be songs in the night. There is no night there. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. . . . And the gates of it shall not be shut at all by day: for there shall be no night there." There we shall sing a new song. The theme will be the old redemption story, but the harmony will be infinitely sweeter than any music of earth—we shall sing it in perfection. "And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." There we shall not need to sing of sin and death and self-denial. Some people speak as if we were going to sing some of our Church hymns up there, as if we were going to sing, "Nearer My God to Thee," and "Jesus, Lover of my Soul," and "My Faith Looks Up To Thee." There is even a hymn which says,

"Oh, if there's only one song I can sing,
When in His beauty I see the great King;
This shall my song through eternity be,
'Oh, what a wonder that Jesus loved me!' "

I have always hoped that this was not so. True, our song shall be the story of the love of our Saviour, surely we shall praise Him, but in music written by a Divine Composer. The angels will have to listen, for none but the redeemed shall sing in that divine oratorio —"Thou Art Worthy." The personnel of the chorus shall be marvelous—all the redeemed of the ages, purified, and made like Him. They shall sing the redemption song that shall roll through the courts of heaven. "And I heard as it were the voice of a great multitude, . . . and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." There will be no silent voices then, no discords, no broken voices, no distracting sounds. There will be no minor keys in that song, for minors arise from thoughts of suffering and death and tears. "And God shall wipe away all tears from their eyes; . . . for the former things are passed away."

Those who have ceased to sing long ago will burst forth in rapturous melody. A new song will burst from the lips of the faithful who cried, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. . . . How shall we sing the Lord's song in a strange land?" Those who have come home from a strange land will sing for joy. Those whose lyres lie broken on the shores of time will sing in the chorus over there.

In M. T. Brackbill's book, **Heaven and the Glory of the Sunset,** we read, "I imagine that song will begin like the breaking of day, and its glorious refrain will never come to a close. I believe that the only song on earth that sounded like it was the **Gloria in Excelsis** sung by the angels for the shepherds of Judea on the memorable night of Christ's birth. You and I shall hear that chorus of choruses, that anthem of all anthems, if we are faithful, and we shall help to sing it." Imagine a chorus of thousands of voices swelling in rapture and then slowly dying down in lingering notes. There we shall be fitted to bear the weight of beauty. The heart will not be almost bruised as it is here by the tender tones too beautiful to bear.

There will be no cumbersome song books there—no notes and words, as we know them here, no long tiresome rehearsals. The music will be in our hearts; we will sing in tireless enthusiasm as the increasing glories of the city where the Lamb is the light shall fill our souls. It will be worship eternal, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Blessed atmosphere of praise and worship where God and the Lamb are the temple!

Saintly Old John, when he was in exile, caught a glimpse of the glory that shall be. He saw a great company which no man could number of all nations. They stood before the throne, clothed with white robes and with palms in their hands, and cried with a loud voice saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb. And the angels . . . fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Bareville, Pa.

CHRISTIAN MONITOR PULPIT

USING THE LORD'S BLESSINGS

By Noah G. Good

TEXTS: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Gen. 8:22.
Shall not the Judge of all the earth do right—Gen. 18:25.
For surely there is an end; and thine expectation shall not be cut off.—Prov. 23:18.

Any thoughtful person will at this time of the year spend some time meditating on the blessings of the earth and God's great love in sending seasonal blessings to supply the needs of mankind. It is God's will that we should think often of the Creator as the One who blesses the earth. In the Bible frequent mention is made of harvest, and of firstfruits, and their proper use by man. Even pagan religious groups pay homage to the gods of reproduction and fruitfulness.

Every godly person recognizes that the thought of harvest is attended with many parallel ideas that have to do with the harvesting of ideas and rewards, and the ingathering of souls. In Christ's teaching the judgment day is spoken of as a harvest day. Apostolic writing employs the figure of sowing and reaping with reference to spiritual things, sowing to the flesh, or to the Spirit, and reaping what we sow.

It shall be my purpose to lead your minds along three lines of thought, namely: I. The Natural Harvest and God's Bountiful Blessings. II. Man Using and Abusing the Natural Blessings. III. The Spiritual Harvest of the Bible.

I. The Natural Harvest and God's Bountiful Blessings

Fruitfulness is the word that describes all nature. In the Genesis account God ordained that man and all life should be fruitful and multiply. It is interesting that with abundance there was also order and design. With sin disorder and chaos came. Everywhere, if nature is not restrained by lack of food, water, air, or warmth, there is plenty. Seeds are formed in numbers far beyond the actual need. The eggs in the fish are so many that even if only a few of each fish live to maturity there will still be plenty. Every living thing God has made produces abundantly if not hindered. God has so ordained it.

Man harvests the rich golden grain with the sickle, or the cradle or the combine. He cuts the corn into shocks and uses it to produce food for himself and his animals. In the forests he gathers food and shelter. In the jungles and in the sea he finds what nature has so abundantly produced. In the hills he harvests the products of years of nature's work when he digs for coal or gold, iron or rare elements. Men bore deep into the earth for oil and sulphur, or grapple with monsters in the ocean, harvesting what God has ordered nature to produce. Even the briny waters of the seas themselves are made to yield their valuable salts for man's use. All this is harvesting. Truly the Lord has bountifully blessed the earth.

Whether we think of harvest time, as we remember it from childhood days when we followed the men in the hot sun, toiling with their hands to garner the grain, or whether we think of driving along the highway in July and seeing a large field of waving, golden grain, or rows of shocks of grain, or the threshing of the grain with combines, or if we think of the orchard full of apples and the nuts to be gathered, the hives full of honey, the cellar full of canned goods, or even of a bank account fattened by the proceeds of the sale of the blessings of our land and labor, it should point us to the Giver of nature's gifts.

II. Man Using and Abusing the Natural Blessings

Here lies the reason for much happiness or woe. Man shows his attitude toward God by his use or abuse of natural blessings.

There are other elements of right and wrong living, but by far the most prominent and fatal sins are those related to greed for power and wealth,—selfishness. In Abraham and Lot we have an example of the two groups. Abraham loved God and was willing to do with little of this world's goods, so he moved to the hill country with his flocks and with God. Lot, moved with selfishness, went to the rich, fertile plain. He was minded to get rich. Later we see Abraham sitting contentedly at the door of his tent in the evening. The Lord comes to speak with him. They talk about the coming destruction of the wicked city in which Lot is now living. Both had lived upon the fruit of the land, but they had done so with different motives and purposes. Abraham sat in his tent door honoring God with his honestly acquired wealth,—Lot was striving for power and position in a wicked city that was doomed to be destroyed. The man of God who pined for Lot's soul said that evening, "Shall not the Judge of all the earth do right?"

God had set a standard for the use of the blessings of the land when He gave the law. A first portion was to be for God, the firstfruits belonged to God. Then there was to be taken away a tenth for the Lord's use. After this there were many offerings and sacrifices. No sin offering or sacrifice could be taken from the firstfruits, or the tithe which was the Lord's. These things had to be given out of that which was for their own use. Again, to keep men from becoming too intent on getting rich by growing crops, they were to give the land a periodic year of rest. When they observed this plan God had set down for them, they prospered and were happy. It was when, through greed and selfishness, they forgot to honor God and neglected to give God honor with their goods and time that the Philistines came and took what they had and they suffered want. God had told the Israelites to borrow gold from their neighbors in Egypt. This they deserved to take, for they had served four centuries without pay. Thus they received a harvest in their hands after years of fruitless toil. God wanted them to use it to His honor. At a wicked moment they murmured against God and Moses, and under Aaron's leadership gave the gold to make an ugly, ungodly calf. And, oh, how bitter the waters became as the result of the abuse of a sacred charge!

When the twelve spies returned with their magnificent harvest of grapes, pomegranates, and figs, and reported unbelievable abundance in the promised land their desire for the land became great. It was for them, but they were afraid to attempt to take it as God had told them. It was God's design to give it to a trusting people. Instead of walking into the land to accept God's blessing they cowered in fear of imaginary giants and difficulties. They did not have arms, they did not have equipment to overcome the enemy. It was unsafe to undertake the dangerous venture. If they had trusted God, there would have been nothing to fear. This trust in wealth, instead of trusting in God, was sinful, and again they had to pay a great penalty for a wrong attitude toward the blessings of God and toward God.

Ever since the beginning of the history of man there has been conflict. Many causes for fighting have been named, but the whole problem can be understood by considering man's greed for wealth and power. Foolishly man becomes so possessed with hate and false motives that he will forget real values and wantonly spend millions to gain or protect a mere thousand, when he feels he has been wronged or defrauded of something he possessed.

The world today is extravagantly wasteful with the fruit of the land, and at the same time many go without the barest necessities. In a New York strike they poured out truckloads of milk to assure high prices of milk, while near by there were children and sick babies whose parents were too poor to buy milk for their loved ones. One man is as rich as a fabled king, while at his back door lives a man who cannot pay for a doctor for his sick wife or child. The rich will still take all they can pilfer from the starving poor and justify their greed. Men seek education and power, but do not show themselves enlightened by a demonstration of benevolence. Even much of the so-called philanthropy is merely advertisement or self-praise. Many a gift to hospitals, or public libraries serves a

selfish purpose, maybe as a monument to a name, or a means of evading income tax. "Surely there is an end," according to Proverbs.

How do you, Christian friend, use the blessings God has so bountifully given you? Do you consider all you have as from the Lord? We are, of course, specially considering the harvest of the field, but our thinking need not be so narrow as to take in only of what we put into the mow or grain bin. We want to consider the use of the money we derive from selling the grain, or the use of the beef or pork we get from feeding the grain to our livestock, or the use of the lumber from our forests, or the power from the wheel in the stream that runs through our farm, or the labor of our hands and brain, which God has blessed. Do we consider our obligations, or do we lay claim to them for ourselves? "If I rejoiced because my wealth was great, and because mine hand had gotten much" (Job 31:25). "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. 8:17, 18).

In discussing harvest, and the use of the blessings of God, it is only proper that we digress a bit to consider the methods of acquiring food, clothing, shelter, and other blessings of life. Surely you, Christian friend, would not consider using methods contrary to the standards of your Christian way of life to get wealth. Surely, you would not join hands with the world to make secure and protect your God-given blessings. Surely, you would not make wealth by raising or making with your hands or the hands of your employees something that could not be used honorably in the Lord's work. Every Christian agrees to a broad statement like that, but may we mention fruit growers' associations, co-operatives, unions, protective associations, crop insurance, and many other things that demonstrate a lack of trust in God? We would readily agree that we would not want to dishonor God by what we raise, but we take exception when our best money crop is mentioned as being definitely not in accord with this standard. Must money income be the standard upon which to base our choice of an occupation or crop? If it is, we are headed for all kinds of trouble due to inconsistency for which the world and the Lord will hold us responsible.

How can a child of God use the crops of his fields to build unnecessarily fine homes, or to buy dangerously powerful automobiles, or to give his children elaborate, unchristian education along lines not in keeping with our profession and way of living? How can a child of God forget that his family, too, is a blessing from God, which needs to be carefully saved for God's use? How can a child of God forget his obligations to the Church as the only agency which has a right to expect unstinted support, and give it only the spare time after all worldly affairs have been taken care of? How can a child of God expect that a minister of the Gospel can give adequate service if his material needs are to be taken care of by himself first? What does it take to make us as a Church fully conscious of our obligation to the Lord materially? It is only reasonable to expect that the work of God who giveth to all men so liberally should have energetic support by every member. This leads us to our last point.

III. The Spiritual Harvest of the Bible

Most of the New Testament and prophetic references to harvest refer to the spiritual harvest, and the illustrations are used as figures or symbols. Jesus speaks of harvesting and sowing the seed. Apostolic writing speaks of sowing and reaping, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). This is in accord with the general law of sowing and reaping taught in Gen. 1:21, that all life shall produce after its kind. Further reference is made to the same thought when Paul speaks of sowing to the flesh or to the Spirit. Another Pauline comparison is that of self-denial when he speaks of the seed that is sown as dying before it can grow and produce fruit. Another thought along the same line is that of grapes coming only from grapevines and not from thorns. Good trees are known by their fruits; so are lives. If a tree does not bear fruit, it is dead and only good for the burning. These thoughts are figurative, but they symbolize very real truths. We are grafted, because we were first wild, but with the ingrafted Word we bear good fruit. We are dead if we are not connected with Christ, the vine. Christ says, "I am the vine, ye are the branches." All of these spiritual applications lead us to the thought that we need a constant growing contact with God to keep us alive so that we can bear spiritual food.

There is a tendency in this pragmatic age to think of tangible things that can be measured in physical values as being more real than those spiritual things the apostles and Christ spoke of with these beautiful figures. This is far from the truth. No fruit can be produced by living an ascetic life. Asceticism is often confused with self-denial. Self-denial is not meant to be self-punishment, but a giving to the Lord the honor and respect He deserves, and which we owe Him. Our thought life, first of all, must be consecrated to God. If in our thinking we have given up self and accepted God and His plan of salvation, our words and actions will be suitable fruit. If our very selves are given over to the Lord our 1941 harvest, our income, our children, our time, our all is on the altar for Him and we are ready to meet Him when He comes as the great Harvester.

"Ah, who shall thus the Master meet,
And bring but withered leaves?
Oh, who shall at the Saviour's feet
Before the awful judgment seat
Lay down for golden sheaves
Nothing but leaves,
Nothing but leaves?"

Morgantown, Pa.

That the righteousness of the law might be fulfilled in us, who walk . . . after the spirit.—Rom. 8:4.

This righteousness is not wrought out for us, but is wrought out in us, fulfilled in us. The blessed mighty Spirit first disentangles the marble block from its native quarry—that is His great work in regeneration—but having done that He proceeds to His positive work of bringing that block into conformity to the image of Christ. As the sculptor produces in the liberated block of marble the very image of the person he represents, so the blessed Spirit by manifold instruments produces in you and me, in His own matchless way, the image experimentally of the Son of God; and that is real sanctification, an object against which there can be no argument whatever.—W. J. Grant.

YOUTH AND DEBT

(Continued from page 301)

science than a scrumptious meal and a bad conscience.

If we treasure the priceless gifts of freedom and independence then keep clear of debt. The person heavily involved in debt is shackled to his creditors. "Debt" says Victor Hugo, "is the beginning of slavery. A creditor is worse than a master; for a master possesses only your person, a creditor possesses your dignity and can spurn it with a blow." The young man or woman who is in debt to several creditors sacrifices his or her freedom of action. Their spare cash is mortgaged and must be paid to their creditors. Those who are clear of debt are free to spend their overplus wherever they like. They walk the streets, go where they will with an air of freedom. But the person in debt and who has got behind in payment will try to escape the gaze of his creditors. This is amusingly illustrated in "The Old Curiosity Shop," by Charles Dickens.

After the waiter, from a near-by restaurant, had taken away the empty dishes without being paid, Dick Swiviller's guest noticed that his generous host made a note of it, in a greasy note book. He inquired whether he had made a note of his debt lest he should forget it. "Not exactly," replied Dick, "I enter into this little book the names of the streets I can't go down while the shops are open. The dinner today closes Long Avenue. I bought a pair of boots last week on Great Queen Street and made that no thoroughfare too. There's only one avenue to the Strand left open now and I shall have to close that up tonight with a pair of gloves. The roads are closing so fast in every direction that unless my aunt sends me a remittance I shall have to go three or four miles to get out of town to go over the way."

Bad debts not only rob us of our freedom and peace, they lead to falsehood: what a host of lies are told every day to put creditors off. It is impossible to live in right relationship with God when we are in wrong relationship with man. I am convinced that more young people have drifted from Christ and the Church through bad debts than is generally realized. If we value our fellowship with God, our peace of mind, our freedom of soul, we would do well to keep out of debt. "My other piece of advice, Copperfield," said Mr. Micawber, "you know. Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual expenditure twenty pounds naught and six, result misery. The blossom is blighted, the leaf is withered, the God of Day goes down upon the dreary scene, and—in short you are forever floored—as I am!"—The Watchword.

Editorials

Thoughts on the Autumn Time

The autumn time is here. That becomes evident to all of us, even if we do not consult the calendar. The crisp mornings with their suggestion of frost, the lengthening evenings, the first installments of falling leaves, the ingathering of the late crops, and many other signs, unmistakably tell us that the summer has ended and that the fall of the year is with us. It is a most beautiful time of the year, esteemed by some as the best of all the seasons, and dreaded by others as the bringer of "melancholy days."

But whether we like it or not, autumn is here, and we must meet the duties and experiences which it brings. It is the forerunner of winter, and we may well be glad that America faces the winter with an abundance of the fruits of the earth and other necessities of life. But, sad to say, this is not true of thousands and even millions of people in other lands. Probably no one knows what sufferings there will come to immense numbers of people in warring or occupied countries of Europe during the coming winter. Let us then lay plans to support well our relief agencies which are working to alleviate that suffering as much as they can. This harvest season of the year is a good time to give gifts to those who are less fortunate than we are.

Let us make most of the autumn time also in a spiritual way. Let us plan to improve ourselves spiritually, as the longer evenings come, by spending more time reading our Bibles and other Christian literature. And let us not neglect to help those who are in spiritual need. Let it not be true of either ourselves or of our friends, as was said by the prophet, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

Some Great Christian Teachings

This is the general title of our Sunday-school lessons for the fourth quarter. It is a series of topical studies of some of the greatest doctrines of the Bible and principles of the Christian life. We have had some great Christian teachings in the epistolary and apocalyptic writings which comprised our lessons for the greater part of the quarter which we are just closing. We saw the ultimate triumph of the cause of Christ, as we studied of the last things in the Book of Revelation. Now we go back to the first chapter of the Bible to get our foundation for the study of the doctrine of God as our heavenly Father. We then follow with lessons on the other persons of the Trinity. Then after we consider the great subject of sin and its consequences we are ready to take up the great doctrines of the plan of salvation, in which we learn how to get rid of sin through repentance and faith. We continue with studies on such great principles of the Christian life as prayer, Christian love, and Christian stewardship, not neglecting the temperance and Christmas lessons and the great work of the Church. We close with the Christian's hope, which takes us again to the Book of Revelation.

It is indeed a great series of lessons that awaits our prayerful study during the coming quarter. Let us make the most of the opportunities of increasing in the knowledge of the Christian faith and of gaining a deeper appreciation and experience in the Christian life. The aim of the lessons is thus stated by the committee which designed and arranged them: "To familiarize the pupil with the great Christian teachings with the view of building up Christian faith and life." May they be the means of accomplishing this in the lives of each one of us.

Spiritual Indifference and Lukewarmness

Any one who gets into intimate touch with people in their homes and in the various contacts of everyday life can hardly fail to be impressed with the spiritual indifference of the masses. Spiritual things have slight appeal, and there seems to be little consciousness of the fact and the awfulness of sin and the need of a Saviour to give victory over sin. People may concede that Christianity is something that would do them no harm, but they fail to realize that they have any particular need of it. They are often well satisfied in their sinful condition and feel all right about it. This is a clever snare into which Satan has enticed them, and from which it is indeed difficult for them to find deliverance.

One probably should not be much surprised to find such conditions among non-Christians, for they are at enmity with God and busily engaged in serving the world, the flesh, and the devil. Their minds are blinded, and they cannot see their true spiritual state. More amazing would seem to be the fact of the prevalence of widespread lukewarmness on the part of church members and professed Christians. For the slightest reason, or for no reason at all, they absent themselves from Sunday school and church. They feel no sense of responsibility to support the work of the church either by their means or service. The Bible to them is all too often a closed book and the closet of prayer a stranger. But the fact that they have their names on a church roll and that they were baptized at one time, and that in times past they partook of the communion, seems to give them a sense of security that is entirely out of line with the teachings of the Word of God.

The description of the Laodicean Church seems to characterize conditions in the professed church at the present time. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The warnings of Jesus to this church are equally applicable to the church of today: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The self-satisfied, complacent, and cold Christian is, according to this Scripture, outside of the promises of God.

There is much that might discourage the Christian as he looks at spiritual conditions prevalent in our land and in the world today. But we still have the assurance and the evidence that He is able to save "to the uttermost" all who come to God by faith in Christ. It is ours to spread the good news of the Gospel and to help all that we can to awaken faith in the indifferent and unbelieving and to strengthen the faith of the lukewarm Christian. Let us, then, continue on in our Christian life and service, no matter how discouraging conditions may seem to be, for we have the assurance that our "labour is not in vain in the Lord."

History Repeats Itself

We have often heard this proverb quoted, and we have long recognized that there must be much truth in it, else it would not have survived in the credence of people as long as it has. But we never expected to see history repeat itself so markedly in the course of a mere quarter of a century as we see it demonstrated in World Wars I and II. In government we see many repetitions. One of the most outstanding is that of the promise of a presidential candidate to keep us out of war and then after election dragging the nation into it as rapidly as public sentiment and a reluctant Congress will permit. We see many of the same issues, such as the freedom of the seas and the saving of the world for democracy, brought to the front as a reason for a nation to defend itself against all who challenge its right to transport munitions to belligerent nations whose cause it favors. We see the same means of propaganda brought into play again, and many other policies of the Wilson administration are brought to the fore. On the part of the churches we see the same veering from the policy of peace to that of endorsing and blessing war.

In this latter connection one writer has stated the case quite clearly: "When peace was here nearly all the churches passed resolutions repudiating war, but now that war is here many have scrapped all those resolutions and are ready to join in the cry for war, saying in essence: 'Just for this time only; afterwards we will again repudiate war.' It is the same specious argument which was advanced in 1917-18. We need to guard ourselves that we be not swerved from following the teaching of Christ on the question of war. Let us stand, as He stood, for peace always, no matter what world conditions may be. Let the nonresistant Christians repeat their illustrious history by standing squarely upon the teachings of their Lord in the present crisis.

CHRISTIAN LIFE

THE TRAGEDY OF NOT WHOLLY FOLLOWING JESUS

By Ida Boyer Bontrager

"If a task is once begun,
Never leave it till it's done."

"All that you do, do with your might;
Things done by halves are never done right."

Any unfinished task is pathetic—pathetic, not because of the small amount accomplished, but because of the large amount not accomplished. A half-completed large house may contain the same amount of materials as a completed small house; and yet we admire the former and look at the latter with a "what a pity" feeling. In both cases we see the same amount of materials. But what a difference in the resulting products. In one the materials used show up the complete work, while in the other they only make the unfinished part look more prominent.

Of what use is an unfinished building? Little, if any. It cannot protect properly from the weather, it cannot offer home atmosphere, nor can it be beautiful to look at. In short, it can serve none of the purposes for which it was intended.

So it is in the Christian life. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." Those of us who give our lives to Christ only in part are like incomplete buildings, with emphasis on the incompleteness. The things we lack in our character, through our own neglect to give Christ full leadership in our lives, become more prominent in us than the accomplishments we have made.

There are a number of ways in which we may refuse to follow Jesus wholly. After accepting Him as Saviour we may deny Him as King. Too many of us want salvation from sins but not lordship over our lives. We forget that salvation is only part of the work He wants to accomplish through us. As Saviour His work for us is past, but as Lord it is present and future. We need to remember that the same Jesus who died to save us also lives to rule and reign over us. It is selfish of anyone to ask Christ for salvation, then close himself against that same Christ's present claim on him. Not only is it selfish; in time it will be tragic. He who fails to keep his salvation up-to-date will soon lose it.

It is tragic to the Christian to refuse to do or go as Jesus leads. To some He says, "Go to China," and to such, refusal will mean a sacrifice of peace with God and later perhaps of salvation also. We may be ever so happy in our Christian lives, and then suddenly come to a turning point where God asks of us a deeper consecration, a greater service, or a higher calling than we have ever felt before. Then our future happiness and development depend on our response. It is at just such pivotal points that so many Christians make shipwreck of their faith, and from then on they are little more than spiritual corpses floating around as so much wreckage on the sea of life. The Bible wastes no compliments on such people when it likens them to salt without savor, candles hid under bushels, branches without fruit. Think of the few among your acquaintances who have kept in step with God's leading in their lives, and you think of happy folks who thrive on spending and being spent for God. Now think of the many others who shrink from responsibilities, and you think of folks who have no end of trials and hardships and struggles that hold them back in their Christian lives. We just can't balk on the program of God and still expect smooth traveling. If we willfully block His way with us He is sure to block our progress with Him. But you say He hasn't asked you to go to China. No, of course, He will not ask that of everyone. He may need you in India, or in Africa, or in the United States, or in your own home. But, listen, He will not be needing you in any of these places until you are willing to take the one He chooses for you. And in the meantime He is expecting you to be faithful to your Sunday-school class, or to the preparation of some topic assigned you, or to other tasks He requires of you.

Judas allowed greed for gold to cause a halt in his spiritual life. So did Ananias and Sapphira. Tragedy followed in both cases—tragedy of the severest kind. These three people not only disqualified themselves for the Lord's service in which they had been engaged, but they lost their own standing before God. Today in hell they are probably still lamenting the fact that they allowed such a small thing to send them there. Today on earth there are professing Christians who, like Judas, carry the bag more carefully than they carry their spirituality. A like tragedy awaits them. All of us know people who at one time were consecrated Christian workers and who at present are victims of "the deceitfulness of riches." And we all know too that in spite of the gay, easy lives they live there is a tragic emptiness haunting them—an emptiness that we and they are more conscious of because of the fullness that once was there. "And the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

We may fall short in following Jesus by failing to testify for Him. It is a common weakness to think that we must guard our Christianity carefully by penning it in, building a protective wall around it, and posting plenty of "No Trespassing" signs. Well, that is one of the best ways to lose it. Christianity in order to thrive and grow needs abundant space, ventilation, and activity. It just will not stay fresh and sweet if corked up; in fact, it will not even keep. So the person who possesses it is in danger of losing it himself if he refuses to let it expand within him and then spread to others. Peter once tried to bottle his faith. He followed afar off, then denied Christ. Had he been exercising himself for Christ instead of hiding his identity, he would have been stronger himself and might have given out a testimony convincing enough to melt hard hearts at that critical time.

Some Christians spend too much of their time in fault-finding. Now a certain kind of criticism, when constructive, is needful and helpful, and the Church welcomes it. But too many of these critics delight in picking pin-feathers. They are looking for a mote, with huge beams in their own eyes. Usually their efforts lead, not to correction, but to rebellion, they themselves heading the revolt. Remember Korah, Dathan, and Ibiram, and their 250 followers who murmured

---

"LOVE NOT THE WORLD"

(I John 2:15)

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

If the world should beguile you to join in its pleasure,
Beware lest your heart lose its God-given treasure.
If you're born of His Spirit, and He has transformed,
Oh, how can your heart to the world be conformed?

Can you turn from the Saviour whose blood now atones,
And give to the world what He purchased and owns?
Not knowing you're naked, poor, wretched, and blind,
And seek from the world what you never will find.

If in Him you abide, you may ask what you will,
With the fullest assurance that He will fulfil.
Can two walk together when not in accord?
Can the bride love the world and still cleave to her Lord?

Let us seek first His kingdom—let us work and believe,
And rejoice in the blessing the world can't receive.
For His kingdom comes not with abundance possessed;
The new creature alone shall partake of His rest.

Rejoice with thanksgiving, and pray without ceasing;
His Kingdom is coming—His redeemed are increasing!
"Fear not, little flock; 'tis your Father's good pleasure,
To give you the kingdom and its wealth without measure."

—George T. Kenyon.

against Moses. God may not make the earth yawn and swallow us today as He did them, for rebelling against Church leadership, but we place ourselves in just as great a liability spiritually.

Some find the Christian life too hard, and they weaken. Even in Christ's day this was true, when "many of his disciples went back, and walked no more with him." Some, like Demas in Paul's day, love "this present world" more than they love Christ. Some allow ungodly companions, friends, business, or occupation to detract from their allegiance to Christ. It must grieve Christ as He looks down upon His Church today and observes: "There's a man I need in the Chicago Mission, but he has an unbelieving wife"; "There's a girl who would fit in India, but she wants to stay in America"; "There's a boy who would make a good rural worker, but he seeks a more prominent place"; "There's a mother who could help her worldly daughter, but she urges her to have a good time while she is young"; "There's a business man who has many opportunities to testify in the business world, but he makes shady deals"; "There's a teen-age girl who ought to be a primary Sunday-school teacher, but she is not loyal to the Church"; "There's a father whose son wants to be a missionary, but he refuses to spare him"; "There's a pastor who has exceptional ability and personality, but he discards Genesis in his preaching"; "There's a young man who would make a good Sunday-school superintendent but his life is not exemplary."

No wonder Church work is crippled. No wonder mission work is suffering for lack of suitable workers. No wonder there are unhappy lives all about us. No wonder there are broken homes. No wonder there are hypocrites in the Church. No wonder the unsaved are not reached in greater numbers. God has to use too many second-bests in His service. Think of all that Christ would like to accomplish through His followers. Then think of the amount He actually does accomplish. Now subtract the latter from the former, and the remainder is the vast unfinished task that has accumulated at the hands of us who are not wholly following Jesus.

Fellow Christians, too many of us are spiritually sick. We are living underfed, undernourished, underprivileged lives in God's sight. We are suffering from self-inflicted malnutrition, that disables us in so many ways for carrying out God's full program. We make His Church use so much of its energy in doctoring us that it has very little left for spreading its healing wings out over the world. Tragic, isn't it?

But there is a remedy. Here is one in verse:

"You have longed for sweet peace, and for faith to increase,
And have earnestly, fervently prayed:
But you cannot have rest, or be perfectly blest
Until all on the altar is laid.

"Is your all on the altar of sacrifice laid?
Your heart, does the Spirit control?
You can only be blest, and have peace and sweet rest
As you yield Him your body and soul."

Paul suggests even a broader remedy—one that will cure not only our own ailments but also those of others on whom we apply it: "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:24, 25).

Canby, Oreg.

WHAT IS MAN?
II

By Henry D. Esch, D. C.

How many times have we heard the expression made somewhat on this order, "I've got to live," or "We have to live"? Seldom do we hear it said, "I wish to live," which would be more nearly correct. The desire to live is inborn. We find that the infant babe shows signs of the "desire" to live immediately after birth. Before the babe is conscious of being alive it shows expressions of needs to sustain life in its body. The innate desires are expressed before the educated brain is at all developed to any noticeable degree. The infant does not know it is alive and does not remember anything until it becomes older. The first fundamental is the "desire to live." This urge is present from conception and throughout the life of the individual and until death. The desire to live and life itself go hand in hand, and are not separated. No doubt the Creator put this desire in man (the creature) when He made him. It is a part of life if it is not life itself. Our conclusion is that this "desire" is good. When God made man He made him good according to the Scriptures. Gen. 1:31. God breathed into the nostrils of man and he became a living soul. When God put part of Himself into man he became alive. Life itself is an urge to expression. This is fundamentally good.

As the mind of man develops he sees the good and evil about him in this life. He makes deductions according to his knowledge and experience. He may accept the advice and admonition of others who claim to have a better knowledge concerning the things about him. In the final analysis he uses his own mind either to accept or to reject what is set before him. He has found himself in a world of many varied influences, and with other beings like himself, ready to tell him what he shall and what he shall not do. He receives advice, whether he asks for it or not. He weighs the evidence sometimes, and at other times rejects it entirely. However, if he is sane he will use his own mind to decide the immediate question with which he may be confronted. This action in man is a part of the educated mind of man, or we may ask the question if it is not that part of him.

The mind of man may be said to be in two divisions—the innate mind (or inborn mind) and the educated mind (or conscious mind). At birth the infant knows nothing educationally; this mind is at zero. The other mind is very much alive, and, as has been said, showing signs of desiring to live. The educated mind learns good and evil, as man progresses through this life. He has learned one thing that sticks close to him, and that is that he "must" live. Hence his expression, "I've got to live." Here already he is wrong. The very opposite is true, and that is that he "must" die. You and I do not have to live, but we do have to die. Scripture says that this is the punishment to man for his transgression against his Creator. This verdict was given man in the beginning, soon after his life on earth, and is handed down to you and me. The "Tree of Life" is removed from man, and by his own power he cannot attain to it, because he was barred from it. The desire to be wise, to know good and evil, and to become as gods became the transgression of man against his Maker. The educated mind of man has developed ahead of his innate mind to his own detriment. Even today this same condition is prevalent, the desire to be wise, to know good and evil, and to become as a god. Today people look at life as a passing show or a parade and often are not aware that they are in it. In that way they act as a god, sitting on the sidelines as it were. Anyone that loves entertainment has this trait.

In the final analysis we conclude that man wishes to live, but has to die. Man does not possess an innate desire to die, but shows a certain amount of resentment at the thought of dying. Since man innately wishes to live, let us draw our attention to the rules or laws of life unto which man is subject as long as he lives.

First as we speak of the laws of life, let us divide these laws into three main divisions. Let these be, (1) natural law, (2) spiritual law, and (3) man-made law. Man has been subject to these three laws practically as long as he has been on earth. He has also been found guilty of transgressing all three of these laws. Man has found it necessary at times to change his own laws, but has found it impossible to change either the natural or the spiritual, and as far as that thought goes he has probably found it a foolish thing to attempt to change them. He looks upon those things as rather permanent and unchangeable. Man has made man-made law and therefore man can change it. Man has not made natural or spiritual laws and therefore he cannot change them. Only the Maker of those laws can change them. It is obvious that they are the same today as they were when they were made, and will remain so until such time as the Maker of them sees fit to change them. Man is therefore necessarily subject to them and there is nothing that he can do about it, but if he wishes to live he must be subject to them and govern his actions accordingly.

We speak of the law of gravity, and we all know what is meant by it. We consider it a natural law which affects everyone. This law has not been a hindrance to man but has been a help when he has used it to his advantage by conforming to it and not trying constantly to disregard it. By conforming to the "constant"

it has been a help to his success. The constant does not change. Only when we disregard it do we mock ourselves. We become changed, but the law remains the same. Gravity has its effects upon the human body, regardless of the position the body may be in. Sitting, standing, or lying down, the effect is on the function of the body in its various activities. The adult does not seem to use much energy or concentration of mental thought to stand erect. The child in its effort to stand does use a good deal of effort to attain this position and finally manages to walk with apparent ease. But through it all we see the effects of gravity.

How shall I live that I do not violate natural law? The body is called a delicate machine, but at the same time it has a great amount of adaptability. For a simple test, try standing with the weight of the body all on one foot for only a short time and then note the effects. They will not be pleasant. Any slight misplacement of part of the body produces an interference with the proper functioning of that part as well as other parts remote from it.

Without going into the details of anatomy we can easily believe that the bony structures of the body constitute the framework. Around this framework are built the softer tissues, such as muscles, ligaments, tendons, blood vessels, nerves, internal organs, and skin. All these tissues are more or less affected by this one law of nature, gravity. However, some accidental concussion of forces applied to the body causes misplacements and injuries. The bony structure takes the greatest shock. In case of a fall the bones may break or become separated at their joints, or there may be a very slight slippage, depending upon the force of the shock or strain that has been exerted upon the body. Whenever a joint slips slightly, but does interfere with the proper nerve action at that point, it is called a subluxated joint. When it slips out far, it is called a dislocation, and when it goes farther yet, it is called a break. The other tissues, which are softer and more or less flexible, will withstand a shock and escape that type of injury.

Man being in the upright position, as compared to animals, is subject to greater strains on the bodily organs and especially the spinal column. However, he has been so created that if each part is in the proper position in relation to other parts, there can be no interference to the normal function of the body. We will not attempt to say how far any organ or tissue may vary from the so-called normal before it produces interference with the normal; only nature herself knows this truth as regards each individual, and it becomes a law governing that person's own health or sickness.

Only when misplaced tissues really interfere with the proper function of that body does it become a matter of causing "dis-ease," and not what may appear to anyone to be misplaced. Nature has a great margin of adaptation. This no doubt has been the saving power of a great many so-called hopeless cases, who continued to live longer than seemed possible under the apparent conditions. It is easy to understand that one strain will produce another somewhere in the body, and so on until finally, if the cause is not removed, the body will present a distorted position which is easily noticeable to anyone. Even as a tree is gnarled and bent as it grows on the mountain top in the constant strain of varied wind storms, so we find the human body showing signs of distortion as it attempts to withstand the blows and jars it meets with as it progresses through this life. It is finally weakened and so hindered that it breaks down. The foundation of the human body is its framework.

Violation of the laws of gravitation and equilibrium which constitute body balance affect most primarily the framework of the body, the bony parts, and which in turn affect other parts vital to the function of the body. The most important interference is found upon the nervous system. This nervous system has to do with all action of the body. It is active in the voluntary movements as well as the involuntary. There is no function but that the nerves are involved in it in some way. The nervous system carries the impelling force to the tissues and the corresponding vibration to the brain from the tissues completing a cycle. This takes place continually as long as a person lives. In case of distortion this normal cycle is interfered with, and this produces abnormal function. When abnormal function is present in the tissues it is obvious that this normal cycle is not functioning. If the nervous system is necessary at all times to express and preserve life in the body, then it is also involved in any manner of so-called sicknesses or diseases; or else the normal cycle of nervous energy would reestablish the abnormality back to the normal.

No doubt this process is taking place within our bodies daily without a thought on our part nor a word of thanks to the Maker of such a wonderful machine. This body is healing and mending its own sickness by its own motivating power endowed to it, and doing this daily. It is only when the body does not get well by its own motivating power that we may rightly suspect an interference with the normal cycle of nervous energy. The presence of pain in the body is also an indication of an abnormal cycle of nerve energy. It is generally the first indication of such condition.

A brief summary of the violation of natural law which affects the proper functioning of our bodies is as follows; first under the law of gravitation, wrong bodily position, in work, in play, in sleep, also external violence in the form of blows, jolts, strains, etc., all of which are easily produced in a minor degree in our everyday activities and in a greater degree in accidents.

For many years man has wondered about the cause of his diseases, but today every well-thinking mind does recognize that the violation of natural law is the primary underlying cause. To be further considered are also errors in breathing, eating, drinking, dressing, and keeping clean. Also wrong mental attitudes such as worry, spite, anger, and anxiety.

Pigeon, Mich.

"A merry heart doeth good like a medicine."

A BIBLE TEMPERANCE CATECHISM

Question—Does the Bible have anything to say about alcoholic drink?

Answer—"Yes, the Bible has a great deal to say about it."

Q.—What does the Bible say about the folly of drinking?

A.—"Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—Proverbs 20:1.

Q.—What does the Bible say about the results of strong drink?

A.—"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine."—Proverbs 23:29, 30.

Q.—What is the safe way to deal with alcoholic drinks?

A.—"Look not thou upon the wine when it is red, when it giveth its color in the cup; when it moveth itself aright."—Prov. 23:31.

Q.—What happens to a person who gets the liquor habit?

A.—"At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:32.

Q.—What does the Bible say about the future of a drunkard?

A.—"No drunkard shall inherit the Kingdom of God."—I Cor. 6:9.

Q.—Am I responsible for the protection of others against alcohol?

A.—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Romans 14:21.

Q.—Is it a good thing to "treat" others to alcoholic liquor?

A.—"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also."—Hab. 2:15.

Q.—Does drinking lead to success in life?

A.—"The drunkard and the glutton shall come to poverty."—Prov. 23:21.

Q.—Is it good sense to say, "I can take it or leave it alone?"

A.—"Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12.

Q.—Is it wrong to eat or drink anything that harms the body?

A.—"Know ye not that ye are the temple of God? If any man defile the temple of God, him shall God destroy."—I Cor. 3:16, 17.

Q.—How should we live and act each day?

A.—"Be thou an example of the believers—in word, in conversation, in charity, in spirit, in faith, in purity."—I Tim. 4:14.

Q.—What commandment bears against using alcohol as a drink?

A.—"Thou shalt not kill."

Q.—Can a follower of Jesus be a drinker?

A.—"Be not among winebibbers."—Prov. 23:20. "Keep thyself pure."—I Tim. 5:22.

Q.—Does what we eat or drink matter to a Christian?

A.—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.—Vincent D. Beery.

Those That Have

Those that have the best parts should take the greatest pains, as those that have the largest stock should trade most.—Matthew Henry.

OUR HOME CIRCLE

"TRAIN UP A CHILD"

By Menno M. Brubacher

Train up a child in the way he should go: and when he is old, he will not depart from it. —Prov. 22:6.

How familiar these words to all of us, and yet, who of us would dare to claim that we have more than begun to comprehend the greatness of their meaning and the mighty consequences that often follow the observance and also the neglect of them!

Were I to ask, What is a child? you would say, what a simple question, and at once begin to give some of the old answers, such as "One from two leaves three," "A bundle of nuisance," etc. Others would say, "A bundle of possibilities," or "That which can give you of the highest joys we can have on earth, or grief inexpressible,"—but the Bible says that children are a gift from God, and demands that we bring them up for Him. Each child carries in its bosom a never-dying soul which, in the sight of God, is of more value than the whole world. How important then it is that children be trained according to God's Word and plan!

Space forbids to give more than a few thoughts on just a few of the most important phases of so large a subject. Therefore we will try to confine ourselves to those things which seem most necessary to be treated and which we believe will apply in almost every community.

Before a child reaches the age of accountability we can already give it much training in the things pertaining to this life.

Most boys, and especially those on the farm where there usually are tools and some lumber, will want to make something. When the boy makes a sleigh or something else, he uses father's tools, and the pounding of the hammer or weeping of the boy brings father on the scene, and right here is where I put in a plea for the boy, and a solemn word of caution for the father. Whether he scratched himself with the saw, or dulled it, or hit his thumb, or ruined a dozen nails, don't lose patience, for this is your opportunity when you can express pity for his pain, and show him where his sleigh could have been built better, and teach him about the proper handling and care of tools, and the importance of always putting them back into their place, etc.

If you are severe and forbid him the use of tools entirely he may turn out like a boy I knew whose father was quite skilled in the use of tools and took good care of them, but all others were supposed to leave them alone. The boy lost all taste for tools, and when he farmed he called a carpenter for every little thing which most farmers do themselves. Of course, we must use discretion as well as patience, but let us not unduly discourage.

Much could be said about the child's education, occupation, choice of companions, etc., all of which are important, but we must leave those and say a few things about the most important matter of all—the welfare of the soul.

It is of the utmost importance that young people be taught early in life that the Word of God is eternal and perfect, and dare not be taken from or added to, and that we are in duty bound to observe the all things of the Gospel.

We are glad that our beloved church is still teaching the all things, and both young and old should be thoroughly instructed as to the importance and blessing of observing those ordinances which are not popular and which have been discarded by many churches, namely, feetwashing and the wearing of the devotional covering. All need to be repeatedly reminded of the awful sentence God has pronounced on those who add to or take from His Word. Rev. 22:19.

A thorough indoctrination of the pure Word of God will go a long way in safeguarding our youth against the vile heresies of Russellism, of Christian Science (so-called), and of those higher critics who write books with nice-sounding titles, containing many wise sayings and wonderful reasonings, but which have in them such unscriptural statements as these: "Train up your child never to know that he ever was anything else but a Christian." "The divine germ is in man and what you need to do is cultivate it." "Salvation by education is a possibility and a fact." With such statements and many others, they try to disprove the need of the new birth, which is of the utmost importance when a person comes to the age of accountability, for unless a man be born again he cannot see the kingdom of God. John 3:3.

After having accepted the Lord Jesus as Saviour and guide we need to forsake the world and to follow Him, and hundreds, yea, thousands of saints are mourning today because of the liberties many who call themselves brethren are allowing themselves and their children. "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). What solemn words these are, and yet so many so-called Christians are guilty of attending the movies, theaters, dances, and following the ways of the world even to their disgustingly immodest apparel of which God says He will punish all such as are clothed in strange apparel. Zeph. 1:8.

How great therefore the need of teaching our children the great importance of modesty and chastity, and telling them that the present styles are the invention of Satan for the express purpose of dulling people's sense of modesty and lowering the standards of morals.

Some of us who have seen time and again how God actually did punish those who were guilty of this sin almost shudder when we think how soon and severely God may deal with those who, though instructed and warned, are guilty of trying to force the Church to remove the restrictions which she so kindly and wisely has placed around us, and give her consent to such apparel and headgear as has in many cases led to the discarding of more than one of the ordinances.

We need most solemnly to warn our youth against such things and show them the consequences. If there is any apparel that is strange and contrary to the Gospel it is the immodest type, and how can one who claims to have the mind of Christ stoop to that which savors so much of barbarism, devil worship, and insanity? Luke 8:27.

If we testify against the crying evil of letting children run around more than half naked, there are those who will try to tell us how healthful it is to have a good tan. Listen! Those who now are between seventy and a hundred years old were not brought up that way. If they got any tanning it was in the woodshed. We need no prophet to tell us that unless there is true repentance on the part of parents their children who now are running about almost like those of the heathen, will never live to be seventy years old, for God has already said it. Psa. 55:23; Deut. 7:9, 10.

Many parents find it almost impossible to bring up their children properly because others in the Church are letting their children live and dress according to worldly fashions. Sometimes the disobedience of children is permitted by God because the parents do not obey Him.

Years ago we had in our home a poor widow and her little three-year-old daughter. This child was exceptionally intelligent for her age, and very quick in action and temper. She was quite respectful toward us but not toward her mother, and time and again she would slap her mother's face and fight fiercely. Then her mother would take her out and punish her until the rest of us could hardly keep from weeping, but all to no avail. We pitied them and prayed for them, but the child kept getting worse.

Finally, one evening the mother asked me whether I could think of anything that might be the cause of her child's conduct. She said, "I have talked to her very much, I have whipped her so often and so hard that she had blue marks on her shoulders, I have prayed about it much, and nothing seems to help. Here I am, a poor sickly widow, a stranger in a strange land, and about the only thing in the world that could give me a little pleasure would be my little daughter, if she were good, but you know she is not."

I said, "I can think of two things, but they come so near home that I do not like to speak of them." She wanted to know, and I told her that I believe that among the

child's ancestors there was somebody who was really bad. She said, "Yes, in my husband's family there were two that the parents could do nothing with." We certainly believe her husband was one of them. She asked what the other point was, and I told her, "That comes home to yourself. You know what the Bible has to say about ornaments, and yet you are wearing them. I verily believe that if you would put them off you would have a different child." She said, "Do you think so?" I said, "I believe it with all my heart." She sat in silence for a minute and then went to her room. Next morning she looked as if she had spent a sleepless night, but the ornaments were off her hands and ears. And I will say this, that the child showed a marked improvement from that time on.

Oh, how great is the need for more love to God and our fellow men, and of that true humility, and meekness, and Christlikeness which the heavenly Father would have His children to possess!

If all parents would show their children the value and beauty of Christian virtues, and would themselves be worthy examples of the believers, things would be very different from what they are.

We need also to teach our children to be cheerful givers, especially for missions and ministers. Many congregations have sinned by letting their preacher try to do that which often is impossible, namely, care for a congregation, rear a family, and pay off a mortgage. On the other hand, no preacher who early in life owns a good farm free of debt and some money besides, should be hankering after the poor people's money when in a large congregation there are only a few families who are as well off as he is.

Millions in Europe today are suffering because they have forsaken God. Their drunkenness and immorality have been awful for many years, but judgment has at last fallen on many. How long will God bear with America? May not the time be very near when God by terrible things in righteousness will answer the prayers of His people (Psa. 65:5) and bring many to repentance or eternal destruction? Psa. 9:17.

O parents, if you want obedient children, be so yourselves. Provoke not your children to wrath. There are many ways to provoke them. One father did it by minutely describing how to do it, when he asked his boys to do just ordinary things which they had often done before. None of them stayed with him when they grew up, and none are in the Church. Begin to build your children's character years before they are born by abstaining from all known sin, from all appearance of evil. I Thess. 5:22. Never for a moment allow yourself to be proud about your family; it is too dangerous. I knew a man who had six children, of whom he seemed to be quite proud. The Lord took three of them by death before they were thirty years old, and of the others one became a drunkard, the other dishonest in business, and the sixth, though a moral man, was not a Christian. Do not sin against your child, but set him the right example.

Your little children, priceless treasure,
Which give you so much joy and pleasure,
The Lord to you in love hath given,
To train for life and lead toward heaven.

Soon they will run about and play,
And you must teach them day by day,
In wisdom and with patience ample,
And set for them the right example.

Though daily for them you should pray,
And talk to them of wisdom's way,
Your every precept they may slight,
If your example is not right.

Don't tell them not to form a habit,
When you yourself are daily at it,
For them to see you feed your lust,
Will fill their hearts with sore disgust.

Then walk yourself the narrow way,
And guide your children there each day,
In meekness, love, and mercy mild,
And do not sin against your child.

God help us, then, to do His will,
Our holy calling to fulfill,
That when our life on earth is past,
We all shall meet in heaven at last.

Waterloo, Ont.

YOUTH AND DEBT

By Arthur Hedley

It seems rather remarkable that, although I have heard hundreds of sermons and read thousands of articles in religious periodicals, I cannot recall a single sermon or article which dealt with the subject of debt. Yet I am confident, after many years of pastoral experience, that bad debts are the cause of more domestic misery and tragedy than most people realize. I have known numbers of young Christians whose lives have been marred through being hopelessly in debt. How often I discovered that the real reason why certain youths were absent from church was because they were so heavily indebted to leading tradesmen who held office in the church.

We live in a day when it is so easy for youth to obtain necessities and luxuries. Most tradesmen have been compelled to adopt the installment system. In offices and factories, business houses have their agents who seek to induce young people to buy almost anything by weekly payments. Throughout the land, there are a great host of canvassers pressing people to buy things which they do not really want, and which they cannot afford. The fact that they can be obtained at once for a small deposit tempts so many to get into the clutches of creditors, who show no mercy if they fail to keep up their payments. I have known numbers of youths under twenty years of age who have been indebted to half a dozen tradesmen for clothes, marriage and birthday presents. A friend, in the west of Scotland, told of youths who took six months to clear off debts incurred for Christmas gifts to their friends.

There are tradesmen whose policy it is to keep people perpetually in debt. They have frankly admitted to me that they prefer the credit system to cash payment because it means bigger profits and more important still, it gives them a hold on their customer. The weekly visit to the house for the installment, or the visit of the creditor to the shop, gives an opportunity to keep up contacts and to press other articles in due time.

There is a difference between temporary and perpetual debts. In the former we may undertake to pay for an article within a certain time. This has proved to be a great advantage to those who have firmly refused to obtain anything else till they have paid their debt. But to be perpetually in debt, to keep accepting new goods before one has paid for previous articles, is quite a different thing, especially when one is on the books of several tradesmen, as is too often the case. It is a mad, suicidal policy and leads to tragedy and ruin. Young people will be well advised to steer clear of those tradesmen who would shackle them with perpetual debts.

It is a far, far better policy to pay as we go, to refuse to purchase a thing until we are in a position to pay for it. If circumstances compel us to incur a debt then clear it off as soon as possible and thus fulfill the apostolic injunction "Owe no man anything."

The youth who is free from debt enjoys great peace of mind. He is not haunted with the fear of creditors being after him, or of secret debts being discovered by his loved ones. A brilliant young man when he found he could no longer hide the dread secret of his debts from his parents, escaped by going out of life through the forbidden door. I have known young women, heavily involved in debt, who were full of fear and trembling because on the eve of their marriage creditors have threatened to reveal their indebtedness to their future husbands unless they made immediate payment. Happy are those young men and maidens who live within their income and like Longfellow's "Village Blacksmith," can look "the whole world in the face" because they "owe not any man." If your income does not permit you to get the best, be content with the second best. Better a crust of bread and cheese with a good con-

(Continued on page 295)

HOME—WITHOUT A BIBLE

What is home without a Bible?
'Tis a place where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?
'Tis a vessel on the sea,
Compass lost and rudder broken,
Drifting, drifting aimlessly.

What is home without a Bible?
Listen! ponder while I speak;
'Tis a home with Bibles in it,
But not opened once a week.

Monday comes and goes, and Tuesday,
Wednesday, Thursday, Friday, too,
Saturday, and even Sunday!
Book untouched the whole week through.

Lost! The Bible lost! Its teachings
Lost! Its help, each day in seven,
Lost! To live by, Lost! To die by,
Lost! What's lost? The way to heaven.

—Spiritual Life.

EDUCATIONAL

AN EFFECTIVE CHRISTIAN EMPHASIS IN EDUCATION

By Ernest E. Miller

An address given at the Mennonite General Conference, Kalona, Ia., August 28, 1941.

This history of education in America is thrilling to me. The record of the effort here to educate all the children of all the people has no parallel in history. Its accomplishments have amazed thinking people everywhere. Coming from a country like India to America, one is quickly conscious of the enlightenment that has come through a diffusion of knowledge. India with 90 per cent of its people still illiterate is hesitating, fearful, and steeped in poverty. America, with one fourth of its entire population regularly enrolled in primary schools, high schools, and colleges, is buoyant, alive, marching in the work of the world with confidence.

And, the story of the relation of the Church to education forms one of the most interesting chapters in American history. It was the Church, or the colonies controlled by the Church, which opened the first schools on this continent. The influence of the Church is apparent in any study of their curriculi or their textbooks. Interestingly, the earliest American treatise on pedagogy was "School Management" by the pious Mennonite schoolmaster, Christopher Dock, in 1770. The Church in colonial times controlled the primary education of America.

Then, as the colonial governments began to realize the importance of education, they established a public system of primary schools, and the Church gradually withdrew from this field and sought to meet the next need, that of secondary education. The hillsides of New England and other eastern states are still dotted with the remnants of academies which churches erected in hundreds of towns to meet the emerging need. Soon, however, the state moved into this region as well. Figures help to tell of the progress of this transition. In 1885, 97,000 pupils read in private and church secondary schools and only 35,000 pupils in public high schools. Twenty years later the enrollment in church and private schools had reached 101,000 while the number in public schools totaled 722,000. And, by 1938 the number in private and church schools had increased to only 415,000 while the number in public high schools totaled considerably over 6,000,000 pupils.

But, as the state moved into this field the Church again retreated to higher ground and began to found colleges. Until after 1865 nearly all the colleges in the country had been established by the churches. It was out of the **Christian impulse** that the early American institutions of higher education were born. With a few exceptions every college in the country bore the mark of the Church. Then the same process began to assert itself again, and the state began moving into the field of higher education. It is almost a revelation today to read the following excerpt from an early New England pamphlet entitled "New England's First Fruits" printed in London in 1643:

"After God had carried us safe to New England
And we had builded our houses
Provided necessaries for our livelihood
Reared convenient places for God's worship
and settled the civil government
One of the next things we longed for
And looked after was to advance learning
And perpetuate it to posterity
Dreading to leave an illiterate ministry
To the churches when our present ministers
Shall lie in the Dust."

The first foundation for an institution of higher education was laid by the Reverend John Harvard for an institution which bears his name. The minister's library, which became the cornerstone of Yale, is an expression of the same ideals. The Tennents, who founded Log College, which subsequently became Princeton, were Presbyterian evangelists of their day. King's College, now Columbia, was founded by the Church of England, and its charter contained the provision that a definite proportion of the governing body should be members of the Church. Williams, Amherst, Brown, and the colleges for women in New England, were all born of the Christian impulse.

But we have traveled far from those early days, and for the most part we have done such a perfect job of completely divorcing religion from education that today it is hard to believe that at one time education was the handmaid of religion. Today there are already twice as many students in state colleges as in church and private institutions, and the ratio is rapidly on the increase. Little wonder then that the General Secretary of the Church-related Colleges last January in his address before the national body of that Conference said, "These days challenge every Christian educator, to guard co-operatively against forces and groups who apparently are working to eliminate the church college, and to inform the public persistently of the values of Christian education."

I want now to call attention to two factors, and then discuss more at length a third, which relate themselves directly to this problem and the subject as assigned to me on this program.

To us here it is not primarily a question as to whether private education must succumb to this onward march of the state, but whether church-controlled colleges can survive or not. No one questions whether Harvard, one of the strongest financial institutions in America, or Yale or Columbia or Chicago will survive, but these are no longer church schools though they were founded by the Church. The vital question that concerns us relates itself to those colleges which are still controlled and strongly influenced by the Church, or, more deflinitely, Can our Mennonite schools of higher education endure? Have they an assured future?

In my mind that answer depends on our own attitude on certain important issues. I will discuss two of these very briefly. In the first place, a great danger to the church college lies in her ambition to be like the state college and yield to the popular trend to an ever-increasing multiplication of courses, involving as this does an ever-increasing program of adding large and expensive buildings. The enormous sums which Washington is pouring out on scores of state college campuses is one of the most serious dangers that faces American education. It is feeding the ambition for bigness and making constantly more difficult the problem of every college which cannot tap the inexhaustible resources of a government trying to secure a national control of education. The church college which tries to keep up with all the "Joneses" in bigness is doomed, ether to bankruptcy or to a discontinuation of its distinctive Christian witness.

The second danger to the continued existence of the church college is the possibility that the church boards will fail to provide the funds to maintain even the minimum requirements of an accredited institution. Failing to do this the college is forced to go outside its normal group of supporters and appeal to others to assist in developing the institution. These new donors soon secure representation on the board of trustees, they soon outnumber the representatives of the Church; and, before long they control the policies of the school. It then ceases to be a church school. This process is going on in hundreds of schools and colleges in America today.

And, in many cases, the Church is at least partly to blame for this transition, for it has failed to rally to the college and furnish it the money to enable it to grow and to respond to the educational and vocational demands of the time.

In state schools only 34 per cent of the operating costs come from direct and indirect student fees. The rest is met by taxation, grants, and endowments. At some of our own schools all the operating costs have to come altogether from direct and indirect student fees. This can only mean that the student fees must be higher, faculty salaries lower and little, if any, money available for instructional facilities. I am one of those who believes that the Church must help bear a larger share of the expense for the education of her young people. We are setting up our civilian service program at church expense. We do this, and rightly so, so that our young men will not need to go to military camps, but we let economic necessity force some of our young men into state universities where they are compelled to take military training and pursue modernistic courses in psychology and philosophy. Is it not reasonable that we should do more for the young men and women who

are ready to sacrifice, not one but three or four, of the best years of their life to prepare for Christian living and positions of leadership in the work of the Church?

I am not unappreciative of what the Church has done and is doing now. I have ascertained that in the past six years we have progressed in donations to our church schools from 15½ cents per member to 52 cents. But, excellent as this progress is, it is insufficient and does not compare favorably with what we do for other phases of our church program nor with what other churches do for education. Our sister communion, the Brethren in Christ, has three church schools and a church membership of only about 5,000. They gave last year to their junior college at Grantham, Pennsylvania, donations to operating expenses amounting to $5,000. That is, for their total membership, one dollar per member to one of their three church schools. If we gave at that same ratio we would be giving six times the amount we give. It may not be either desirable or necessary to do that, but if we only doubled our present amount it would go far to relieve the stringency under which all our three church schools now operate.

I hold that the Church must, through its boards, determine how rapidly it can grow, both in the numbers of its schools and the extent of their permissible course offerings, and then undertake a financial program necessary to make this possible. To determine this will require a careful and continuous study of desirable objectives to be attained as well as of students and finances available. This has been done in times past. We need to keep on doing it. The changing conditions of our social order, the movements of populations, the shifting of our vocational emphasis, and the application of our distinctive church doctrines to the circumstances of our time makes this a perpetual problem.

But, there is still a third danger threatening the existence of the church college. It is greater than the overshadowing bigness of state schools and more important than the failure of our boards to be always administratively alert to new problems and new situations. It is the possibility that church schools will cease to be distinctively Christian and thus miss the peculiar purpose for their existence. Here begins the burden of my message to you.

Dr. W. O. Thompson, renowned educator, former president of Ohio State University, once said, "Morality, politics, business, and commerce that know not God and the binding force of religion in all the relations of life soon degenerate into mere expediency and later into lawlessness."

We know today only too tragically that Dr. Thompson's prophecy was not idle talk. On all fronts we have proof of moral, political and business degeneracy—not resulting from a lack of education, but rather born out of an education that has failed to recognize "the binding force of religion."

The airplane is an invention of our generation. Standing by his machine only a few years ago one of the Wright Brothers remarked, "This machine will help to make one great neighborhood of all the world." I recall, too, the great Scandinavian who spent so large a part of his life in producing a concentrated power that would help man blast his way through obstacles. When he had finished his great creation—dynamite—he said, "Think of the back-breaking labor I have taken from the shoulders of humanity. Men will live longer because they will be better able to accomplish their tasks with a smaller outlay of energy." Another, Alexander Graham Bell, in 1876, remarked, "This instrument which I now place in the hands of the world will be a great enemy to loneliness."

Through arduous years of experimentation and disappointment, the world's great inventive geniuses have been fired by the thought that their work would add to the sum total of human well-being. What a strange picture dominates the world today! Dynamite is the instrument of mad men—not lifting loads from human backs, but doubling those loads and placing them on human hearts. The airplane has not been used to bind the world in closer fellowship, but to rain hell and destruction on women and children. All of these great implements of larger living were placed into hands which made them only refined instruments for the bringing of pain and destruction.

Here we have failed. We have not been able, by our educational technique, to build generations strong enough and fine enough to wield these resources for the betterment of mankind.

Edwin Markham has so aptly phrased this lack in rhyme:

"We are all blind until we see that in the human plan
Nothing is worth the making unless it makes the man;
Why build we our colleges glorious, if the students unbuilded go?
In vain we build the colleges, unless the students also grow."

Never has a challenge been hurled with more stinging force than that which is being hurled today by a tragic civilization into the faces of those church bodies and those educational institutions which profess to believe and to teach and to practice the principles of the Christian life. And, no organization nor institution must assume a greater degree of responsibility for helping to bring order out of chaos and sanity out of insanity and Christian culture out of paganistic barbarism than educational-minded church bodies and church-related educational institutions. Ours is the challenge and ours the opportunity.

More than fifty years ago, William Gladstone said, "I am convinced that the welfare of mankind does not now depend on the state and the world of politics; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treasure of mankind, the belief in God and in the Gospel of Christ."

If this then is the situation of higher education in this America in which we move and speak and have our being, what may we do to guard our own educational institutions from traveling with the stream of the great American way? I would call your attention to three things:

First, a primary condition necessary to retain a more effective Christian emphasis is that we recognize the need for it. Admiral Byrd came back from the Antarctic regions and asked for his enormous truck only after he had seen the vastness of the forces to be met and the inadequacy of the equipment he then had. There must be a deep consciousness of the ills of mankind before anyone is moved to new efforts.

I believe that I am speaking for those charged with the responsibility of administration in our three church schools when I say that with all the anxiety we manifest over securing sizeable student bodies and the money necessary to provide the teaching staff and equipment—these are not the major items in our concern. The thought with us when we retire at night and first with us in the morning is rather, how may we help the young people entrusted to us to know Christ and grow spiritually strong in the midst of the multiplying social evils of our modern world?

Young people today are inherently no better or worse than their parents or grandparents. They are innately no more prone to the sins of pride, lust, or lasciviousness than all the rest of us were and are. But the impact of the manifestation of these sins has been tremendously enhanced in the past twenty-five years. The men who now write our advertisements and paint the pictures on our billboards are trained psychologists who know a great deal more about responses and innate basic human urges than those who did this job in the past. In the last twenty-five years the impact and intensity of all the old time social evils has been tremendously accelerated. Taverns, roadhouses, radios, newsstands and a score of other agencies are subjecting our young people to a barrage of evil propaganda which in terms of human strength alone is irresistible. The inroads these evils are making on our young people is, I have a reason to believe, far more extensive than most church leaders are aware. The day is past when we can take only a negative attitude toward these matters. There is a very subtle temptation to try to retreat from the modern world into an obscurantism similar to our forefathers when they separated themselves from the world by walled cities. A small section of our group hope to settle their difficulties by migrating to a remote region of South America. This, at best, is only a temporary remedy and a very expensive operation at that.

No, brethren, geographical isolation is not the answer. Neither is it any longer enough to appeal to our young people for the support of the Church on the basis only that we do not do certain things, we do not teach certain things, we are not as other men are. We must, I believe, be more aggressive to keep alive the Christian and distinctive traditions of our Church group by a positive Christian teaching program which is intelligently challenging to our young people. I recall the remarks of President Gage of Coe College who was one of the N. C. A. inspectors, inspecting Goshen College last winter for accreditation into the North Central Association. He said, "Remember that there are many other colleges in the United States who will do a better job on the academic side than you. Yours is to provide a pattern of life integrating the intellectual with the Mennonite way of living." There is urgent need to keep ourselves intelli-

gently aware of the social evils confronting our young people both in order that "we may keep ourselves unspotted from the world" and that we may have a message to carry in answer to the commission, "Go ye into all the world." We must enter into the labors and sorrows of the world, but we too must carry into that world the flame of a faith truly free from the world.

There is another need to which I would call your attention. Today there is a great need for a trained and consecrated church ministry. One approaches this problem with caution because the Mennonite Church traditionally has not been in favor of a salaried ministry or of any prescribed academic qualifications to ordination. But, I believe that traditionally also there has been no objection to a trained ministry providing it was a consecrated ministry. The generation of Church leaders just now passing was outstandingly a group of school men. S. F. Coffman, A. J. Steiner, A. D. Wenger, George R. Brunk, D. D. Miller, Daniel Kauffman, D. H. Bender, J. B. Smith, and S. G. Shetler and many others all were schoolteachers and they had an academic training comparable in their day to a college degree in ours. These men were not only leaders of church-wide activities, but they were in the meaning of our modern terminology pastors of churches. In the last twenty years a change is in progress. Many of the leaders of our church-wide activities are still trained men, but they are now more largely associated with our church institutions rather than serving as active pastors of rural and city churches. This makes the problem of trained church pastors an acute one. Traditionally again, most Mennonite ministers are not usually called in from the outside but the most likely person in the local community is chosen and ordained to that office.

This group presents to our church schools a large opportunity for usefulness. It is my strong conviction that our faculties, our libraries, our finances, in fact, the total resources of our schools and Board should be made available to help this group get the training they need. We have erred, I believe, in putting too much of our energy in advanced theological training of young people who were not adapted or not willing to be used in the work of the Church. Please do not misunderstand me, I believe in Bible training for all Mennonite young people and for an advanced training to all those who show qualities of leadership and consecration. But, perhaps we have been trying too largely to build the peak of the pyramid without an adequate base.

"Dreading to leave an illiterate ministry to the churches when our present ministries shall lie in the dust" is an attitude which must be as much a part of the Church today as it was to our New England fathers in 1636.

The second step in developing a more effective Christian emphasis in our church schools consists in creating an enthusiasm so thoroughgoing that it will act as a unifying factor in the undertaking. The chief charge against Paul in that ancient court was that he was mad. The charge was true, and Paul made no serious effort to deny it. He was mad with enthusiasm. He was sold completely on doing one thing—preaching Jesus Christ, and he did it. And so with Nehemiah, who, in rebuilding the wall of Jerusalem, was invited by his enemies to stop for a committee meeting at Ono. His reply was, "I cannot come down, for I am doing a great work." He could not be sidetracked. This is the sense of purpose and devotion which we need to recover. Christian schools need to recover their first love for the Church. Only a deep loyalty to and enthusiasm for the Church of Jesus Christ can form the basis for a more effective Christian emphasis. Not only must every member of our faculties be a Christian, but they must recognize religion as fundamental. Each member of the faculty asserts two kinds of influence: the first is that institutional type for which one exerts himself. It is the thing one is expected to do—the thing sometimes motivated by the pay check. The other is far more subtle and far-reaching. It is that spontaneous influence which is radiated by the natural and carefree expression of unguarded moments. Concerning the influence of a member of the faculty I could mention several cases in which student careers have been changed by a teacher who did not himself dream of the influence he exerted.

If a college is really church-related, then that school is the Church at work in the field of education. When the administration and the faculty of such a college are fully conscious of their functions and responsibilities, then:

1. There will be no apology for instruction in Bible as a requirement for graduation.
2. There will be definite and positive encouragement of a Christian atmosphere and culture.
3. The speech and conduct of teachers in the classroom and off the campus will be in harmony with Christian ideals and practices.
4. The student relations and activities will conform to Christian teachings.
5. The administrative policy, in business and scholastic matters will be a manifestation of the Christian spirit.

There should be no diluting of our excellence of work in the field of academic effort but, having measured up to the accepted standards in the field of academic values, we should realize that we have then, and then only, reached the point which is but the beginning of our real task.

But we were speaking about an enthusiasm which will produce a unity that will be effective. I speak thoughtfully and with deep conviction. When I say that if our program of Christian education in the Mennonite Church is to be really effective rather than divisive then there must be an effective co-ordination and Christlike co-operation between all of our established church schools. It is a needless and sorry state of affairs when faculty, administration, or trustees of one school allow personal jealousies, personal ambitions, or even personal differences of opinion to make us openly critical of one another.

My third and concluding suggestion is this, that, if a new emphasis on Christian nurture is to take place in our schools it must be paralleled in our homes and in our churches. Brother Mumaw who follows me will, I know, have much to tell us in regard to this. [The address alluded to was entitled "Youth, the Home, and the Church of Tomorrow."] I desire only to make a concluding remark which will help direct our minds to what he will bring us.

There is no misunderstanding the totality of our task. The objectives, too, are clear, and as servants of the Church your leaders in education realize that theirs is a great responsibility. Our failures are often glaringly apparent, and we know only too well that often we fail because of our own many insufficiencies. But how easy it is to remember that one student who didn't turn out well rather than that larger number who have been and are now active Christian workers in the Church; and, how ready we are to blame the schools for that failure,—forgetting that a variety of factors are inherent in every such situation. It is possible that sometimes young people are alienated from the Church before they come to college.

Only a few days ago a father begged me to persuade his son to come to a church school rather than go to a state university, adding that if I would succeed in convincing him he would gladly pay not only the total fees but give an additional $100.00 donation to the college. Such promisory notes do not come too frequently and so I was doubly earnest in my attempt! I tried but failed. The young man had already drifted too far into the world. He did not want to go to a church school, and, as he said, "have folks make a goody-goody boy out of him."

Too often parents send their children to our schools in the fond hope that in some way a college training will make up for the delinquency and failure of proper home training. It is necessary for us to remember that the Christian body is one, functioning now in the home, now in the community, and now in the school. In all of these we need to face together the great task of nurturing a Christian spirit against the gigantic, antagonistic forces which we have in the world.

In conclusion, I believe all our church schools have need and a right to expect the understanding, sympathy, confidence, and concern of the Church. Our schools are the Church at work in the field of education. If the Church distrusts its schools, it distrusts itself. The schools need to be held in constant thought and prayer by the Church. And, as long as the schools are bathed and kept in this atmosphere of trust and prayer, the results are sure. Goshen, Ind.

Lo, I am with you alway, even unto the end of the world.—Matt. 28:20.

"My presence shall go with thee"—to guard thee; "and I will give thee rest"—from apprehension. A Christian has not only a pilgrimage, but a warfare to accomplish. No sooner has he set his face Zionward than he has reason to exclaim: "Many there be which rise up against me; many there be that say of my soul, There is no help for him in God." And what wonder if, while without are fightings, within are fears? And how is he to prevail over them? He knows that if left to himself he must perish long before he reaches that better country. But he is not alone. There is One at his right hand who says: "Abide with Me; for he that seeketh thy life seeketh My life; but with Me thou shalt be in safeguard."—William Jay.

EXTRACTS FROM LETTERS OF JOHN COFFMAN
Relief Worker in England
I

Compiled by Margery Coffman

We are sure our readers will appreciate the sharing of extracts of Bro. Coffman's letters by his family. You will be interested in watching for them from month to month. Bro. Coffman has been doing valuable service in England as a representative of the Mennonite Central Committee.

IN ENGLAND

On the Train to London.

I suppose my chronicle should begin at Liverpool where we landed Monday morning after an immensely interesting but, thank God, otherwise uneventful voyage. I can truthfully state that I did not miss a single meal on the voyage, nor lose one, and I certainly enjoyed the sea experience. Fortunately my table companions on the boat were taking the same train, so they helped me get my bearings. We got a compartment together, and I settled myself to enjoy the thrill of seeing England. It was everything I expected—fields surrounded with hedges; the marvelous green of close-cropped pastures; here and there a beautiful park with a manor house in the midst of it; horses and cattle and sheep grazing quietly; people afoot and on bicycles cutting across fields or hiking along country roads, which seemed mostly paved; manufacturing towns with simply swarms of people going to and from work, waving gaily to passengers on the train; tea-wagons drawn up alongside the train at stations, and passengers jumping out to get a cup of tea before the train left; peculiar little trucks for hauling freight; fields of cabbage, turnips, Brussels sprouts, and sugar beets; loaf-shaped hay or straw stacks, standing in the fields with tops neatly thatched. I also saw one or two old houses with thatched roofs.

My friends left me at Rugby. Blackout time came on before we left Euston, and air-raid warnings sounded, during which the train would stop and I spread newspapers on the floor and got down between the seats, according to instructions posted in the compartment. Arrived at Euston station shortly after nine p. m. Waited about forty-five minutes just in case Ted might meet me, but finally started out for Russell Square, through the nearest tube station to which a kind person directed me. Everywhere were people packed together as closely as possible, leaving barely room to get through. I went down long corridors, up and down steps, inquiring my way to the line for Russell Square. I finally got a lift to the street level and the man who operated it showed me to the door and directed me on the way to Hotel Russell, two blocks away.—So this was London! In the blackout! I struggled along to the place directed, and engaged a room for the night. The all-clear sounded before 11 o'clock, and I slept undisturbed until morning.

In the morning I searched for 20 Gordon Square, which turned out to be only four blocks away. I was cordially received by Captain Gracey (General Secretary of the "Save the Children Fund") and went to lunch with him at noon . . . . On Wednesday I transferred my lodging to the house where Ted is, in South Kensington.

South Wales, Nov. 15, 1940.

This finds Ted and me in search of South Wales. The "Save the Children Fund" has several nursery schools in the mining localities of this region, and we have been sent here to find out at firsthand how the work is carried on and what the needs are. The names of some of the places are very queer: Bryn Maur, Nantybwch, Merthyr Tydfil, Cefn-Coed, etc. Yesterday we motored from Newport to Bryn Maur in a car loaned to us. The country seems much like Pennsylvania in appearance, but the houses are almost altogether built of stone. At Bryn Maur we visited one of the nursery schools. They had over forty children there, ages 2 to 5. The children were just getting up from their afternoon nap. When they get up, each child folds his own blanket, folds up his cot, and takes it to the place where they are stored. They all put on their own shoes and some of the five-year-olds lace their own. They are given a hot meal at noon and milk in the morning and afternoon. They have regular periods for games and play, handkerchief drill, and other exercises. They have plenty of fresh air always. In these districts the children are brought to school by their mothers and taken home again about four o'clock.

There was a beautifully brilliant moon last night. Blackout didn't mean a thing, and people took advantage of the clear night, producing plenty of activity in the street three floors below us. Most of the buildings are stone, and few rubber heels or rubbers are worn in Britain, so each step resounds with a sharp echo.

A Typical English Stone House with Thatched Roof

At Merthyr Tydfil we visited another school and the children sang for us and went through some rhythm exercises, clapping hands, pounding tables, waving their hands faster or slower according to tempo, without a word of command. They were given bread and butter and cocoa at tea time, after singing a grace. There are many pathetic and needy cases in these districts and just now the most attention is being given to the evacuees. It stirs one's heart to think of the many, many innocent ones who must suffer, indirectly as well as directly, on account of men's selfishness and greed.

It has been the custom in these nursery schools to give the children a little treat at Christmas time with money raised by a concert or rummage sale, but those in charge seem to despair of being able to do anything like that this year. It makes me think of the numbers of children we know who suffer from too many good things at Christmas!

On Saturday I went to Pontypool to investigate the work of the Educational Settlement, a kind of community welfare institution which has sprung up in South Wales during the depression. They organize clubs for study, reading, recreation, music, handcrafts, and so on. Getting back to Pontypool I had to walk half a mile to a bus, and while waiting a motorist stopped and invited me to ride. I hadn't stuck my thumb up at him, really I hadn't! He said he was attracted by the steamer sticker on my bag and thought I might be a stranger who might be glad of a little help. He was a member of the Society of Friends and was most kind, and put me in touch with people I was to meet at Pontypridd. . . . The warden of the settlement there was away, so I talked with the assistant who was Mr. B. Gregory Evans, a musician who spent ten years in Chicago as assistant to Daniel Protheroe, the composer whose songs we have sung in the chorus at Goshen. He himself is a composer, and one of his compositions is "Tempest and Calm," which I think the college chorus has sung. It begins, "Fierce the wild billows." . . . Went to see some of the sights of the neighborhood, one of which was an old meeting place for the original pagan people of South Wales. It was composed of a double circle of flat stones laid on edge in the ground to form the shape of a serpent with two round stones curiously carved to represent the head and eyes. The very center of the tail was a large stone as big as an ordinary table which was pivoted on a sharp edge on the bottom so if the stone were pushed hard enough, it would rock. It still rocks today and is known as the Rocking Stone.

God bless you all.

John.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in him should not perish, but have eternal life."

LITERARY GEMS OF THE BIBLE
VIII. The Book of Job

By John Umble

The book of Job is one of the grandest books in all literature, Biblical or secular. Because it contains no reference to the Law, some scholars consider it the oldest book in the Bible, dating, possibly, from the days of Abraham. It deals with some of the most puzzling, the most profound and the most inspiring truths of all human experience. From the standpoint of literary style and structure, also, it is a perfect gem. Considered as a piece of literary craftsmanship, it belongs to the type of writing known as poetic drama—poetic, because it is an example of Hebrew poetry; drama, because the material is printed as a dialogue.

The book of Job is a so-called reading drama, a philosophical drama and is not intended to be acted. Its literary value lies in its interesting form and structure, and most of all in the profound truths which it expresses. It is unlike either Greek or Elizabethan tragedy. This is natural, to be sure, because the book does not show the tragic end of a great character. But, in the hands of a Greek writer of tragedy, this incident might easily have ended tragically to show the futility of human striving against a supreme being. Greek tragedy, especially as written by Sophocles, shows some great character a plaything of the fates, places him in a certain situation from which he can not escape, and then shows how he goes to his destruction as a plaything of the gods. The Greek writer of tragedy was interested more in this phase of the problem than in seeing how an individual reached the condition in which he was helpless.

Elizabethan tragedy, on the other hand, because it emphasized free will and human responsibility, was interested also in showing the path by which a great character, on account of moral weakness or wrong choices or avoidable mistakes, reached a condition that made the tragic end of his life practically inevitable. As already stated, Greek tragedy, because its fatalism allowed little room for freedom of the will, was not interested in this first phase of the story, so important in Elizabethan tragedy. It began at the point where the individual's destruction or his unhappiness were already assured.

Greek tragedy, therefore, was concerned primarily with observing the mental, spiritual, and physical disintegration of a great character whose life the gods had decided to destroy. In this respect, the drama of Job is more like Grecian tragedy in its structure because it does not show in the main or poetic part of the story how some mistake or act had brought Job's misfortune on himself. The drama begins at the point where Job is a miserable creature mocked by his wife, suspected by his friends, and apparently forsaken by Jehovah.

An interesting feature of the literary structure of the Book of Job is its enveloping plot, written entirely in prose. This is the introductory section, Job 1:1-3:2, and the concluding portion, Job 42:7-17. The introduction gives the reader a look behind the scenes, as it were, so that he, in advance, has the answer to the questions which trouble the characters in the main or poetic portion of the drama. Job 3:3-47:6. The conclusion presents God's rebuke to the "friends" of Job and gives the narrative of Job's returning material prosperity.

The first part of the enveloping plot informs the reader that God will allow Job to be used in a great test to prove that a man's faith in God can triumph over every external circumstance, over every force that Satan can hurl against him, over property loss, sickness, the sneers of dear ones, the cynicism and unfaithfulness of friends. Naturally none of the characters in the human part of the drama could know about the tremendous issues involved. They did not know that the wisdom of God in granting free will to His creatures was under test; that God's power to give to his children an unshakable faith was under test; that the whole question of the value and dignity and worthwhileness of human personality was under test. Satan had sneeringly told God that Job served Jehovah merely because he found it profitable to do so. The drama shows that Satan was mistaken.

The dialogue in the main part of the drama, the poetic portion, consists entirely of speeches. There is no action. The characters sit on the ground and speak, Job, on an ash heap, a miserable character covered with boils from head to foot, and his friends not far away. The speeches occur in the following order: Job; Eliphaz, the Temanite; Job; Bildad, the Shuhite; Job; Zophar, the Naamathite; then another round of speeches in the same order and a third round of speeches in the same order again except that after Job's long speech in the third round, following a very short one by Bildad, Zophar has nothing more to say. After the three friends of Job are silenced by his arguments, a young man named Elihu, whom we know only as the son of Barachel the Buzite, makes a long speech, chapters 32:6 to 37:24. Then Jehovah speaks out of a whirlwind. He disregards the three friends of Job and also Elihu and addresses himself directly to Job, chapters 38 to 40:2. Job answers bravely, 40:3-5, and Jehovah, still speaking out of a whirlwind, concludes the discussion, 40:7 to 41:34. Job expresses his confession and repentance in 42:2-6.

The reasoning of Job's friends runs something like this:

God afflicts the wicked;
Job is afflicted;
Therefore Job is wicked and is concealing some sin.

They also reasoned thus:

The way for the sinner to regain Jehovah's favor is to repent,
Job's stubbornness and pride prevent his repentance.
Therefore, he can not regain Jehovah's favor.

Their reasoning continues still further:

Job needs help to see his folly,
We, his friends, are able to give him this help,
Therefore, we have come to convince him of the folly of his stubborn way.

Job, on the other hand, knowing that he has not transgressed the moral law, feels that, because his visitors refuse to believe in him and help him to solve the problem of his undeserved suffering, they are not real friends. He seems to sense that they are inwardly pleased to find that he, the saintly servant and friend of God, is after all only another erring human being. He seems to feel that their primary purpose in coming to him is not to give him comfort but, by inducing him to confess some sin, to prove that they know the causes of his suffering. This would demonstrate how fully they comprehend the mind of God and understand His methods of dealing with humanity. This presumptuous attitude, this narrow, unfeeling, cynical, egotistical view, is the sin for which the "friends" of Job stand convicted at the close of the book. They were less interested in comforting Job, in showing him sympathy, than they were in displaying their self-assumed orthodoxy and the extent of their theological knowledge.

Now returning to the dialogue and analyzing it a little further, we find it runs something like this: Job opens the conversation with a long speech cursing the day and night on which he was born. This has been extolled as one of the finest poetic passages in all literature.[1]

(All quotations are from the American Revised Version.)

Let the day perish wherein I was born,
And the night which said,
There is a man-child conceived.
Let that day be darkness;
Let not God from above seek for it,
Neither let the light shine upon it . . . .

He longs for the quiet of the grave—

There the wicked cease from troubling;
And there the weary are at rest,
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and the great are there:
And the servant is free from his master . . . .

Eliphaz, the most dignified of all the "friends of Job, now calls attention to the latter's wretched condition—

Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast made firm the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.

He advises him to commit his cause to God.

But as for me, I would seek unto God,
And unto God would I commit my cause; . . .

He ends his speech with the assertion that this is the last word on the subject.

Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

Job replies that although death would be welcome, he has one consolation:

Yea, let me exult in pain that spareth not,
That I have not denied the words of the Holy One.

He is ready for counsel—

Teach me, and I will hold my peace;
And cause me to understand wherein I have erred.

Bildad, also a traditional theologian, rebukes Job for what seems to him an unrepentant, self-righteous attitude, with the words:

How long wilt thou speak these things?
And how long shall the words of thy mouth be like a mighty wind?
Doth God pervert justice?
Or doth the Almighty pervert righteousness?

and reminds him—

Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers.

Job admits the truth of what Bildad has said but he asks,

But how can man be just with God?
If he be pleased to contend with him,
He cannot answer him one of a thousand.

Now comes Zophar's time to speak. He does so, with a sort of blunt coarseness. He is eager to ease his mind on the subject of Job's misfortune.

Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?

He admonishes him to repent and prosper.

If iniquity be in thy hand, put it far away,
And let not unrighteousness dwell in thy tents.
Surely then shalt thou lift up thy face without spot:
Yea, thou shalt be stedfast, and shalt not fear: . .

Zophar's blunt speech irritates Job and he replies sarcastically,

No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not such things as these? . . .

What ye know, the same do I know also:
I am not inferior unto you. . . .

but he insists that he will maintain the integrity of his own spirit, regardless of the difficulty that he has in squaring his present experience with the providence and justice of an all-wise, all-powerful God.

Behold, he will slay me; I have no hope:
Nevertheless I will maintain my ways before him.

In the second round of speeches, Eliphaz adds nothing new, simply asks,

What knowest thou, that we know not?
What understandest thou, which is not in us?

He portrays once more the terrible fate of sinners.

Job becomes more and more aroused.

I have heard many such things:
Miserable comforters are ye all. . . .

but he continues to insist on his sinlessness.

My face is red with weeping,
And on my eyelids is the shadow of death;
Although there is no violence in my hands,
And my prayer is pure.

My friends scoff at me.
But mine eye poureth out tears unto God.

The dispute is beginning to disturb Bildad's equanimity. He begins his second speech with—

How long will ye hunt for words?
Consider, and afterwards we will speak.

and he continues,

Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.

Job is now becoming thoroughly aroused.

How long will ye vex my soul,
And break me in pieces with words?

but his confidence in his Redeemer is not diminished.

But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth:
And after my skin, even this body, is destroyed,
Then without my flesh shall I see God;

Zophar now brings up an argument that gives Job his real opportunity. Zophar asserts that God punishes the wicked and preserves the good,

That the triumphing of the wicked is short,
And the joy of the godless but for a moment? . . .

Job is ready for this argument and proceeds to riddle it thoroughly. He asks:

Wherefore do the wicked live, become old,
Yea, wax mighty in power? . . .
Their houses are safe from fear,
Neither is the rod of God upon them. . . .
How then comfort ye me in vain,
Seeing in your answers there remaineth only falsehood?

The third round of speeches begins with Eliphaz, who now boldly accuses Job of wickedness,

Is not thy wickedness great?
Neither is there any end to thine iniquities. . . .

bluntly exhorts him to repent,

Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee. . . .

and promises him that the Almighty will prosper him if he does so.

If thou return to the Almighty, thou shalt be built up,
If thou put away unrighteousness far from thy tents.

Job now makes a long speech in which he states that his spirit is in rebellion. He wishes that he might have opportunity to talk things over with God.

Oh that I knew where I might find him!
That I might come even to his seat!

Throughout, however, his confidence is unshaken.

But he knoweth the way that I take;
When he hath tried me, I shall come forth as gold.

He closes his speech with many examples to show that the wicked do prosper and commit sin with impunity.

From out of the populous city men groan,
And the soul of the wounded crieth out:
Yet God regardeth not the folly.

Job's arguments have almost closed the mouths of his critics, but Bildad in his final speech, once more emphasizes the might and majesty of God and, in order to make it more emphatic, cynically refers to man as a worm.

How then can man be just with God?
Or how can he be clean that is born of a woman?
Behold, even the moon hath no brightness,
And the stars are not pure in his sight:
How much less man, that is a worm!
And the son of man, that is a worm![2]

Job makes his final reply to his "comforters" in a long speech, chapters 26-28, in which he first agrees with them on the subject of the greatness and the wisdom and the power of God.

And unto man he said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding. . . .

He rehearses his former prosperity,

Oh that I were as in the months of old,
As in the days when God watched over me; . . .

bemoans his present fallen state,

But now they that are younger than I have me in derision,
Whose fathers I disdained to set with the dogs of my flock . . . .

and strongly protests his innocence—

If I have walked with falsehood,
And my foot hath hasted to deceit
(Let me be weighed in an even balance,
That God may know mine integrity); . . .

This speech of Job closes the mouths of his three friends. The dialogue is continued by a young man named Elihu, who has sat by, listening impatiently to the conversation, but who has kept quiet on account of his youth. First of all he rebukes the three friends for their failure to bring Job to repentance. He sums up the argument of Job in the words,

I am clean, without transgression;
I am innocent, neither is there iniquity in me:
Behold, he findeth occasions against me,
He counteth me for his enemy;
He putteth my feet in the stocks,
He marketh all my paths.

His speech is not too coherent and a bit inconsistent. He insists that God is just and accuses Job of self-righteousness. He asserts that God uses affliction to keep the righteous from error.

If they hearken and serve him,
They shall spend their days in prosperity,
And their years in pleasures.

(Continued on page 319)

MISSIONS

MISSION WORK IN NORTHERN MINNESOTA

VI. More about Summer Bible Schools

By Mildred Weaver Lehman

VI. More About Summer Bible Schools

Fall is now here in the Northland. All too quickly the summer passed. We closed Bible Schools for the summer August 15, leaving a lapse of a week between Bible Schools and the time for regular day school.

As stated in the article previous to this, it was our desire to have three Bible Schools in session at once the last two weeks of the Bible School season. This, the Lord made possible.

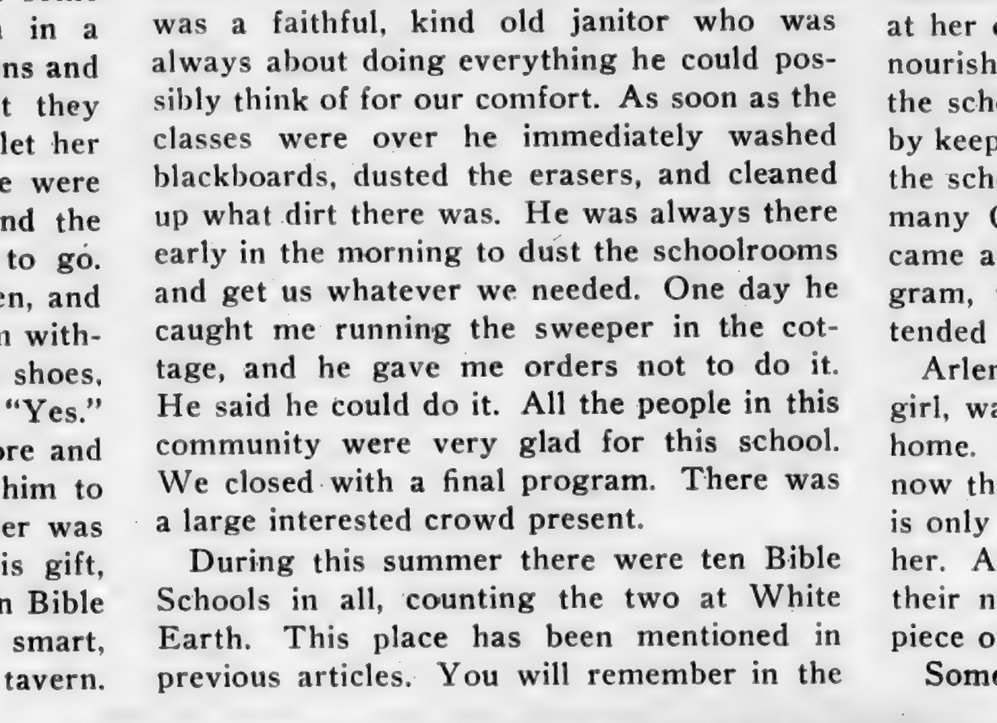
Two were held in places where we had schools the summer before. The one at Pike had an increased enrollment, from 20 of last summer to 48 this summer. The teachers at this school were Paul Lehman, one of our regular workers, Dora Hostetler of Indiana, who is employed as cook at Hesston College, and Martha Birky of Fisher, Ill., who was one of the four from Illinois who came to help us for four weeks.

The first morning as Paul went to gather the children for Bible School, he had some interesting experiences. One woman in a heated rage said that they weren't pagans and that she didn't see why we thought they needed Bible teaching. She wouldn't let her children come. At another place there were quite a few children in the family and the mother was very desirous for them to go. They didn't have shoes for the children, and the mother was too proud to send them without. Paul asked, "If they would have shoes, would you let them go?" She replied, "Yes." Paul then took the children to the store and gave the clerk some money and told him to fit these children in shoes. The mother was very thankful and appreciative of this gift, and her children were eager learners in Bible School. Another little girl, a very smart, bright little girl, came from a beer tavern. Her parents were the proprietors.

At Salo's Corner there was also an increased enrollment from 35 to 50. Here it was our privilege to live in a large, convenient schoolhouse. There were eleven of us teachers staying here the first week. The three teachers from Pike would come back after their morning of teaching. The teachers at Salo's Corner were Clara Heiser and Delilah Birky, two of the Illinois girls, and Katharine Rickert and Irwin Schantz, two of our regular workers. During the two weeks' stay here Arnietta Birky was the very capable cook for our bunch. We remaining three, Earl Ressler, Marcus Lehman, and I, were waiting summons the first week from the Superintendent of Schools for permission to use the schoolhouse at Palo, a new district. We did not obtain permission the first week, so we started on Monday of the second week and had Bible School for only one week. We certainly praise the Lord for leading us to this new, wonderful field. It, too, is nearly all of Finnish nationality. The first morning of Bible School there were 22 there, the next 35, and the last few days there were 56. We were thrilled at this large attendance. The people in the community were surprised that we had so large an attendance. Some were also surprised that parents who were avowed communists allowed their children to attend. In the schoolhouse there were three large rooms. We had three classes. We could do more effective teaching by having separate large rooms for each class.

We were privileged to live in a little cottage on the school grounds that the teachers lived in during their term of teaching. There was a faithful, kind old janitor who was always about doing everything he could possibly think of for our comfort. As soon as the classes were over he immediately washed blackboards, dusted the erasers, and cleaned up what dirt there was. He was always there early in the morning to dust the schoolrooms and get us whatever we needed. One day he caught me running the sweeper in the cottage, and he gave me orders not to do it. He said he could do it. All the people in this community were very glad for this school. We closed with a final program. There was a large interested crowd present.

During this summer there were ten Bible Schools in all, counting the two at White Earth. This place has been mentioned in previous articles. You will remember in the first article of this series (in the May Monitor) it was told of the beginning of the White Earth work. I will tell you of some of the experiences during the two Bible Schools that were held in this field this summer.



Practicing for the Final Summer Bible School Program

The first school was at Maple Grove where previous Bible Schools had been held and where Sunday school is conducted regularly by workers from Roseau every two weeks. The school this year was taught by Dora Hostetler, Katharine Rickert, and Linford Hackman. Here 38 were enrolled.

The next school was at Sugar Bush with 47 enrolled. This place is four miles southwest of White Earth. This school was taught by Dora Hostetler, Katharine, Rickert, Delilah Birky, Clara Heiser, and Linford Hackman.

Approximately one fourth of the children attending at White Earth were Indian or part Indian. These Indians, aside from looking like Indians, dress and live similar to the white people. Most all people around White Earth live in small, poor homes. White Earth is the closest town to the schoolhouse. It is located in White Earth Indian Reservation. White Earth is 92% Catholic. It is interesting to note that there are approximatetly four girls to one boy. There are many illegitimate children.

Each year these Chippewa Indians have a festival. They have their traditional dances and peace treaties with the Sioux Indians.

The day school teacher who teaches this school does much to benefit the children. For instance she gives them cod liver oil each day, at her own expense, because they are poorly nourished and are in need of it. She lives in the schoolhouse during the winter and thereby keeps it warm for the children. She taught the school children to sing. Thus it was that many Catholics, Indians, and other children came and took part in a Sunday-school program, that otherwise would never have attended Sunday school. They came to sing.

Arlene, a little eight-year-old, cross-eyed girl, was very happy because she had a new home. Their old shack burned down, and now they have a new home. This new home is only a tar paper shack, but is delightful to her. Another new added delight to her was their new rocking chair which was a novel piece of furniture for a home such as hers.

Some children have to make sacrifices to come. Others withstood persecution and came. Some parents were not interested but their children wanted to come, so the children came of their own accord. One girl, 16, was so desirous to come that she brought her small baby sister during Bible School, so that she would not have to stay home to care for her. One small communistic girl told her cousin in a store, "Why do you go and listen to such bunk?" So the children have to face some persecution. Others were rather indifferent at first. After they came and got a taste of it they liked it. One rough boy of 14 said, "You know at first I didn't want to come; now I like it. I wish it would last longer."

A high school girl came from Detroit Lakes. She won the prize for memorizing the greatest number of Bible verses during Bible School. Her prize was a Bible. She wanted to know where to purchase another Bible like it, so that she could give it to her twin sister.

Another girl who had only planned to come a week stayed for the whole Bible School. Her mother postponed a trip because of her daughter's attending Bible School. This girl had ridden the leading pony in a rodeo in North Dakota.

Helen, a small girl, told that her daddy made her a wooden box. In it she had stored all her Bible School things and has it hanging up on the rafters so they won't get spoiled. She just can't understand why everyone does not want to come to Bible School.

There were two interesting redheads in one school. Their last name is Crow. They call themselves "the red-headed crows." At Sugar Bush there were twins that were quite a problem. They would be on the roof, inside up in the loft chasing bats, or some other place where they should not have been. It was necessary to make a class of two for just them. They didn't come the last week. You might know they were greatly missed.

There was one pitiful family. They were the poorest of poor. One very dirty boy and a very dirty girl came from this home. The mother was crippled and couldn't come to the program, but the father and children came. They walked. It was a sight to remember to see them walking single file through the woods with an old lantern to light their way. The father asked Bro. Hackman about the work. He wanted to know how it was supported. Bro. Hackman said that people who were led to gave money for the work's support. Then the father insisted that Bro. Hackman take some money from him. He emptied his purse into Bro. Hackman's hand. It was dark, but when he got home he counted it and found it to be 29 cents. It was touching, because they were pitifully poor, and he gave all he had.

Best of all, I am glad to say that Christina Many Penny, an Indian girl, accepted Christ as her Saviour during Bible School. She said that Bible School was the happiest experience of her life. She needs your prayers. It was the sad lot of her mother to lose a son, daughter, and husband in close succession. Her grief was very great. Some friends gave her liquor to drown her grief, and through this she became a drunkard. Now her one daughter has accepted Christ and has the love of God in her heart. May she be an instrument in winning her poor mother to Christ.

Now we Bible School teachers are all in our several places. They are finishing the house at Loman, so that it would not be so cold to live in this winter. Marcus and I have moved into the two rooms above Hackman's home in Roseau. Earl and Paul and Katharine are helping at Loman at present.

Will you pray for us? This field is great and we all want to be in the right place the Lord has for us.

Roseau, Minn.

TO AND FRO IN SOUTH AMERICA

VII. With the Redeemed in Argentina (Continued)

By S. C. Yoder

Some seventy or eighty miles out of Buenos Aires on the Western Railway is the flourishing little city of Bragado. It is located in a rich farming country, filled with herds of cattle and fields of corn and wheat. This place has a new and beautiful church which houses the growing Mennonite congregation and Sunday school. Nelson Litwiller is the pastor and he divides his time between the care of the congregation, teaching in the Bible School of which he is director, supervising the orphanage, and conducting English classes in the Collegio Commercial (College of Commerce). The income he derives from this latter source is used for the support of his church work and a number of valuable improvements have been made possible with funds derived in this way.

Bragado is a modern city with good schools, up-to-date stores, paved streets, and all that goes with a present-day town of its size. A large, beautiful Catholic Church stands in the usual place—across the street from the public square. The National College with its grounds occupies a good part of the city block, and a large park recently planted with trees on the outskirts of the city will some day furnish a playground for the children, a resting place for the older ones, and a loafing place for idlers.

The Church at this place numbers about a half hundred members, with some fifteen converts under instruction for baptism. The Sunday school is considerably larger. This Church has a very active literary society, with which it was my privilege to meet during two of its sessions at the Litwiller home. I also had the opportunity of attending a similar group meeting at Trenque Lauquen. These efforts to provide a wholesome social life for our young people in Argentina are most commendable. Christian recreation and social gatherings in this great country do not exist. These efforts of our missionaries have not been unfruitful and are greatly appreciated by old and young. Were it not for the strange language one could easily imagine himself at one of the better type of similar meetings in our own country.

Brother Litwiller's connection with the College of Commerce has placed him in a new relationship to the people of the city. Business men and students of the College now come to Church and several of those who attend his classes have inquired into the "way of life." But the congregation also has its quota of the poor who live in little brick, windowless huts, bare of furniture, or the ordinary comforts of a home. Necessity has long ago taught them that "having food and raiment to be therewith content." In spite of their wretchedness some of these people attain a surprising age. A sister, living in poverty at the outskirts of the city, claims to be more than one hundred years old. She does not know the date of her birth but remembers some critical events in the history of the republic from which she reckons time.

Each Sunday Brother Litwiller (or his helpers) drives twenty-five miles to O'Brien for an afternoon Sunday school and preaching service. There is only a handful of Christians here, but they are a devoted lot. One unlearned old woman on the day of her baptism, her pastor says, gave a testimony that included every principle of theology he ever knew. Her knowledge came not from books, nor schools, nor from teachers—though she had been taught—but from the fullness of her own rich experience as one of the Redeemed of God through Christ the Lord. What an unlooked for and yet a not to be unexpected reward for toilsome, patient and, at times, seemingly unfruitful teaching and preaching!

Most of the members at O'Brien are Tyrolese from the mountains of Northern Italy, where the fusion of Italian, Germanic, and Swiss blood has given a basic character stability to the people that makes them a desired and dependable element in the Church, as well as in the community. The trip to this afternoon meeting took us through a country where people, regardless of the Lord's Day, were busily at work in the fields, and incidentally some were attending a public farm sale which, in accordance with the custom of the country, was held on Sunday. It is the plan to locate Constancio Herrera and his new wife at this place to build up the work. This brother attended the training school of the Salvation Army at Buenos Aires. He is a very able man, they say, and is well-fitted for evangelistic and personal work. The Mission hopes for great things from his ministry.

On the east side of Bragado in a very humble home lives Don Cosme and his wife Dona Carmen. With the exception of seventeen years during which this woman served as governess in an English family, she has lived here all her life. They have no children of their own but have reared three for other people. One day some fifteen years ago while busily working in her garden, a mist came over her eyes, she says, and within a short time she became practically blind. In spite of the loss of her sight she still loves flowers, which she enjoys giving to those who can see and admire them. She was unable to come to the reception that was held at the Church on the first evening of my arrival, so she sent her greetings in the form of a cluster of large lilies which she plucked in her own garden. She and her husband were present at the farewell meeting at the Litwiller home the evening previous to my leaving when I was presented with a memory book containing the signatures, the felicitations, and good wishes expressed in Scripture and verse, of all who were there and also the picture of their beautiful church and the photos of many of the members.

Soon after the Church at Bragado was established, this couple became converted and opened their home for meetings. It has in reality become a substation where the people from that end of the city come for Sunday school and preaching services, and

where on other occasions the women of the community gather for women's meetings. Don Cosme and Dona Carmen have deeded to the Mennonite Church in Argentina several acres of their small farm for an Old People's Home and are praying for the day when such an institution may be established to care for the poor of the country of which there are so many and of whom many are pitifully destitute.

Close to the home of this elderly couple is the home of the Palumbo sisters, of whom Filomena is a faithful worker in the church. She would be a credit to any Christian group anywhere. Ernest Pineyro has direct charge of the Orphanage. Having no children of their own, he and his wife, a former orphanage girl from Carlos Casares, have become the father and mother of a large family of homeless children. Brother Pineyro is one of the Argentinos who has the gift of singing. He often sings at church gatherings and directs the congregation in song. Before his conversion he was on the verge of going to Buenos Aires to give his talent to the opera and the radio. Now he uses it for the Lord and it is his prayer that through the use of this gift he might bring many souls into the joys of the Kingdom he himself has learned to know.

Carlos Casares, a Jewish city, seems to furnish the soil out of which preachers grow. Brother Gorjon, pastor at Santa Rosa, and Brother Barbosa, at Quiroga, are both from this place. So is also Elvira Armanino who recently graduated from a nursing school in Buenos Aires and at the same time shepherded the scattered members of our Church in that great city. While this is a Jewish city, one cannot say that these descendants of Jacob are overly concerned about their souls. All that many of them have left of Judaism is their prejudice against Christianity and their racial loyalties which hold them together.

Each month Brother Snyder sends out from his study a mimeographed periodical entitled "El Pastoral" which is read by many people and which finds its way into the Historical Library at Goshen College. In this congregation I met a Christian brother who came from Germany and married an Argentine girl. At the close of the last meeting I held here I was presented with a Spanish Bible which most of the members autographed.

In addition to his work as pastor, instructor in the Bible School, and editor of "El Pastoral," Brother Snyder is also responsible for the work at Moctezuma and Smith, where Sunday schools and preaching services are held.

Bro. Luayza is our first Argentine pastor. He came into the church twenty years ago and has been faithful in preaching the Gospel all these years. He has a large family of children, most of them girls, who are also members of the Church. While visiting in their home twenty years ago, two incidents occurred that have remained with me till now. The first one is that of the very well-behaved family and the quiet, composed manner in which the mother governed her children who were then small. The second has to do with a special menu which Brother Luayza had planned for us. From some source which he considered reliable, he had secured two marvelously large, thick-shelled ostrich eggs. Standing at the well, close by the house, he attempted to break one with a knife when suddenly it exploded and filled the air with fumes that drove us all to cover. He had been assured that the eggs were fresh, but as far as the usability of this one was concerned it might as well have been laid in the days of Noah. Our ostrich egg dinner was never finished—not even begun—and what of a somewhat dubious anticipation we had of the affair, disappeared with the episode at the well.

Most of the members of this family are now grown up, and some have gone into homes of their own. One of the girls married a notary and lives in Northern Argentina where it is so hot that some of the towns bear such meaningful names as Infierno and Caliente, and for some reason, known only to those who named it, one is known by the appellation "Diabolo." But towns as well as estates in Argentina have strange but significant names. I recall one estancia that bore the name "Dos Marias" (The Two Marys); another was called "Espiritu Santo" (The Holy Spirit). Others bear similar names derived from the category of their religious terminology. One cannot say that they take the names from the Bible, because the chances are that they never saw it. Luayza is pastor of the Church at Alberti and also preaches at Mechita and French, at both of which places there are small congregations housed in new buildings.

Carlos Barbosa and his wife are stationed at Quiroga, where there is a small congregation. Sister Barbosa was "dean of women" at the Bible School at Bragado the past winter where some twenty young people attended a short term of two weeks' instruction. Early one frosty morning when passing through this town on the train, I was attracted by an unusual commotion among the passengers and the people on the station platform. Hastening to join the curious crowd, I found the mangled remains of a man in a soldier's uniform wedged between the wheels of the baggage car and the station platform. Evidently disgusted with life, he ended it by hurling himself in front of the incoming train that was to carry him back to the barracks and to his duty.

America is a main station out toward the pampa. The congregation is not large, but it has in it some faithful members. This church has suffered much at the hands of other cults that have preyed upon the believers and beguiled them with fantastic demonstrations of healing, speaking in tongues and other mystical performances designed to impress upon people the quality and quantity of the spiritual life of the performers. Early each morning during my stay at this place, a group of devoted worshipers met in the little chapel to spend time in prayer for the deceived and lost of their city.

One day I accompanied Brother Rutt on a trip some forty miles west to the pampa to visit several families who had shown some interest in the Gospel. At the head of one of these homes was an old man, a sheep-herder, who spent his years following the flocks on the pampa. Cattle men and farmers have now put him out of business. This man and the woman who is now his wife followed the custom of many, many people who live in that country, of postponing their marriage until they are old—some of them, in fact, never get married at all. This old couple lived together for years, reared their family, had grandchildren and great-grandchildren, before they took their nuptial vows. As a result of reading the Scripture, they called a justice of the peace to their home not long ago to perform the formalities of a civil ceremony. They are not Christians, but are interested and took all our admonitions and counsels kindly. Perhaps some day before they cross the "great divide" they may yet find their way home to God.

Two new stations have been opened during the last year. One of these is located in Buenos Aires. For years some of our members have been drifting toward this great city in order to earn a livelihood. Crop failure as a result of drought, grasshoppers, and dust storms have put many small farmers out of business. Laboring men found themselves without work and when cattlemen again took up the land, the city seemed their only hope, and many of them secured employment of some kind whereby they could support themselves and their families. The missionaries tried to keep them interested by holding occasional services in some hall or in the homes of the members. Elvira Arminino did some work among them while pursuing her studies in the nursing school. These people had opportunity of attending other evangelical churches but they want to be Mennonites. During the past year a hall and living quarters were rented, and Lewis Weber and his wife were asked to gather up these scattered believers and organize them into a congregation. Work in this large city with all the attractions of the world, and with all the vices and sins that abound in a place of its kind, is a new venture for our Argentine Christians and will no doubt challenge the faith and strength of the entire Church. It deserves the support and prayers of the entire brotherhood.

The second new station was opened by Brother and Sister Brenneman at General Villegas, a city of some ten thousand, on the outer fringe of the district in which most of our work is located. They found

The Annual Church Conference Held at the Bragado Mennonite Church a Few Years Ago

some thirty believers there, who will form the nucleus of what we hope will become a strong congregation. Brother Brenneman closed a very successful pastorate at Pehuajo when Brother Swartzentrubers came to Argentina and took over the work at that place. The Brennemans feel very definitely that the Lord led them to General Villegas. In the course of time they will need a house of worship and living quarters, and the Church here at home will do well to keep these needs in mind as it gives of its means to the Lord.

The last but not the newest station to be discussed is Cosquin, which lies in the foothills of the mountains not far from the old city of Cordoba, once the capital of Catholicism in Argentina. It is still a strong Catholic city, filled with remnants of its former glory. A night's ride from Buenos Aires on the fine new train brought us to Cordoba the next morning, from which place the new Diesel carried us swiftly over the mountains, through ravines and across the deep gorges, to Cosquin, where we arrived in time to witness a long line of school children going to the plaza to listen to a patriotic oration in honor of their nation's independence—it was July 9.

Then Brother Lantz's auto took us to the new home that had just been completed and which stands alongside the recently built church which was to be dedicated that afternoon. The day was cool and dreary, but when the time arrived for the service the house was filled in spite of the weather, and the response from the audience was good. In the evening Brother Litwiller preached a very able sermon, at the close of which four men confessed Christ as their Saviour.

Brother and Sister Lantz do not have an easy time here. This is the Colorado Springs of Argentina, the place where tubercular people go to benefit by the salubrious climate, with the atmosphere rarefied by the altitude and purified by sunshine. The city is filled with unfortunate folks who come here, fondly hoping for relief and cure. Numerous sanitariums are scattered over the country to care for those who are so fortunate as to be able to pay for such service. Others live as they can, in houses ranging from such as are comfortable to those that are less than hovels. The Holdermans are now also located at this place. Brother Holderman is a trained nurse and ministers to the physical and spiritual needs of these people as the opportunities come. Sister Lantz is a "mother in Israel" to many of these unfortunates and has been a great help to them spiritually and otherwise.

Following the dedication of the church a few days were spent in looking over this field and visiting several cities and towns. This is a delightful country. The good climate, and the beautiful scenery—mountains and foothills with valleys between—the elegant homes of the rich and the hovels of the poor, the chapels and shrines along the highway, make it a never-to-be-forgotten place.

One bright morning the bus carried us over a scenic mountain road to Cordoba, the city of large cathedrals, old, old monastaries, nunneries, seminaries, lovely plazas, and parks. It is the summer home of many of Argentina's rich who come to spend the hot months in this high altitude. The old University, founded by Jesuits, fifty years before Harvard was born, built in quadrangular form around the patio with the statue of its founder at the entrance and flowers and fountain in the center, stands in the midst of the city. Their library seems very inadequate when viewed from the standpoint of what is expected of similar institutions in our own land. The old, old chapel with its elevated pulpit, richly carved, has served its purpose for centuries, and one wonders what great men must have orated and lectured here. The medical school looks and smells much like those of our own country and the young instructor who was left in charge during the vacation period was most obliging and courteous and felt greatly honored to have the privilege of showing school men from the United States what their institution is like.

On this particular day the marines were on parade. Argentina tries to make this branch of her military establishment popular among her people. Occasionally detachments from this arm of service go from one large city to another where, with flying banners, they march through crowded streets to the time of martial music in order to stimulate a desire to join the "soldiers of the sea."

What lovely places cities have where the palm trees grow and flowers bloom all winter long! Strolling through these gardens and parks till the falling dusk enshrouds the trees and flowers and wraps the tall buildings in the folds of the coming night, makes a person dreamy and visions of those who lived and wrought here rise out of the fading light to tantalize one with a desire to know what the past has hidden behind the old, old walls, or beneath the city's street, or within the rows of tombs that bear the remains of those whose voices are stilled forever.

The day in this historic old place was done—the visit was over—only the dinner at the hotel was left to look forward to. Then we went to the long train of eighteen coaches to listen for some time to the Marine Band as it dispensed its stirring notes to the waiting crowds. Then the bell rang, the conductor's whistle blew, and the train was off on its journey through the night to the great city by the sea. Adios, Cordoba! What tales your monastaries, your prisons, your churches and your streets could tell of the four and more centuries since the first adventurers burst over the mountains in their search for treasure and pitched their tents where you now stand, but their lips are sealed and they speak no more!

Goshen, Ind.

COMPASSION FOR THE LOST

This article supplements the material for the Young People's Bible Meeting topic for October 26.

By Floyd A. Shank

The word "compassion" expresses more than ordinary human feelings. It indicates a deep sympathy or sorrow for others. Literally "compassion" means "suffering with another."

Lack of compassion for lost sinners is a major cause for the little soul-winning done by most Christians. An unconcerned attitude in regard to the salvation of the lost naturally results in a lack of effort to convert them. Since many sinners do not want to be saved, and the devil does not want to see them saved, Christians without a compassion for souls will do little to win the lost. For a Christian worker to keep up courage it is necessary for him to repeatedly experience the driving influence of a burning compassion for souls. If a Christian has such a burden for the salvation of the lost, he will be impelled to go out to win them.

Compassion for the lost is an essential quality for every successful soul-winner. Without an expression of love and concern for a lost soul any mention of his sins is liable to cause offense and resentment. Some Christian workers meet failure because they delight in telling people that they are going to hell. However, the sin question must be dealt with, since no soul can be saved until he first recognizes and confesses that he is a sinner. Yet a person can be shown that he is a sinner and even warned of the awful realities of hell and not be offended, provided the Christian worker reveals in his words and tone of voice that he himself is pained to mention these facts. Such an expression of compassion for a soul is a powerful factor in winning him. The seriousness of his lost condition is made real to him. The love and desire to help, manifested by the Christian, is a small picture of God's great love and willingness to save. If a Christian would bring men to Christ, he should be a living example of the love of Christ. After such an approach is made to the sin question, it is a happy privilege to tell the sinner of the One who has died in his place and who is now seeking to save the lost.

It will be generally agreed to that every Christian should have a compassion for the lost. But the big question is, HOW PRODUCE COMPASSION FOR THE LOST IN THE LIFE OF EVERY CHRISTIAN? Since compassion is an emotion, it can hardly be stimulated by argument. Even direct commands often fail in setting these deep inner feelings into motion. For a person to possess a genuine, active compassion for the lost he should have: (1) A consciousness of the condition and need of the lost. (2) A knowledge of available help to supply that need. (3) An actual demonstration of sacrificial love.

God's Word clearly describes the condition of the lost. Sinners are spiritually blind (II Cor. 4:4), dead in trespasses and sins (Eph. 2:1), sinful and corrupt (Jer. 17:9; Rom. 1:21-31; 3:23), alienated from God (Eph. 2:12), held captive by the devil (II Tim. 2:26), condemned (John 3:18), on the way to eternal torment (Matt. 25:46; Rev. 21:8). To get an idea of what it means to be eternally lost one should read and ponder over the account of the rich man in hell (Luke 16:22-31). The catastrophe of a lost soul is terrible beyond all human imagination.

Separation from God, the weight of divine condemnation, the smiting of a remorseful conscience, the possession of a contemptible body, the presence of millions of other miserable souls, the forced association with the devil, the torment of everlasting fire, are all included in the awful wages of sin. Many millions of souls are now suffering in unspeakable agony. But following the second resurrection, when the lost are raised to shame and everlasting contempt (Dan. 12:2) and are sentenced to the lake of fire for all eternity (Rev. 20:11-15), they shall receive greater torment. As the lost souls toss in the unquenchable flames on and on into the ceaseless ages of eternity, they shall more fully know what it means to be lost, and will no doubt curse themselves repeatedly for not accepting on earth the free offer of salvation in Christ.

After a Christian has a faint idea of what it means for one soul to be lost, he should look out into the world and see the millions who are without God and without hope. The knowledge of the numbers and location of lost souls on the earth leads to a compassion for the lost. Christian speakers should not fail to recognize this great fact and should give much information about the numbers and urgent need of sinners in every land. Many have been led to consecrate their lives to the work of winning souls because of some concrete knowledge received concerning the need of people in different parts of the world. Information of world needs moved William Carey in 1793 to push through a multitude of obstacles and establish the first successful Protestant mission in India. In fact he is regarded as the founder of the great missionary movement of modern times. While he was still at home preaching in a small church in England and was teaching school and repairing shoes for a living, he was constantly gathering information about foreign lands. Andrew Fuller, a personal friend of his, gives us some interesting pictures of this period of Carey's life in these words, "I remember on going into the room where he employed himself at his business, I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn, with a pen, a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion, etc." Fuller tells of the effect that this knowledge had on Carey. "He would also be frequently conversing with his brethren in the ministry on the practicability and importance of a mission to the heathen, and of his willingness to engage in it."

As Carey taught school, every geography lesson on foreign countries impressed him with the fact that pagans were there. While teaching often his compassion for the heathen would overcome him, and as tears came to his eyes, he would cry out, "And these are pagans, pagans!"

His sister says, "I never remember his engaging in prayer, in his family or in public, without praying for these poor creatures."

It is easy to see from William Carey's passion for souls why the Lord answered his prayers and sent him to India to labor there among the heathen for the remaining forty years of his life.

Stories from the lives of many other great soul-winners will reveal the same fact that a knowledge of the need of people in some part of the world helped to bring about a compassion for those souls.

The world with only about one third of its population nominal Christians presents a great challenge to the followers of Christ today. Of China's 457,835,475 people only 618,600 are Protestant Christians (The World Almanac 1941). Most of the remaining 457,216,875 Chinese have never heard the saving Gospel of Christ. As they wait in spiritual darkness, they die at the rate of 33,000 a day. There is no part of the world that does not need Christian workers. Even in the United States the need is appalling. Here are some revealing statistics given a few years ago on the spiritual needs of our country: 10,000 villages reported without a church of any kind. There are 30,000 villages without a resident pastor. In the United States there are 75,000,000 persons (including children) without church affiliation. Eight per cent of the entire population of the U. S. A. attend church services on Sunday morning and only two per cent on Sunday evening.

These figures should send Christians to their knees, and drive them out into every nation proclaiming the Gospel. If everyone of the approximately 206,900,000 Protestant Christians in the world would win one soul a month, in less than a half year the earth's entire population of about two billion people would be converted. But during the nineteen hundred years which have transpired since Christ gave His followers their marching orders to go into all the world with the Gospel, the Church has been satisfied to linger along, making only a small increase each year. If it were possible for us to see as God sees, we may discover that only a few per cent of the people on the earth are truly saved. The need of the world presents a tremendous challenge to everyone who knows Jesus Christ.

To have a compassion for the lost it is necessary not only to have a consciousness of the condition and need of the world, but also to have a definite knowledge of available help to supply that need. If I were a good swimmer and saw a man out in the water a few hundred feet from me drowning, I would naturally be moved to swim out and rescue him. But if I were told that there is a man far out in the Pacific Ocean drowning, the statement would receive little more than my passing attention, because I would be utterly unable to do anything for the man in need. One pagan may know that he is lost and that there are thousands of other lost souls about him and still not be moved with compassion because he does not know of any way of helping them. But when a Christian, who knows the saving power of Jesus Christ, is thrown into the same environment, he is impelled to spend his life in telling the heathen of the Gospel.

If one would foster a compassion for the lost in others, he should familiarize them with the Gospel message—the substitutionary death of Christ (Isa. 53:6; I Pet. 2:24; I Cor. 15:3), His resurrection (I Cor. 15:4; Rom. 10:9), the Saviour's willingness and power to save and to keep all who come to Him in simple faith (John 3:16; Luke 7:25; I Pet. 1:5), and the believer's obligation to render loyal obedience to his Lord (John 14:15; 15:14). Many passages of Scripture setting forth the great Gospel truths should be carefully memorized. A genuine Christian need not look further than his own life to see a demonstration of the saving power of the Gospel. He knows the reality of being delivered from the guilt and power of sin. He has experienced Christ's transforming power. He has learned the blessings of a life of loyal obedience. When a person knows that he is saved, he has much confidence and boldness in prescribing the same salvation for others. He can say with the Apostle Paul, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

A consciousness of the condition and need of the lost and a knowledge of the Gospel to supply that need may drive a Christian out into needy parts of the world. But when sinners do not see their own need and rudely reject the saving message, the Christian worker may give up in discouragement. He may conclude that if the lost do not want help, they do not deserve being helped. For a lasting compassion for souls a Christian needs an actual demonstration of sacrificial love. The greatest demonstration of such love is found in Christ's life on earth. He went out into a world of sinners to save them, but most of them rejected Him. He spent wearisome days healing the sick and giving sight to the blind, but many hated Him. He told them of the Father, but they accused Him of blaspheming. He told them of their sins, and they sought to kill Him. He told them of His sacrificial death, but the multitudes were offended and forsook Him. As Jesus descended the slope of the Mount of Olives on His final trip to Jerusalem, He wept over the city because of its unbelief and spiritual blindness; but a few days after He entered Jerusalem, the Jews took Him and falsely condemned Him. At Pilate's orders Jesus was led out as a criminal and crucified upon a cross between two thieves. There our Lord prayed, "Father, forgive them; for they know not what they do." As Jesus shed His blood and died, He was sacrificing Himself for a whole world of unfriendly sinners to make it possible for all their sins to be forgiven. This was the supreme act of love. Christ gave His own life to save a world that did not want Him.

We can never die for the sins of others, but we can follow Christ's noble example in being willing out of devotion to Him to give up our lives in His cause of saving a world of lost sinners. Their sinfulness and hardness of heart, their unkindnesses and mockery should not cause our zeal to fade out in trying to win them. We should remember that our Lord came to us when we despised Him, and pleaded with us until we accepted Him. The lost are as blind as we were. We should give them kindness for cruelty, sympathy for shame, a Saviour for sins. When once they come to themselves and are redeemed, they will be as thankful as we are. Jesus said, "For the Son of man is come to seek and to

(Continued on page 320)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRIST OUR SAVIOUR.—Matt. 1:21; 20: 25-28; Luke 19:1-10; John 3:16; 6:66-69; Acts 4:12; Rom. 3:21-26; 8:31-39; II Cor. 5:14-21; Phil. 2:5-11; I Tim. 1:15
Lesson for October 12, 1941

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Matt. 1:21. The word, "Jesus," means "Jehovah, the Saviour." This was the name that the angel told Joseph was to be given to the Child conceived of the Holy Spirit and born of the virgin to whom he was espoused. In this Child we have the union of the heavenly and the earthly, the God-man, the Word made flesh.

Matt. 20:25-28. The wealth of the nations is not sufficient to redeem even one soul, how much less could humanity redeem itself? Psa. 49:7, 8. Heaven alone had the adequate price with which to ransom the fallen race of men who had become slaves of the devil. God alone can and will ransom. Psa. 49:15.

The motivating cause for most human activity is the hope of personal gain. Not what I can give, but what can I get seems to control our thoughts. But Christ in coming to earth came to minister and finally to die; He did good in His ministering, and wrought redemption in His dying; but He gained the undying love of millions, and everlasting glory. Can we not learn from Him this great truth that we gain for ourselves only by serving others, and giving ourselves for their benefit?

Luke 19:1-10. When the submerged crawls out of his wallow and comes to the Lord he gets cleansing and a new nature; when the millions of everyday folks come to Him He gives them a new vision and new aspirations and glorifies the duties of the commonplace; and when the rich are willing to climb down from their family tree and receive Christ as only penitent sinners can receive him (by repentance and restitution) salvation will come to their houses. Christ came to save the lost, but He cannot help us until we acknowledge that we are lost and turn to Him for salvation in our utter need. Christ seeks us to save us because He knows that we are worth saving. The man that refuses to be saved by the attitude that he is not lost declares his personal unworthiness and lack of desire to become a son of God and an heir of glory.

John 3:16. It is love for a thing that makes it valuable in your eyes. It is love for mankind that made God give His greatest treasure (His own Son) to redeem mankind. The Father gave the Son; the Son gave His Life; the Spirit gives the invitation; and the redeemed of earth give themselves in the spirit of the Son to make the way of salvation known to the world. How much do you love the world? How much are you doing to save the lost? The answer to the second question is also the answer to the first. When Christ loves you so much, aren't you ashamed to love others so little?

John 6:66-69. Those who seek sensual gratification seldom are interested in spiritual realities. They are willing to follow the Lord for the loaves, if it costs nothing; but if they are required to become partakers of the divine nature, as a condition of following and fellowship, they would rather go back to husks that swine do eat. But those who are hungry for the words of eternal life will forsake all and follow Him alway to the end. A devout man is more interested in feeding his soul than in feeding his stomach.

Acts 4:12. Apart from God and the holy angels, the only other inhabitants of heaven will be those who are redeemed by the blood of Jesus Christ. The only hope of humanity is the Cross of Christ. Abraham, Moses, and Elias, and all the Old Testament saints rejoiced to see the day of Christ; and in heaven they will join in with all the New Testament saints in singing the song of redemption through the Lamb. There is no other remedy for sin. Let us not deceive ourselves and others into thinking that there is another.

Rom. 3:21-26. All have sinned and need a Saviour. He justifies freely by His grace all them that believe.

Rom. 8:31-39. God and His grace meet the utmost needs of the most sinful of men and the weakest of saints. His grace is always sufficient.

II Cor. 5:14-21. The salvation that comes from the Lord is more than a blotting out of the sins that are past; it is also a new creation. It is more than salvation for me; to the saved He gives the ministry of reconciliation to others. He took our place in receiving the penalty for sin; He wants us to take His place in carrying the news of salvation in the world.

Phil. 2:5-11. Only those who are willing to leave the highest station for the lowest, if thereby they can more fully live out the will of the Father, are worthy of the highest.

THE HOLY SPIRIT OUR HELPER.—Gen. 1:2; Psa. 51:11; Isa. 63:10-14; Joel 2: 28, 29; Luke 11:13; John 3:5-8; 14:26; 16: 7-14; Acts 1:8; 2:1-4, 32, 33; 4:31; 10: 44-48; 19:1-7; Rom. 8:9, 12-17, 26-28; I Cor. 12:1-13; II Cor. 13:14; Gal. 5:22-26; Rev. 1:10; 22:17
Lesson for October 19, 1941

Golden Text.—As many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

Gen. 1:2. The words "moved upon" have the sense of brooding, as of a hen upon a nest of eggs. This was the work of the Spirit in the creation, preparing it for the habitation of man.

Psa. 51:11. When Saul fell the Spirit of the Lord left him and an evil spirit took His place. David has sinned. He is in the same danger, but he pleads mightily that the Spirit may renew His hold upon his life rather than to forsake him utterly. Inward realities meant much more to David than any outward station or show.

Isa. 63:10-14. By laziness we quench the Spirit, by carelessness we grieve Him; and by rebellion we vex Him. I Sam. 15:23. The Spirit comes to us as a friend and helper; we should be ever watchful that we do not get into an attitude that will cause the Spirit to become our enemy and to fight against us. His Spirit will not always strive with man.

Joel 2:28, 29. The Spirit convicts the sinner, regenerates the penitent; and empowers the saint for service. Ezek. 36:27. This prophecy was fulfilled in a spectacular manner on the day of Pentecost, but is being fulfilled daily whenever and wherever souls turn to Jesus for salvation, and then consecrate their lives to Him.

Luke 11:13. The believer becomes a child of God by being born of the Spirit, but the Spirit will come to dwell in the life of the believer with power only upon proper preparation for Him and invitation to Him. If you want Him to dwell in you, you must ask Him. The disciples waited in prayer for ten days following the Ascension for the promise of the Spirit before they received the gift. Then they had power for living and testimony. Christ has all power, but the Church is feeble. Its members are in the hospital when they should be in the van of the army. Why? Because they have not the power of the Spirit. Let us ask the Father for the gift of the Spirit.

John 3:5-8. Nicodemus knew the Scriptures. He was even a teacher in Israel. But Nicodemus lacked the one thing necessary to enter the kingdom of God. He had not been born of the Spirit. It was this sense of lack that doubtless caused Nicodemus to come to Jesus. Only those who have natural breath have natural life; even so only those who have the Spirit (In Greek the word "pneuma" means both spirit and air) have spiritual life.

John 16:7-14. The Son, during the time of His earthly ministry, had the power of the Spirit without measure; but this was not generally given to the body of the believers. This outpouring was reserved for the time following His resurrection and return to glory. The Comforter, or Paraclete, is the

strong one who stands by our side and accompanies us as our helper and guide every moment of our lives, if we will let Him. First, He convicts the world of sin (vs. 8-11); then He instructs us as we are able to receive the truth (v. 12); then He will reveal to us things to come (v. 13), but always He will glorify the Saviour. He will not speak of Himself; neither will the man who is Spirit-filled.

Acts 1:8. The call to service without proper equipment for that service, the call to warfare without adequate weapons, would both be unjust on the part of him who calls to them that are called. But God fully supplies my need for His service and warfare. But I must needs learn how to use His tools and weapons. This is the greatest work God ever gave to man. To accomplish the work will require means greater than those of earth. The presence of the Spirit in my life in power is the only enabling means available. Why not avail myself of that means?

Rom. 8:26-28. We know nothing as well as we ought; we do not know how to pray and to testify as we ought, but the Spirit helpeth our infirmities. God works through us; but He does not work without us. He uses the things that are not. Unless you are less than nothing He can use you. But the likelihood is that you esteem your gifts too highly. Pride hinders usefulness, humility does not.

Gal. 5:22-26. The surest proof of species is the offspring. Everything produces after its kind. The Spirit of God could not produce any other fruit than that here catalogued, and any other fruit issuing from my life proves that I am not walking in the Spirit. The Spirit-filled life is first of all the crucified life. Ere the Spirit can rule, the flesh must die. And next it is a life not of selfish ambition, but of mutual helpfulness and good will. Ambitions, provocations, and envyings are mutually self-destructive. Gal. 5:15.

CIVIC RESPONSIBILITY REGARDING BEVERAGE ALCOHOL.—Deut. 5:32, 33; 11:26-28; Isa. 28:1-6; Hab. 2:12

Lesson for October 26, 1941

Golden Text.—Righteousness exalteth a nation, but sin is a reproach to any people.—Proverbs 14:34.

Deut. 5:32, 33; Ex. 20:12. Respect for the laws of God and the authority of parents assures long life to the nation. The fact that the individual does so does not necessarily mean that he will live long. It is true, however, that the average age of godly persons is much higher than that of wicked. But good people may die young. But that nation that collectively observes the instructions of these verses has every reason to have confidence that its national life will be long with uninterrupted prosperity. When a nation's cup of iniquity gets full, that is the hour that it dies as a nation.

Deut. 11:26-28. God's judgments are not arbitrary. It is a law of nature that under certain conditions water will drown, and fire will burn. Under other conditions both water and fire are highly desirable, and are among God's best gifts to men. Whether they will help or hurt me depends entirely on my relation to them. The same is true of the laws of God. They were given for our good, and obedience to them never brings anything but good. But our rejection of God's Word as the guiding principle of our life, will just as unerringly lead to personal and national disaster. The fact of knowledge or ignorance of the law will not change the ultimate results. Gravity worked for ages before Newton discovered the law of gravity; so the moral law, inherent in the very nature of God and man, will work whether I have ever heard of it or not.

Isa. 28:1-6. The tribe of Ephraim was settled in the richest section of Palestine. They became so prosperous that the ten tribes were sometimes spoken of as Ephraim, as though she were all. But, contrary to the plain teachings of Scripture, and in spite of the fact that world history has always shown that a nation cannot drink itself into prosperity, nor protect itself from its enemies by the rivers of intoxicants it pours down its throats, Ephraim took to drinking. Too drunk to think, they lulled themselves into a moral stupor from which neither poverty nor danger of a foreign invader could arouse them. France did the same thing in this war and England is not far behind. That, more than German efficiency explains the downfall of France and the failure of England to prepare for a life and death struggle. And drink in the United States is more destructive to our industrial efficiency than all Communist and Fascist saboteurs. Ephraim was overcome with wine before the Assyrian overcame him in battle. Rome was overcome with wine before the barbaric tribes from north of the Alps destroyed that great empire.

The glorious beauty of innocent youth soon becomes a fading flower, when, in answer to sinful social standards, youth yields to the seductions of narcotics and accompanying vice.

In America the gangster largely rules politics. In a wave of righteous indignation at the evils of the liquor traffic the American people passed the Prohibition Amendment to the Constitution. At first it was fairly well enforced, but when the liquor barons discovered that practically every politician would wink at the violation of the law for the personal gift of a jug of rye it was soon impossible of enforcement. Then too, the Church quit fighting the evil, trusting in the law to enforce itself without proper public sentiment. And then, through our political leaders and newspapers, a propaganda was started to make young America think that it was something big to tote a hip-flask and to behave like a moral pervert. The result, was the return of the open saloon, greatly increased over preprohibition days, with women, from the maiden yet in her teens to the aged grandmother, vying with each other to see who can sink the lowest.

But yet there is a residue, and the few that do not follow the crowd are the hope of the nation. We may yet turn the battle to the gate, but not by innocuous desuetude. We need a crusade, instead, if the American nation is to be kept from destroying itself through drink.

Hab. 2:18. The nation that builds itself into greatness by the sword shall presently find the same sword destroying itself. Isa. 33:1.

And a nation that depends upon the revenue of licensed evil to pay its running expenses will soon reach a state of moral decay from which there can be no recovery. The present world catastrophe is the result of that moral decay. Present civilization is destroying itself. Only a revival of pure religion on a scale unequaled for a century will enable us to save anything worth having from the wreckage. We must get on our knees now if we hope to stand on our feet tomorrow.

SIN AND ITS CONSEQUENCES.—Gen. 3:1-24; Psa. 14:1-3; Jer. 17:9, 10; Mark 7:20-23; Rom. 1:18-32; 6:23; Gal. 6:7, 8; James 1:13-15; I John 1:5-2:6; Rev. 22:10-12

Lesson for November 2, 1941

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John 1:9.

Gen. 3:1-24. In these verses we have the story of the beginning of sin in the human family. Sin is the misuse of things proper in themselves, or the wrong way to attain to a proper objective. From the Scriptures I conclude that God intended that man should ultimately attain to a glorified state where even his body should be made like unto the Creator's glorious body, even as he was the most godlike of all creatures upon this sphere. For Eve then to desire to become like God was laudable; but seeking to attain the goal by the path of sin she lost all that she had that was godlike, and her offspring as a result are earthly, sensual, devilish. God wants us to live forever, but her sin barred her from the tree of life, and now death reigns instead.

Psa. 14:1-3. As a result of sin in the first family, the sin impulses were passed on to their descendants; until now they are all gone aside, have all together become filthy, and there is none that doeth good, no not one. The understanding of the wise has become foolish, and the knowledge of the learned the knowledge of evil rather than of good.

Jer. 17:9, 10. The human heart cannot get any worse than it was from the time of the fall. It has ever been deceitful above all things and desperately wicked. Under certain conditions the outward manifestations may vary. The fallen nature hates God even as the devil hates God. Rom. 8:7.

Mark 7:20-23. An evil heart causes man wickedly to depart from God. The issues of that evil heart defiles the entire man—body, soul, and mind.

Rom. 1:18-32. Sin in the heart keeps man from glorifying God. Failure to do this causes a darkening of the heart and a misuse of the imagination. This leads to idolatry and its accompanying sins. The man wants to forget God. This leads to a still lower fall, which results in a reprobate mind which finds pleasure in everything that evil suggests and that God hates.

Gal. 6:7, 8. The law of sowing and reaping always functions. It is never held in abey-

(Continued on page 319)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

It means much to be **set apart** as the Lord's. When He undertakes for us, there is sure to be a perfect job. His Son "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." His blood sanctifies, or cleanses, us so that we are acceptable before Him. His Spirit sets a seal upon us, signifying that we are accepted and that the work which has been done through Christ may be made a reality by a new life of the Spirit indwelling us. We ourselves "sanctify the Lord God in our hearts" when we consecrate ourselves to Him for His presence and indwelling. We purge ourselves of evil practices by ceasing from them, and in this way we make real outwardly what has been wrought inwardly. So we see that the main thought of sanctification is to be set apart unto God. All that goes with that setting apart to make it a reality includes both the work of God for us and the work which we are responsible to do to let Him have His way with us.

It is well that we recognize that "the whole world lieth in wickedness" (or in the wicked one). The realm of evil wrought by the devil and those in whom He operates is the realm over which we must have victory. Jesus had **overcome the world** already at the close of His earthly career. That shows that He did not mean that every evil work had stopped, but that as far as Christ Himself was concerned **they had nothing in Him.** Satan could not effect an entrance into Christ and could get nothing from Him for the furtherance of his wicked designs. We do not expect that our victory over the world means that our final conflict with the world is ended. But that we have accepted the plan of God in Christ which, if diligently continued in, will be the means of Satan's final defeat as far as we are concerned. And whether we live or die in this service we are overcomers and shall receive the reward promised to the victorious.

Compassion for the Lost is a passion born of the Spirit of God in the children of God. God's love is our love. The manifestation of that love in service of mercy and kindness toward the sinful is but a natural outflow of the compassion which is felt in their behalf. God desires that all men should be saved and come to a knowledge of the truth. And He expects those who are saved to be His representatives to bear the good news to the lost.

James deals in works and shows them to be the outward expression of a genuine religion. Thus he speaks of the tongue which is only a fleshly member of the body, as responsible for much good or ill. An earnest study of his method of teaching reveals that he has not lost sight of the fact that back of the tongue is the heart which gives control for good or ill according as heaven or hell has the right of way in the individual.

SANCTIFICATION OF THE SPIRIT.
—Rom. 8:1-39

Topic for October 12

MOTTO
"Sealed with that Holy Spirit of promise."

MEDITATIONS ON THE TOPIC

I. **Sanctification of the Spirit.**—The act of **sanctification** which belongs to God concerning us is made known by the fact that the believer is baptized with the Holy Spirit. "By one Spirit, are we all baptized into one body" (I Cor. 12:13). This **baptism** is called a **seal,** an **anointing,** and means that God has accepted individuals as specially set apart unto Himself because they have through faith accepted Jesus Christ as their Saviour and have met all the conditions which faith has moved them to meet. Peter knew that it was of **God that the Gentiles,** as well as the Jews, should be saved on that day in the home of Cornelius when he had preached Jesus Christ to them and opened the door to them, for he saw with his eyes and heard with his ears that there was the same power upon them that had come upon the Jewish believers in the beginning.

What sometimes has confused sincere Christians is that the disciples of Jesus who had believed on Him much earlier than at Pentecost, should at Pentecost be baptized with the Holy Ghost. But this should not bring any confusion at all if we remember that the Holy Ghost was not poured out upon all believers until after the ascension of Christ when He sent the **promise** in a special outpouring. **Jewish** believers who had not previously been baptized with water in the name of Jesus did not receive the Holy Spirit until after baptism and the laying on of hands. The same was true of Samaritans (half Jews), even after baptism; they had to wait till the authorized brethren from the Jewish Church had laid hands on them. But these were necessary steps for the instruction of these brethren in the transition of the work of the Jewish worship to the Christian Church. After the matter had been fully established we find that the experience in the home of Cornelius was the regular procedure. Paul's epistles indicate this when he calls the attention of believers to the fact that they had received the Spirit "by the hearing of faith" (Gal. 3:2, 3; Eph. 1:13, 14) in the same manner that Cornelius and his friends had, when Peter preached to them. And the essential qualification for church membership from that day to this is that the individual has truly believed and also experienced that change which the seal of the Holy Spirit gave them on that vital day when they were converted. And Peter's question, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" is pertinent.

II. **The Text.—Rom. 8:1-39.**—The Holy Spirit is shown to be a practical outworking of our relation as children of God. It is God's plan that all believers "should be conformed to the image of his Son" (8:29). They were called and justified and sanctified and glorified (v. 30 indicates the whole program). The expression of v. 29 is also called "sanctification of the Spirit" in a number of other scriptures which you will find in the Outline Study. The whole discussion of Romans 8 is to show how the Spirit in us works out in our earthly life.

III. **Suggestions for Junior Programs.**—Truly consecrated boys and girls are acquainted with the presence of the Holy Spirit in their hearts. The Scripture passages found in Outline Study, division II, will give them an understanding as to how the Spirit works and how they may know His presence and promptings. **Obedience** to the Spirit and the Word is the great secret of being clear in our experiences and in having the blessings which the Spirit brings into the life of a Christian. Assign such subjects as the individual may be capable of entering into and point them to the Scriptures in the Outline Study, or others that may be found bearing on the topic.

The passage in Gal. 5:22, 23 may be especially studied. Memorize the passage and discuss the various qualities of the fruit of the Spirit as applied to everyday contact with others.

OUTLINE STUDY

I. What is the Sanctification of the Spirit?
1. It is the seal of God's acceptance.
   a. He accepts the Gentile believers.—Rom. 15:16; Acts 11:15-18.
   b. He seals the Ephesian believers.—Eph. 1:13, 14; 4:30.
   c. He sealed Paul's apostleship.—I Cor. 9:2.
   d. He chose the Thessalonians and sealed (sanctified) them.—II Thess. 2:13.

II. The Work of the Spirit's Sanctification.
1. Gives power to fulfill God's righteousness.—Rom. 8:1-4; Gal. 5:16.
2. Dwells in the believer to give life.—Rom. 8:9, 10.
3. Gives assurance of sonship.—Rom. 8:14-16; I Jno. 2:27; 3:24.
4. Gives hope of glory.—Rom. 5:2-5; 8:17-25.
5. Helps our infirmities.—Rom. 8:26-31.
6. Gives gifts of service.—I Cor. 12:7-11; Eph. 4:7, 8, 11-16.
7. Brings forth fruit.—Gal. 5:22, 23.
8. Guides.—Rom. 8:14; Gal. 5:16, 25; Acts 16:6-10.
9. Reveals the things of God.—I Cor. 2:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Sanctify."**
2. What God Does in Us by the Spirit.
   a. Gives us life and peace.
   b. Gives power to put away evil.
   c. Gives love, joy, peace, etc.
   d. Makes us sure that we are His children.
   e. Gives understanding of spiritual things.
   f. Fills us with a hope of glory.

For Seniors.
1. Who May be Sanctified by the Spirit?
2. The Work of the Spirit in the Believer.

PERSONAL THOUGHT

As we check our experience with the teaching of the Word, do we find that our relation with the Spirit is one hundred per cent on workable terms?

SEED THOUGHTS

Briefly stated, if we meet the conditions of salvation we also meet the conditions of receiving the Holy Ghost.—Doctrines of the Bible.

Perhaps the most practical phase of the work of the indwelling Spirit is the effect of such indwelling upon the daily life of the individual. This is made very clear in the great contrast presented in Gal. 5:19-23. The works of the flesh are first enumerated, after which Paul concludes that "they which do such things shall not inherit the kingdom of God." He next enumerates the things belonging to "the fruit of the Spirit," conclud-

ing with, "against such things. there is no law." They in whom the Spirit of God dwells have the following as a part of their Christian experiences: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Where this perfect fruit of the Spirit is manifest in daily life, there is the best of evidence of the abiding presence of the indwelling Spirit.—Doctrines of the Bible.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?—Sel.

OVERCOMING THE WORLD.—
I Jno. 5:1-21

Topic for October 19

MOTTO
"Victory through our Lord Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **Overcoming the World** is not a task of armies and armament. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Rulers in the realm of the spirit have an evil kingdom. The bounds of this kingdom do not stop with the bounds of any country or kingdom of men on earth. They overreach every bound into every country where man is found. Satan is the prince and leader, and he uses human beings, as well as the hosts of wicked spirits under his control, to further the evils which he is promoting. It is with these spiritual forces that the Christian has to do and over whom the Lord has given the means of victory.

Satan has his distinct organizations among men which the Christian may discern as not for him. Then Satan has organizations so commingled with good and evil that many are puzzled to know whether they are right or wrong. Satan works in the human mind and spirit and seeks to overthrow the individual who would overcome. We need to know the wiles of the devil and prepare ourselves with the weapons of power by which we may come out conquerors.

Our sin and sinful condition can be brought to the Redeemer who died for our salvation. To Him we may look for deliverance from the wrath of God against sin and from the power of darkness that would hold us in its bonds. Blessed be the Lord whose Spirit in us enables us to overcome the flesh with its affections and lusts and who enlightens our minds and hearts so that we may discern between the evil and the good and may have the spiritual power to walk in the way that is pleasing in His sight.

II. **The Text.—I Jno. 5:1-21.**—There is no victory without regeneration. There is no regeneration without faith in Jesus Christ, the Son of God. The Spirit becomes a witness in the believer that God has made him partaker of eternal life. The place of prayer and the power of the new life enables us to meet the wicked world about us and to gain the victory.

III. **Suggestions for Junior Programs.**—Jesus as the One who gives us the victory should be the principle theme of the meeting. The fact of a sinful world ruled by Satan needs to be kept in mind. The only deliverance from Satan and the sinful world is to be delivered through Jesus as we become a Christian. The Christian is saved from his own sin and is made a child of God with a new life. In this new life the Holy Spirit gives us the victory. We are assured that God is working in us, and that we have power to resist the suggestions and temptations of Satan.

Use the suggestions for Juniors, using the Outline Study Scriptures for the illumination of the various points.

OUTLINE STUDY

I. The World and Its God.
1. The whole world in Satan's Rule.—I Jno. 5:19.
2. Christ called Satan "the prince of this world."—Jno. 14:31; 12:31.
3. Satan claimed the world.—Matt. 4:8, 9; Lk. 4:6.
4. He deceives the whole world.—Rev. 12:9; 20:2, 3.
5. The forces of world darkness under Satan.—Eph. 6:12; Col. 1:13.

II. The Captain of Our Salvation.
1. Jesus suffered in the flesh.—Heb. 2:10, 14, 15.
2. Raised to be a Prince and a Saviour.—Acts 5:30, 31.
3. The author of eternal salvation.—Heb. 5:8, 9.
4. Triumphed by sacrifice.—Col. 1:20-23.
5. Destroys the works of the devil.—I Jno. 3:8, 10.

III. How the Victory is Ours.
1. Through the power of Christ.—Rev. 12:10; Eph. 1:18-23; Rom. 8:37.
2. By our faith in Him.—I Jno. 5:4, 5; Jno. 3:16; Rom. 3:24, 25.
3. By using the whole armor of God.—Eph. 6:11-18.
4. Through grace.—Jas. 4:5-10.
5. In the power of the Spirit.—Rom. 8:11-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Overcome."**
2. Victory over the World.
   a. Sins of the world to meet.
   b. Sins in ourselves to answer for.
   c. How Jesus saves us from our sin.
   d. How we may have power over the world:
      —To resist the devil.
      —To do the will of God.
      —To escape the wrath of God.
      —To triumph over death.

For Seniors.
1. The World at Enmity with God by Satan.
2. How We Are Delivered from the World.
3. How Triumph over Sin and the Power of Satan.

PERSONAL THOUGHT

What a great salvation is ours in Christ Jesus! May we avail ourselves of the opportunity.

SEED THOUGHTS

When Jesus Christ says that He has overcome the world, He means that His conquest is the pledge of ours. If He would have failed, we could not have succeeded. It is because He has succeeded that we cannot fail. These are Christian promises; these are Christian delights; these are the joys of the sanctuary.—Sel.

He keepeth me ever,
Where'er be the place!
I've only to ask it—
Most wonderful grace!
Through sorest temptations
My spirit to try,
I know my Redeemer
Will ever be nigh!

He keepeth me ever,
With tenderest care!
I've only to ask Him
My burdens to bear,
A word of His promise
He never will break!
Whoever may leave me,
He ne'er will forsake!
—E. R. Latta.

COMPASSION FOR THE LOST.—
Luke 15:1-32

Topic for October 26

MOTTO
"In his love and in his pity he redeemed them."

MEDITATIONS ON THE TOPIC

I. **Compassion for Lost Souls.**—We know more of the fact of compassion than we are able to give a reason why it is a fact. "Where sin abounded, grace did much more abound." "God so loved the world that he gave his only begotten Son." "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." We can find no worthiness on the part of men that would in any way merit the compassion of God. The compassions on the part of God call for the highest appreciation of redeemed souls, and appeal to the lost and unworthy to cast themselves at His feet.

The more we learn to know God and receive His nature into our own being the better we can understand that God loves the sinner. That same love, shed abroad in our hearts by the Holy Ghost kindles in our hearts a compassion for the lost similar to the compassion of the Father and the Son. We may not be able to explain our love for unworthy sinners except that it is a fact since the Spirit of Christ is in us and moves us in such an experience.

The extent of the compassion of God is measured in the terms of His gift to the world (Jno. 3:16), and the extent of our compassion for the lost is measured in terms of personal sacrifice which we are willing to make even to the laying down of our lives for the brethren. I Jno. 3:16. The question that should concern us is whether we have the compassion which a Christian should have in face of the compassion which has been bestowed upon us. If we find our interest in others growing cold, we need to stir up ourselves to know whether we have truly entered into fellowship with Christ and His service. If not, that we may not rest till we have met every condition and have opened our heart for the full working in us of the Holy Spirit.

II. **The Text.—Lk. 15:1-32.—** Here by story, Jesus illustrates the love and concern of God for the lost. He sees man as a helpless sheep that is lost and must be found if it is not to utterly perish. He also sees man as a valuable piece of coin treasured for what he was and would be if found. He also sees in man one who was loved as a son and who may yet be won to a place of sonship if he can be found: Man is not treasured for what he is in sin but for what God expects him to be when he has been redeemed from sin and made a true child of God.

III. **Suggestions for Junior Programs.**—The three stories told by Jesus should be well in the minds of the boys and girls. The first shows the compassion of the Shepherd as he goes seeking the straying sheep and making every sacrifice until it is found and showing his joy after finding it. Make this a vivid picture of what Jesus actually did for lost men and women. The second shows a similar concern for the lost coin and a joy for its finding, also a diligence in seeking because this lost piece has a unique value in the eyes of the owner. The last is a living illustration of how man strays away from a love that never has changed and is welcomed back to that love with extra endearment when the straying one is made conscious of how he has sinned against his father. The suggestive assignments for juniors will cover the points in the above stories and can be illustrated by them largely. The love of

Jesus for the lost should get into our hearts for one another for Jesus' sake.

OUTLINE STUDY

I. The Compassion of Jesus Christ.

1. Like a shepherd for the sheep and lambs.—Isa. 40:11; Matt. 9:36.
2. Like a shepherd seeking the straying.—Matt. 18:11-13.
3. For the blinded in sin.—Lk. 19:41, 42.
4. Moved to become poor for our sake.—II Cor. 8:9.
5. Became flesh and blood to sympathize.—Heb. 4:15; 2:17, 18.
6. Befriended sinners.—Matt. 9:10-13.
7. Forgave penitent sinners.—Lk. 7:37-50.
8. Invited the sin-burdened.—Matt. 11:28-30.

II. The Compassion of His Followers.

1. To be like the Master toward the evil.—Lk. 6:35, 36; Matt. 5:44-48.
2. To go out for the lost as He did.—Jno. 17:18; Jno. 20:21; Matt. 28:19, 20.
3. To be willing to lay down our lives.—I Jno. 3:16.
4. Be compassionate toward sinners.—Acts 26:17-19; I Thess. 5:14.
5. To sacrifice for the salvation of many.—I Cor. 9:19-22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Compassion."**
2. Pity for the Lost.
   a. How Jesus loved the lost world.
   b. The end of the lost without salvation.
   c. Seeking for the lost.
   d. Suffering for the lost.
   e. Teaching the lost.
   f. Loving the lost.
   g. Praying for the lost.

For Seniors.

1. The Compassion of Jesus for Lost Men.
2. The Christian's Burden for Souls.
3. How Much Sacrifice We May Make for Them.

PERSONAL THOUGHT

Have I the love that I **"ought"** to have for others? Then let me prove it by a willing sacrifice and service for them.

SEED THOUGHTS

Throw out the life-line across the dark wave,
There is a brother whom someone should save;
Somebody's brother! Oh, who then will dare
To throw out the life-line, his peril to share?
—E. S. Ufford.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

Only a loving heart can effectually present a loving Gospel; only one who himself loves sinners, and is willing to deny himself for their sakes, can faithfully and persuasively represent Him who loved and gave Himself for sinners.—Sel.

Give me a faithful heart—
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.—S. D. Phelps.

LEARNING TO CONTROL THE TONGUE.—Jas. 3:1-18

Topic for November 2

MOTTO

"Keep thy tongue from evil."

MEDITATIONS ON THE TOPIC

I. **The Tongue Tamed.**—Beasts and birds and various living creatures have been tamed to do the bidding of man. But man has never been able to tame his tongue. Not that the tongue as a piece of flesh has any evil in itself. But the difficulty with the taming of the tongue is the heart of the man who possesses the tongue. Get the heart right, and the tongue will be under control and will speak the things that are right, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). But it is the Lord and not man who has the power to bring about a change in the heart by which the character of the speech of the tongue is controlled for good.

Man is responsible for the speech that comes out of his mouth even though he is unable to control it when the heart is sinful in its nature. The responsibility is due to the opportunity which the Lord has given man, of his own choice, to receive the plan of God in Christ for the control of his whole being through the grace of the Lord Jesus Christ. When the devil is in control man has no power to control. But when the Lord is in control, man has the right to appropriate the power of God which enables him to tame the tongue and make it a useful member in society to the glory of God and the welfare of men. Follow the discussion of the matter in James, chapter 4, and see how the humble may receive grace to meet the evil tendencies in our own flesh and become able to resist the devil so that he will flee and not overthrow us in our purposes while we draw nigh to God. But we need to remember that the vulnerable spot for Satan is our own conceit and pride. When we surrender to God, He will then lift us up.

II. **The Text.—Jas. 3:1-18.**—This passage discusses the importance of having proper control of the tongue so that condemnation does not rest upon us in what we speak. The tongue that runs wild, according to the inspiration of evil control, is at the bottom of a world of iniquity as a great fire would be in combustible material. The power of the right control is due to the fact that the individual receives his wisdom from above instead of from that which is earthly, sensual, and devilish.

III. **Suggestions for Junior Programs.**—The Outline Study will assist the juniors in finding material for the subjects of assignment given to them. Proceed from the fact of the evil of an uncontrolled tongue to the need of one under control. The heart must be right, but there must be an effort made to learn the good things of God and the way of heavenly wisdom if we would enable God to make the most use of our tongues for His glory. "A wise heart studies to answer rightly." The bridle does good if it is the power of the Spirit of God in the heart of one whose will is surrendered to do His will. It would be a splendid contribution to the meeting and a wholesome activity for the boys and girls to memorize the 3rd chapter of James or some of the vital passages in it.

OUTLINE STUDY

I. The Tongue is an Index of the Heart.

1. Good or evil, as the heart is.—Matt. 12:34-37.
2. The vile speak villainy.—Isa. 32:6.
3. The righteous speak wisdom.—Ps. 37:30.
4. When unbridled indicates vain religion.—Jas. 1:26.
5. The source of the evil speech.—Jas. 3:14-16.
6. The sources of right speech.—Jas. 3:17, 18.

II. How to Get the Tongue to Speak Rightly.

1. Get the heart right.—Eph. 4:22-32.
2. Put the bridle of grace on.—Jas. 1:26; Col. 4:6; Jas. 3:2, 13.
3. Be deliberate in speech.—Jas. 1:19; Prov. 31:26; Prov. 15:28.
4. Meditate on good things.—Ps. 77:12; I Pet. 4:11; II Tim. 2:15.
5. Mind God's watch.—Ps. 141:3; I Pet. 3:15; Lk. 12:11, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Tongue."**
2. **Learning to Use the Tongue Rightly.**
   a. A bad heart breaks out at the mouth.
   b. A good heart overflows at the mouth.
   c. A wise heart studies to answer rightly.
   d. Putting on God's tongue-bridle.
   e. Idle words, and how to overcome them.
   f. Foolish talking and jesting and how to stop them.
   g. Training the tongue to speak God's praise.

For Seniors.

1. Heart Preparations for Tongue-control.
2. The Outflowing of a Good Heart.
3. Safe Avenues of Speech.

PERSONAL THOUGHT

Do I glory only in the fact that my whole body is under the control of the Spirit of heavenly wisdom?

SEED THOUGHTS

Meditation leads to conversation. It would be easier for us to "talk of His doings" if we thought more about them.—G. B. Hallock.

If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff tomorrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?—
Would the prints of rosy fingers
Vex us then as they do now?

Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by.
—Mrs. A. Smith.

THE QUAKER MOTHER

An elderly Quaker woman with beautiful complexion was asked what kind of cosmetic she used. In reply she is said to have offered this splendid prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love."

A newborn child soon knows and takes advantage of the things which are freely given it. Nor do kittens, puppies, small chicks, need to be taught what is freely given them. They instinctively know and partake. They have the spirit of whatever race they are born into. So those who are born of God need not education to teach them the things of God. They have the Spirit (I Cor. 2:11).—M.

We are not complete until we are saved from self-pity, and find joy in thinking of others.—Herbert Lockyer.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

EIGHT POINT PRINCIPLE FOR A BETTER WORLD

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

I will shake all nations, and the desire of all nations shall come.—Haggai 2:7.

The President of the United States, Franklin D. Roosevelt, and the Prime Minister of Great Britain, Winston Churchill, met on the high seas, in what may become a historic meeting of tremendous significance, for the express purpose of forming mutual national policies, upon which they could pin their hopes for a **"better world."**

The common principles they formulated were eight, and they deemed it wise to let the rest of the world know what they are. They were jointly made known in London, Washington, and Ottawa. The declarations of aims bore the signatures of Mr. Roosevelt and Premier Churchill. The list is the following:

1. That the two countries seek no "aggrandizement, territorial or other."
2. "They desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned."
3. "They respect the rights of all peoples to choose the form of government under which they will live" and wish to see restoration of "sovereign rights and self-government" to those "forcibly deprived of them."
4. "They will endeavor to further the 'enjoyment' of the trade and raw materials of the world by all states great or small, victor or vanquished."
5. "They desire to bring about the fullest collaboration between all nations" on the economic front, to secure for all "improved labor standards, economic advancement and social security."
6. After "the final destruction of the Nazi tyranny" the two countries hope to see a peace which will assure to all nations the "means of dwelling in safety within their own boundaries."
7. That such a peace should assure the freedom of the seas "without hindrance" to all men.
8. That all nations must come to abandonment of the use of force and that since no future peace can be maintained unless aggressor nations are disarmed, "the disarmament of such nations is essential."

The leaders of two great nations were surrounded by some of their outstanding advisers in the present terrible world crisis. There was considerable publicity given to the august event. But it hardly created the permanent enthusiasm one would like to see created by such an exceptional gathering, declaration, and objective for a **"better world."** The reasons are obvious. The world today is terribly disrupted. Millions are fearful, and the distress of millions, under various tyrannies, is so great that events hardly register upon their minds as they would under better conditions. Then also for many Christians there is a deeper reason for not becoming unduly enthusiastic.

This deeper reason we would like to consider quite definitely. It is this, that we are living in a world which is in **rebellion against God.** This rebellion is world-wide. The death of the Son of God at the hands of religious leaders of the world, and the governing Roman Empire of that time, is still the crux of the event by which men individually and men collectively determine their future welfare for better or for worse. Apart from this attitude to the Lord Jesus Christ, and His death on the cross, there can be no better international order, or peace restored and a permanent settlement of good will among the nations of the world.

No lover of man, or one who desires the spirit of **"good will"** to reign among the nations, but would appreciate the universal objective of the eight principles expressed, that is, no selfish grasping for territory, freedom for nations themselves to choose their own form of government, no domination of dictators and governments unwanted by the peoples themselves, access to the raw materials of the world for all, collaboration between nations, improved labor conditions, economic advancement, social security, dwelling safely within their own boundaries, freedom of the seas, abandonment of force, and freedom from world-wide armament.

Beneath the present breakdown of law and order, the breakdown of reasonable and sane government, is the breakdown of character. Man has failed. The fall of civilization in Russia, as we think of civilization, was not caused by Stalin, nor in Germany by Hitler. They are just **"carbuncles"** which tell their own story of inner corruption. They are but outlets. They did not rise overnight, or in a day. They grew up to great heights quickly, like mushrooms, but they rooted in soil, which made them possible.

The real line-up in today's battle is not between England and Germany, between United States and Japan. The battles are not only being fought on bloody plains, the high seas, and huge mountains. The real battle on today takes place in the human heart. The saviours of the social order seem to be blind to the moral and spiritual forces at work in the world. Another factor forgotten in the titanic struggle is the wicked evil forces in the "heavenly places" (regions) above us. Their objective is not only the destruction of the souls of men, but the destruction of the social order. Ephesians 6:12-14 refers to this conflict, of which men are only a secondary order.

Many, even within the Christian Church, are asking: **"What is the meaning of the spreading world conflict?"** In other words, "What's it all about?" Millions wonder about the ultimate outcome. Here is where the **"Prophetic Word"** comes in, here is where God has spoken. Men, naturally minded men, men of the world, are in the dark. For them the prophetic content of Scripture is but men's fables, the guesses of fanatical and weak-minded men. The discerning student of the Word of God understands the nature of the conflict, which but points to the consummation of the age. He understands the real character of the forces arrayed. The real contestants are not human beings after all. The struggle is not against flesh and blood, but against powerful spiritual forces of wickedness in the heavenlies. This is where men's programs, even the best of them, run amuck.

St. Paul in Ephesians, St. John in Revelation, St. Peter in his own letters declares the solemn fact of Satan's attempt to dominate the nations of the world. This is not so well understood by many, as his assault upon the individual. Satan exercises tremendous control over the bodies and souls of men. The prophetic Word pictures him in the endtime **arraying all the hosts of darkness in a supreme conflict.** In this battle he will attempt to keep his control and dominion over man in both the individual and the corporate spheres. Daily and hourly he is seeking to tighten that grip. Read the issues in the conflict in Rev. 12:7-13. They should be read and reread in these dire times.

The conflict takes on several forms. **In the life of the individual** Satan seeks to gain control through the avenue of the lusts of the flesh, through self-will, the pride of life. **In the spiritual realm** through apostasy from the truth, men rebelling against doing the will of God in their lives. **In the political sphere** it is an extreme revolt against governmental authority. (This authority God ordained.) The state of lawlessness which leads to the overthrow of governments, and forms of governments, the rise of dictators, is not only evident in Germany, Russia, Italy, but in practically all the nations of the world. The clash between these nations rises from the same seat, the human heart, that is in rebellion against God.

In the conflict between the Lord and Satan, between the forces of right and wrong, between good and evil, there will be losses and gains on both sides in the great controversy. It is rather strange in the conflict to see two leaders, Stalin and Hitler, referred to by former Ambassador to France, Wm. C. Bullitt, as "Twins out of hell," fighting each other. That is Satan fighting Satan. Both men are sapping the strength of each other. However, this same paradox takes places in the circles of the Church, when men of God actually engage in unnecessary conflicts with each other. Thus the battle rages, and will to the end of the age.

The conflict in Europe reminds one of two dogs, living at Berkeley, Calif.:

> **An English pet bulldog, "Spooge" and a half Airedale and half Terrier named "Stubby," both inhabitants of Berkeley, Calif., recently settled a two years' rivalry which ended in a victory for neither. After more than an hour of gripping at each other's throats, despite efforts of a dozen neighbors and police to halt them, both dogs fell dead from exhaustion.**

The dogs of war are chewing each other to death. However, these are not the only ones doing the chewing. Swiftly, the whole world is being drawn into the bloody conflict. The cause is not a few unpopular dictators, but the deep-seated rebellion against God which has produced a world, in which self, selfishness, greed, malice, hatred, jealousy, pride, and the whole foul breed of evil passions reigns.

All sorts of political panaceas are being offered to the world. The gain of adherents to these vague philosophies is astounding. The march of these foes will only be arrested as the people of God sense that behind much of these destructive isms the sinister head is Satan, and that they keep to the Lord's points for the remedy. Their weapons are spiritual, mighty through God, they are chiefly, **"The Sword of the Spirit"** which is the **WORD OF GOD.** Alongside of this is **PRAYER,** the mightiest force in the world.

The devastation taking place in Europe is so appalling that some of the Christian leaders do not believe that it will ever be repaired by man. These evidences are among the proofs of the Lord's near return. They feel that He alone could reconstruct a new world,

which can never be accomplished by man. They feel that when an architect has perfected his plan for the reconstruction of a building there must first be the destruction of the old, and housebreakers are set to work to demolish the former structure and destroy it to its very foundations. So Jer. 1:10. **"Throw down . . . build . . . plant."** The Old Testament states that the Lord will **"shake all nations,"** so, also the New Testament in the Book of Hebrews." The Prophet Ezekiel predicts, **"I will overturn, overturn, overturn,"** and then adds "until he come whose right it be." Some day that time will come, perhaps it is at the very door.

We would not attempt in this write-up to belittle the good work which our statesmen have attempted to do in the mid-Atlantic. As far as they have gone, and in that which we have quoted their attempts, God bless them. Readers will notice that we have omitted quoting their attempt to "enforce peace in the world." This we did purposely, because we are interested in a work, "in which peace has already been made." We noticed also, that on the homecoming of President Roosevelt, he at once added another point or two to the eight, the one being **"religious liberty"** for all. It is rather strange that this was omitted. It may have been omitted because the "Church of England" has never been quite reconciled to anything but their own "State Church." All this complicates the soon coming of a **"better world."**

So that we as Christians may not become too optimistic, and then seriously disappointed, we have written much of the foregoing. Our Lord gave the course of the present age, and emphatically declared that it would head into a catastrophe and divine judgment. That **Word** stands.

Nevertheless, there is a work for us to do in bettering the world. There are a number of points in this program also. Here they are: Point No. 1, **Go ye therefore into all the world.** Point No. 2, **Preach the Gospel.** Point No. 3, **To every creature.** Point No. 4, **Baptize them in the name of the Father, Son, and Holy Ghost.** Point No. 5, **Teach them to observe all things whatsoever I have commanded you.** Point No. 6, **Lo, I am with you unto the end of the age.** This is a **spiritual document** which can never be exceeded by any **political document,** in bringing about a **better world.** This program goes right to the **seat** of the trouble. Others, good and bad, can never change the hearts of people. They are like the Ten Commandments, good, but weak through the flesh. The standard is high enough, but impossible of attainment. Our Lord did not accept getting the world at His feet by the way of the **throne,** which Satan offered Him, but by the WAY OF THE **CROSS.**

Then too, this **political document** calls for additional bloodshed. God knows, and thinking men know, that there has already been altogether too much blood shed in our battle-weary and battle-scarred world. Christ's **spiritual document** is based upon the blood already shed on Golgotha's hill.

Law and **force** have their place in the world, but for us, it is **love** and **faith.**

The world's lone hope for peace, perfect peace, abiding peace, is in the **incarnation of Christ.** God was in Christ; the Son gave His life; the Holy Spirit enters every repentant believing heart. This is the individual need of all in every nation. May we indeed be **ambassadors** of "realms beyond the sea," saying, **"Be ye reconciled unto God."** Our program is set, our business is **"to save souls."** The same business that Jesus referred to, when He came into a war-torn, bleeding, ill-ruled, oppressed world, **"I am come to seek and to save that which is lost."**

NUGGETS IN S. S. LESSONS

(Continued from page 314)

ance or voided. It will work the same in the realm of the spiritual as in the realm of the natural. You not only reap what you sow; you will reap more than you sow. You may even reap an hundredfold. Mark 10:30. And weeds thrive with less care and yield larger returns than proper crops.

When you sow to the flesh you do the things mentioned in Gal. 5:19-21; and when you sow to the spirit you do the things that bear the fruit described in Gal. 5:22-23.

Jas. 1:13-15. Temptations are of the devil, but if there were nothing in me to which that temptation appealed it would have no force with me. It is the evil desire within that causes me to be enticed by the evil temptation without.

I John 1:5-2:6. Light symbolizes righteousness; and darkness symbolizes sin. There is no unrighteousness in God; consequently no darkness. There is no righteousness in the devil, consequently no light. When we walk in darkness we have fellowship with the devil. Only those have fellowship with God who walk in the light. We may not all walk in the same clear light; but when we walk in the full light, then His blood cleanses us from all sin and we have fellowship with God and with His saints.

Denying sin does not remove it, no more than denying that you have cancer will stop its deadly ravages.

But confessing sin to God opens the way to the application of the divine remedy, the blood of Jesus Christ, which alone is able to cleanse us from all sin. Then only are we clean.

The Christian may, but need not, sin. With every temptation the Lord has provided a way of escape. But if, through carelessness or ignorance, you fall into its fell clutches there is a way of pardon and escape. We must again go by the way of confession to bathe in the fountain that was opened for sin and uncleanness. Aside from the definition given for sin in the beginning of this study, we have a better one in Holy Writ—"Sin is the transgression of the law." Christ never transgressed the Law. He did no sin. Those who abide in Him should walk as He walked. Through obedience to God, love for God is perfected. Love is the mainspring of perfect obedience, and perfect obedience perfects love. The best way to judge my standing before God is by my moral practices rather than by my religious professions.

LITERARY GEMS OF THE BIBLE—BOOK OF JOB

(Continued from page 307)

But if they hearken not, they shall perish by the sword,
And they shall die without knowledge.

Job does not answer the young man, but while the five are still seated on the ground, Jehovah speaks out of a whirlwind.

Who is this that darkeneth counsel
By words without knowledge?

He addresses himself particularly to Job, and in one of the finest portions of the poem asks him many questions about the creation, the heavens, and the world of beasts and birds. Overwhelmed by the wisdom and power of God, Job answers

Behold, I am of small account; what shall I answer thee?
I lay my hand upon my mouth.
Once have I spoken, and I will not answer;
Yea, twice, but I will proceed no further. . . .

and God continues,

Wilt thou even annul my judgment?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like him? . . .

The poetic portion of the drama concludes with Job's great declaration:

I know that thou canst do all things,
And that no purpose of thine can be restrained.
Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
Wherefore I abhor myself,
And repent in dust and ashes.

Like Isaiah, when Job saw God and got his eyes off himself and his friends, he felt very small. He bowed down in deep humility. But in that very act he rose to the magnificent stature of a friend of God. He was not a worm!

No wonder Thomas Carlyle, the great literary critic, considered the Book of Job the finest literary achievement of the Hebrew race. On one occasion he wrote: "I call that, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble Book; all men's Book! It is our first, oldest statement of the never-ending problem,—man's destiny, and God's ways with him here on this earth . . . There is nothing written, I think, in the Bible or out of it, of equal literary merit."

Goshen, Indiana.

1 On account of the length of this article there is not room for comment on the many fine poetic passages—the striking parallels—in the Book of Job. The writer hopes that the reader will pay particular attention to a study and classification of these parallels.

2 Passages from Job sometimes are misapplied. God does not approve of some of the ideas expressed by the three friends. He rebukes them severely because they have spoken in error. Job 42:7, 8.

An Omission

The Bible Study department is omitted in this issue because the copy was not received at the time of making up the paper. We expect to resume this helpful department next month. However, the omission is partially compensated for by the fact that we were thus enabled to print a number of other helpful articles that would otherwise have had to be held over.

PRE BEN SPRINGER
MINIER R 1
ILL 320 JAN-42

Our Youth for Christ SERIES

By John R. Mumaw

CHRISTIAN ASSURANCE.—The author does not denounce Eternal Security; he simply makes a clear exposition of the blessed doctrine of Christian Assurance. In addition, tests by which we may know we are saved are presented, the possibility of falling from grace is considered, and God's gracious provision for a life of personal victory is set forth. Every Mennonite home should have a copy of this booklet. It will repay you to study it well.

FINDING A LIFE VOCATION.—In this booklet are found the fundamental principles for guiding a young person to his life work. On page 10 is a practical method of procedure for discovering the Lord's will for one's life. The author emphasizes that each life has a place in the plan and order of God, and that to find and fill that place is our highest earthly achievement.

FINDING MY PLACE IN CHRISTIAN SERVICE.—Multitudes of opportunities for Christian service are today provided by the Church. However, the problem of each Christian finding his place of work in the Church is still difficult. In the booklet are found a number of guiding principles which each Christian should follow in seeking his place of service. A number of pointed illustrations give meaning to the principles.

GROWING INTO LIFE AND LOVE.—In the preparation for a beautiful courtship, the author wisely suggests that it is much better to grow into love than to fall into it. Youth is urged to learn to grow into a noble love and appreciation of life. Subjects like, "Love Under Control" "Wholesome Attitudes"; and so on, are treated in a practical way.

LOVE AND COURTSHIP.—Here will be found common-sense advice in plain language about preparing for an honorable marriage. Mistakes made in youth leaving lifetime scars will be avoided if the principles in this booklet are followed. Illustrations of triumphs and defeats in courtship, with their causes, are given.

YOUTH BUILDING CHRISTIAN HOMES.—Prior to engagement and marriage the nucleus of a new home is in the formation. To build this home with right aims and on a solid foundation is the burden of this booklet. "When Christians Are Engaged"; "What It Means to Get Married"; "Conserving the Homemaker's Resources"; and similar subjects illustrate the practical nature of this booklet.

Single copy, any title, **10¢**; Set of six, **50¢**
Any Assortment; $5.00 per hundred
(50 or more at the hundred rate)

Mennonite Publishing House, Scottdale, Pa.

COMPASSION FOR THE LOST

(Continued from page 312)

save that which was lost" (Luke 19:10). He also said, "As my Father hath sent me, even so send I you" (John 20:21). Our compassion for the lost should be as our Lord's—so great that misunderstanding and abuse is overlooked.

The multitudes of lost souls are in the bondage of Satan on the way to eternal torment. They need to be rescued before it is forever too late. They are not satisfied in their condition, but because they are intoxicated by the devil's lies, they often reject the help of the Christian workers who are endeavoring to bring them to Christ. Christ remains the sufficient Saviour, the sinner's only hope. But it is the Christian's duty to plead and pray with the lost until they accept Him. Our hearts should almost break at the pitiful spectacle, a world of lost souls headed for hell and not conscious of the approaching calamity. Jesus saw a similar sight when He was on the earth. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:36-38).

Scottdale, Pa.

Listen, my friend. Nineteen hundred years ago there came from heaven's glory the Saviour of the world. "He came to his own and his own received him not." In despair and with a broken heart He sat in the evening-tide and looked over the city and cried: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, . . . and ye would not. . . ." My friend, this Jesus wants to bless you, will you let Him?—Selected.

It is very good to be left alone with the truth sometimes, to bear with all its sternness what it will say to one.—Carlyle.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

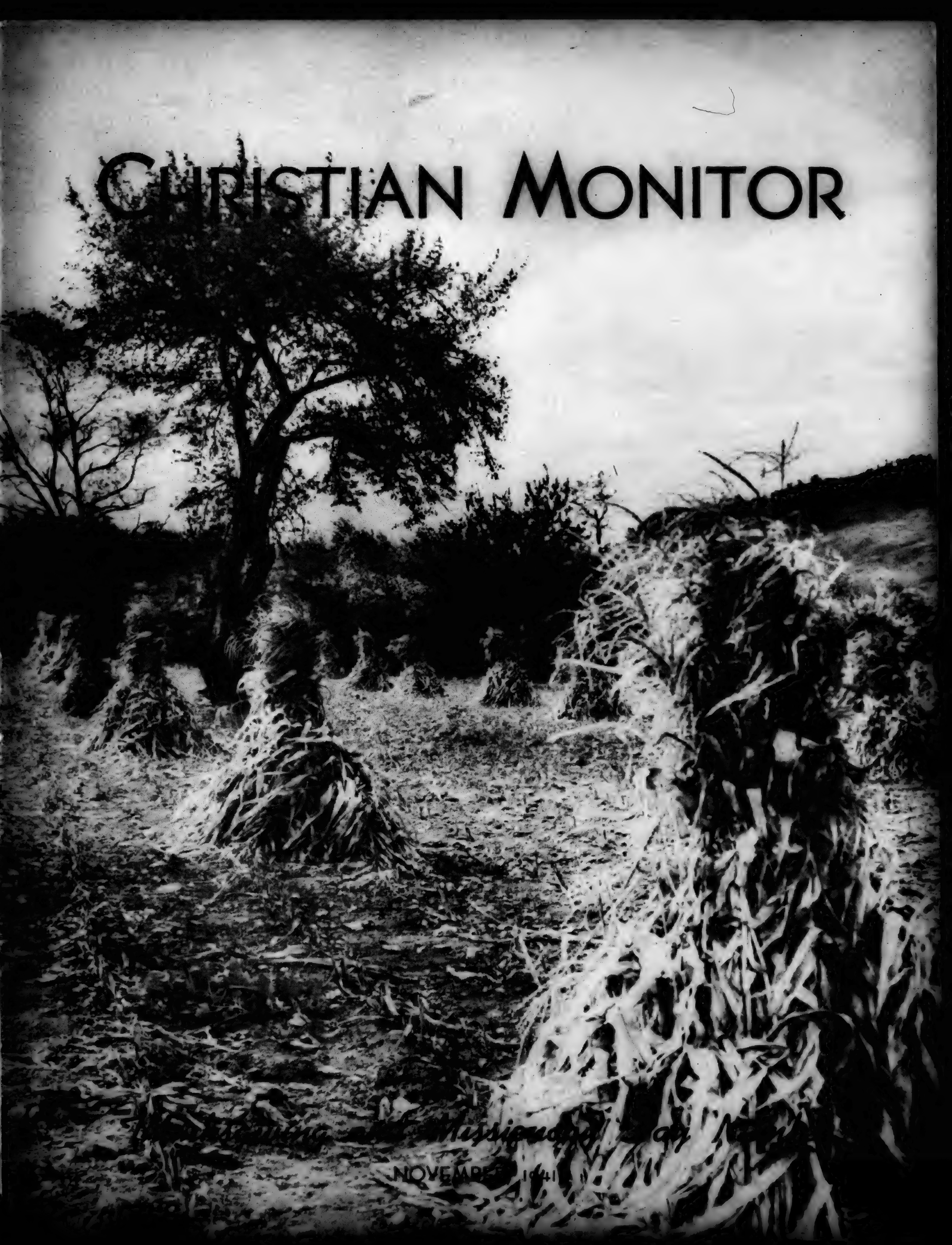
S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

CHRISTIAN MONITOR



IT MUST BE NICE TO BE A MISSIONARY

By Ida Boyer Bontrager

"AND this is mission work," was Lila's reaction as she and her husband left the Reed home.

"And this is mission work," he repeated. "Tough case, those Reeds."

"It surely is. I never dreamed things would come to this in that home. They always seemed so sincere ever since their conversion. How can they turn so soon? They even admit that God has brought misfortune on them because of their backsliding. What more can we do for them?"

"We can still pray."

"Yes, and pray we must. Over the noon hour again?"

"I'm willing if you are. If prayer and fasting will help, I'm willing to spend every noon hour that way."

"It brought results yesterday."

They were almost home now. Lila sighed and yawned. "And some folks say mission work is a lazy person's job."

"Strange that those same folks aren't missionaries then. Strange too that the Lord always chooses busy people for this lazy job."

"There's Harry Simms husking corn in his field. He's waving us down, Owen."

Owen stepped on the brakes heavily.

"Hi, there," called Harry, leaping over the fence. "What's the rush?"

" 'The king's business requireth haste,' " was Owen's timely answer.

"How much will she do?" asked Harry, backing up and looking the new car over.

"Never tried it out. I'm not even interested in knowing."

"Huh!" grunted Harry. "I'd surely want to find out if it were my car."

"But it isn't mine. It's the Lord's. He's just letting me use it in His work. So I want to treat it right and make it last as long as possible. You know the Ford I just turned in had to ramble along these roads for six years. If this one has to last as long as that I'll be wise to give it a square deal from the start."

Harry continued his covetous examination. "It must be swell to ride around in a new car like this. Then, becoming still more personal, he said: "It must be nice to be a missionary. No chores to do, no corn to husk, nothing to do but ride around dressed up all the time and eat chicken dinners when you're invited out."

Owen and Lila groaned within themselves. Then Owen got an idea. "Say, Harry, were you planning on going home for dinner today?"

"No, I wasn't. I brought my lunch along out. Thought I'd be ahead to eat out here."

"In this November wind? You'll freeze. Jump in and go along to our house. We'll be coming past this field again this afternoon and can drop you right where we got you."

Lila nudged Owen. "Did you forget?" she whispered. But by this time Harry was settling into the back seat of the car—with his dinner pail beside him, Lila took special pains to notice.

"Leave it to me," quieted Owen as he stepped on the starter.

They were soon at the mission home.

"Whew! it's cold in here," shivered Owen.

"It is a bit chilly," Harry agreed. "Colder than my cornfield," he said to himself.

"We'll soon raise the temperature," promised Owen, as he put kindling into the stove. "We'd better all keep our coats on for a while."

"Don't you hold fire in your stove during the day?" asked Harry.

"It's not safe. See this crack in the stove? We can't check the draft properly. We tried it once and almost burned the house down. So now we'd rather shiver a little in a cold house than in none at all."

By this time the fire was burning briskly, and coats came off one by one.

"Here's a chair for you," offered Owen, pulling it up to the stove. "Just make yourself at home. We want you to be comfortable while you eat."

Was this a hint for him to go ahead and eat, Harry wondered?

"Oh, I'm in no—I can wait until you folks—I'd just as soon eat while you folks—."

"Harry," explained Owen, "when you're ready to eat just go ahead. We aren't planning to eat dinner today."

"Not eating dinner today?" Harry exclaimed interrogatively. "Is your larder low?" He opened his lunch-pail and counted his sandwiches. Yes, there were enough. "Here, help me eat mine. Mary packed more than I can eat, anyway."

"Thanks, Harry. We have food in the house. But we—aren't hungry."

"You aren't hungry? You can't eat?" He looked at his tempting sandwiches. "I can't imagine that. Better husk corn a while and get your appetite back."

Owen groaned aloud. "Would to God it were as simple as that! I'd gladly husk all the corn in your field if that were the remedy."

"Is it heart trouble, or —?"

"Yes, I guess so," smiled Owen. "I hadn't thought of it in that way. But it is heart trouble, all right—of the worst kind."

"Well, that's surprising. You both look very normal in health to me." Or did they, on second look? Weren't they more gray than they had ever been before?

"It's spiritual health," Owen finally explained. "One family in particular is losing out with God. There are others that are delinquent too, but this one is in very bad shape. And we have decided to spend our noon hour in prayer."

Harry closed his dinner-box and set it down. "I feel so little. I've just said a lot of things that must have hurt. I beg your pardon. And may I pray with you?"

"May you? You don't know how glad we'll be to have you. We need prayer helpers so badly." He drew a sheet of paper from his vest pocket. "Here's the list. First, the Reed family. Their backsliding is evident and serious. We have spoken to them, but only the Holy Spirit can do the real work in their hearts. Then there is Louise. She used to come to Sunday school regularly, and even spoke of becoming a Christian. Recently she seems very distant and cold. We must ask God for help in winning her back to Sunday school and also to Himself. Next on the list are Mr. and Mrs. Harmon, who have

(Continued on page 325)

IN THIS ISSUE

Cover Photo by D. S. Harnly, Jr.
It Must Be Nice to Be a Missionary, *by Ida Boyer Bontrager* .. 322
Like the Chaff, *by Ursula Miller* 323
Thanksgiving Sermon; *by Laurence M. Horst* 327
The Present World Situation a Challenge to Missionary Expansion, *by J. N. Kaufman* 328
Mennonite Institutions in South America, *by S. C. Yoder* 329
Mission Work in Northern Minnesota *by Mildred Weaver Lehman* 331
Other Sheep I Have Which Are Not of This Fold *by Lydia Lehman* 332
In Every Thing Give Thanks, *by Ella M. Esbenshade* 334
What Is Man? *by Henry D. Esch* 335
Extracts from the Letters of John Coffman 337
The Book of Jonah, A Revelation of God's Love and Mercy *by John Umble* 338
The Mother in the Home, *by Stella Ward Shank* 340
How to Be a Real Father, *by Ellis M. Studebaker* 341
The Holy Spirit, *by S. F. Coffman* 342
Sunday School Lessons 344
Young People's Bible Meetings 347
Compulsory Unionism a Challenge to the Church, *by C. F. Derstine* 350

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., NOVEMBER, 1941 No. 11

"LIKE THE CHAFF"

By Ursula Miller

"YOU are sure you will be all right if I go tomorrow and stay for a few days next week?"

"Of course we'll be fine. Rachel has no school this week anymore on account of Thanksgiving. Then Sam and Avis live quite near in case we do need anything."

"They will leave very early, so I must get everything all ready tonight,"

Father was leaving for a Bible study class for a few days. Mother was not strong, and Rachel was quite young, yet they insisted upon his going for a short stay. So Rachel and her mother were alone, when the strange letter arrived announcing the visit which was stranger than the letter.

"A letter for you, Momsey," Rachel said, as soon as she came upon the porch with the mail. Rachel was a beautiful girl, young, slender and gracious. Her lovely face was alert, winsome, and aglow with the interesting art of living.

The mother took her letter, looked at it, examined the postmark, and looked at it again. "Lorna Graves," she said, "Lorna Graves. Who in the world? I knew a Lorna long ago—let me see—it was a long time ago," she murmured, still looking at the letter.

"The inside of the letter, Momsey, I wouldn't be s'prised, would tell just a little more about it than the outside," Rachel suggested.

"Well, it might at that," laughed the mother. Rachel could not help being deeply curious about a letter which so excited the wonder of her calm mother.

"I do hope, Mother," said Rachel, "that she is not coming at this time to visit us. And I also hope that she does not want to borrow money since we have a doctor and hospital bill to pay," Rachel worried.

"Well, in any event, Rachel, don't worry about it. And we'll see what we will see," and Mother finally read her letter.

Then she said in dismay, "But she is coming."

"Not really?"

"Yes, and soon. I cannot understand why," said the mother.

"Don't worry about it. After all, we always do have lots of company. I can do a lot of the work since Father is not here. Was she an old friend of yours, Momsey? It will be nice to see one who was your friend long ago," Rachel said.

"Well, hardly a friend, Rachel. My mother wouldn't have wanted me to be too friendly with Lorna. But we were neighbors together, and when we went off to school she and I went to the same church school together."

"That is the reason she is coming then; for old times' sake."

An expression of doubt crossed the mother's face. It had been so long since she had even thought of Lorna, wild, stubborn, rebellious Lorna.

"It might be. For some reason or other she thought of us," the mother replied doubtfully.

"Tell me about her. Is she nice? Is she the one who sneaked your dress and shoes out and wore them to a place she was not supposed to go?"

"Who told you that?" the mother asked quickly.

"Avis told me."

"Lorna did do that. But I don't believe she did it to get me into trouble. She wanted to go, and she thought in my dark and simple dress she would not be found out. Her plan did not work. Lots of her plans didn't. She didn't like school. She could never bear any restrictions."

"So she is coming to visit us," said Rachel wonderingly.

"Yes, and as I remember Lorna she is not a lady I should like my daughters to pattern after. Unless she has changed greatly," she amended quickly.

"Your daughters are all grown but me," said Rachel. "And—and having lived with you all our lives we ought to be able to 'scriminate between good and bad characters," Rachel said loftily, at which her mother laughed.

"Yes, and after all these years Lorna is perhaps as fine a Christian character as one can find," Mother said hopefully.

"What was she like, anyway? Was she pretty?"

"Very pretty, indeed. What I remember about her is that she did not like church. She would not go to church or prayer meeting if she could help it. If we discussed spiritual matters or talked about the Bible she always slipped away. That is one outstanding fact I remember about her."

"Didn't she belong to church?" asked Rachel.

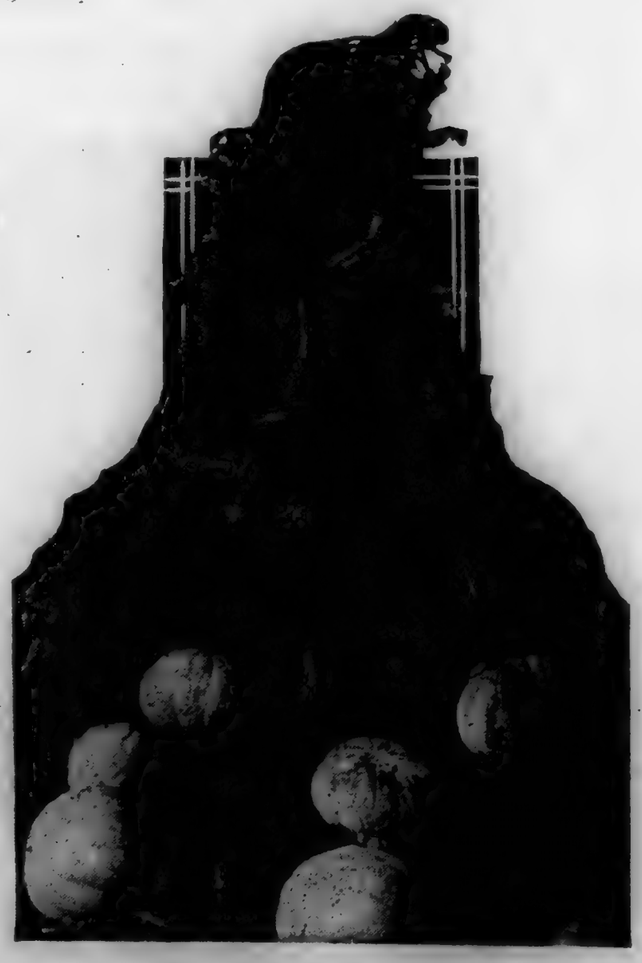
"The same one I do—for awhile. She left the church years ago. God grant she has changed and belongs again to God," said the mother.

The mother was not strong and Rachel but a very young girl, yet the house for the guest was all ready. The rooms were spotless and shining. There were good things in the pantry, too. A fine roast, a good cake, and some pies. There was plenty of good bread. In the storeroom were canned things.

"Well, anyway," said Rachel, "we can feed her well."

Yet Amy dreaded the coming of her guest. But she must be changed, she thought, or she would not want to come here to see me. She must, she simply must be changed.

Amy's heart contracted with a nameless fear and dread as she saw that her guest had changed—but not for the better. She remembered at once her eyes with the same bold defiance, but they were hard and very weary, too. Her girlhood beauty of form and feature was gone, it seemed to Amy, but a mature magnetism had supplanted it. She had lost her chic, and her passion for lovely and costly clothing seemed to have disappeared. The charm of her youth and her eager confidence were replaced by sullen moods and fear. Some desperate experience had shattered Lorna's technique of living. A terrifying paralysis of power had possession of a body from which youth had fled. The thought came to Amy that Lorna had resisted the mellowing influence of trouble and time until she had become hard and bitter. On her face was written her rebellion against God, against old age, against suffering, against anything and everything that failed to coincide with her own desires.



The Bounties of Autumn

"Amy, I decided to visit my old friend for a while," was all Lorna said by way of explanation. This became a burden to Amy. Why, why, is this woman here? What is the reason behind her flight to my humble home? She asked herself these questions over and over but the answer eluded her for a long time. Rachel was astonished at Lorna's appearance, nor did she fail to tell her mother about it, as they were washing the dishes.

"She has gone to her room and to bed without a bath," she said angrily to her mother. "She could at least be clean and nice. If some one comes to see us while she is here they will think that we are not even nice."

"Well, she is here and she is as she is," Mother laughed. She and Lorna had discussed the old friends, the old neighborhood and their days at school; after which there seemed nothing in common to talk about.

"Do you know why she is here, Mother?" Rachel asked repeatedly.

"No more than you do, Baby. However, I am afraid she is in trouble—or so poor that she does not know what to do."

"So she thought she'd visit the rich girl friend, did she?" Rachel teased her mother. Amy had to laugh at that.

"At least we are rich in hard work, and thrift and love and peace," she said, her eyes sparkling.

"But I fear ye old-time friend would not care for such riches," Rachel said.

* * *

The very next afternoon, however, Lorna said abruptly, "I guess they were right, Amy."

Amy looked her astonishment, not understanding.

"At school. And the church people," Lorna illuminated her statement, briefly.

Receiving no reply Lorna went on, "I guess you were right too, Amy. When you used to try to get me to live differently."

"Oh, of course, Lorna."

"But Amy, I never could and still can't live that way."

"You could. Whosoever will . . . ."

"I wish—**sometimes** I wish I could. I wish I **wanted** to," Lorna said.

"Why Lorna!"

"It's the truth. Only sometimes lately I wish I had stayed in the church. Mostly I don't care."

"Why, Lorna, aren't you afraid? I would be afraid of rejecting the Spirit of grace."

Lorna did not reply. Neither did she attend church with the family on Sunday. Early Monday morning she said, "Amy, I must have work. That Mrs. West who is sick. Could I get the place?"

Amy looked at her in astonishment. "Didn't Ray leave you fairly well off?" she finally managed to ask.

Lorna turned a deep red as she said, "He helps me—a little."

"He helps you?" Amy said in amazement, "Why, I thought Ray was dead."

"No, no, we are separated. I know you are shocked, Amy. But when a person begins to travel the downward road every step takes him farther and faster. And I have gone into all the bypaths of sin. If I had never taken the first step I could be where you are today."

"You can come back. 'Though your sins be as scarlet, they shall be as white as snow.'"

Lorna shook her head, "Not for me. I looked for a letter or a certain party to come for me; but if neither comes I—I'll have to get work for a few days. Will you find out for me?" A moment at the telephone and Amy reported that there was sickness and the family needed help badly.

* * *

"You were very much afraid, Momsey," Rachel said that evening "that I, with my unformed ideals would be too much impressed with your fashionable friend, but your worries were needless. I should have to admire a person very much before I should like to copy her." Mother suppressed a laugh. Rachel had gone deeply into her literature study that day, but she said, "My mistake. Poor Lorna."

"She may influence her kind of people," Rachel continued, "but young people like there are in our church and our neighborhood would consider her life and example as something to avoid by all means. I cannot imagine any young girl desiring to be as ugly as she is, either. Now, you, Momsey, you have gray hair and you have some crinkles in your face, but you look so beautiful; your eyes look so good and kind!" And Rachel opened her book with utter contentment.

"Poor Lorna," the mother said, "if she would only see her sins and repent."

"I think she sees; but she does not want to pay the price of repentance," Rachel said shrewdly.

Lorna was back from her work the next evening. She exclaimed, "Oh, the utter horror of being in a place like that! Signs of sickness all over the place, people praying, some crying, others singing—horrible." However, at the looks on Rachel's and Amy's faces she said stupidly, "Oh, I forgot."

* * *

"Here is a letter for you, Mrs. Graves," Rachel said soberly as she and Amy both went to see her after supper and their evening duties. This was prayer meeting night.

"No, I won't go with you," Lorna said upon being invited to attend with them. "I'm expecting company and anyway I just won't go. I'll stay here. I won't go to church."

"Well, we will stay with you," Amy said at that, but she insisted so vehemently that Amy said doubtfully, "Well—it is only for an hour and not far—"

"But Lorna, whether we go or not, please reconsider and make the good choice now while there is still time."

"I—I can't, Amy. You don't understand. I would be a laughingstock. The people I run with don't even believe in God."

"Why will you keep company with people like that? Why lower yourself to their level? If you love them, why not raise their standard?" Amy demanded.

"Amy, the people in your church wouldn't have the likes of me. They couldn't stand a sinner like me."

"You wouldn't be a sinner if you came to God. Can't you see? Don't you understand?"

"You are the one who doesn't understand, Amy. I can't go back. I left the Father's house and went to a far country, and I can't go back," Lorna said in a stricken voice.

"Do you want to go back?" Amy got her Bible and turned rapidly to the story of the prodigal son.

"No, no, don't bother. I do want to, but I don't, too. I can't. What would I do and where would I go?" And Lorna hastily left the room.

Sam and Avis came by for Amy and Rachel, who were more or less hesitant about the going under the circumstances. Nevertheless, they all went to prayer meeting, leaving their guest, as they thought, alone for an hour or so. Upon their return, however, their strange company of nearly a week was gone. Amy did not expect ever to hear from Lorna again. The visit and the visitor had become a mere memory, and Amy was tremendously shocked one day to receive a second letter from Lorna.

"Do you think she is coming to visit us again?" Rachel asked, her eyes big with dread.

"We'll see, but I doubt it."

"Oh, I do hope not," Rachel said earnestly.

Tremblingly, Amy read:

"You will never know, dear Amy, of the refuge you gave a lost and bewildered soul when you allowed me to stay with you. I was terrified; I was in desperate trouble, trouble I cannot even explain to you, because in your purity of life and mind you would not be able to understand my part in it. I was tempted and almost compelled to enter a life of crime. I confess I was tempted, for the promise of big money looked good. After those days at your home I tried honestly to weigh the chaff of my life against an eternity of safety. And the mercy of Almighty God won. When I left your home that night I decided at all events to break away from my companions in sin. So, as you have discovered, I **took**, borrowed rather, your money for the hospital debt which your husband had left with you (I am returning this in full). When we arrived at the city my friend who had come to your place for me (I wanted you and Rachel to go to prayer meeting that night so you would not see him), stopped at a beer joint to telephone. I knew he would also drink so I very quickly hailed a passing taxi and gave the address of a number several

(Continued on page 341)

THESE I WOULD DO

By Ursula Miller

Oh, would that I could write a poem,
A lyric of sweetness rare,
To cheer some soul who is wading deep
In the ocean of despair.

To write a really lovely song—
Giving a message glad,
Soothing the suffering of the sick—
Would such a gift I had!

Would it were mine to send one ray
Of joy to the halt and blind,
One whispered word to chase away
The gloom of a troubled mind.

A tiny poem might stir a soul
Who has wandered into sin;
Soft as a zephyr reveal his need
Of finding the way back in.

Oh, would that word or thought of mine
Should exalt our Lord and Christ,
Whose name is the marvelous, matchless name,
And whose blood for sin sufficed.

Protection, Kans.

IT MUST BE NICE TO BE A MISSIONARY

(Continued from page 322)

said for over a year that they are almost persuaded. Something or someone is causing their delay. We must ask God to move everything out of their way. Do you know the Lane girls? The three oldest ones are among our converts. Well, one of them has been unfair in some dealings with her unconverted neighbors and has put some big stumbling blocks in their way. Then there are some teenage folks who are miserably under conviction but just will not yield. We must do our prayer part for their conversion."

Together the three studied some of God's promises, then knelt to claim those promises. It was a precious hour.

"Well," remarked Harry on arising, "I think that's the most earnest praying I've done since my own conversion. And I'm sure the blessing I've received is as great as that which I've asked upon the ones I've prayed for. I never knew the joy of such praying before."

"Too many Christians don't, Harry. They are satisfied to have their own needs supplied, and they don't know what it is to carry burdens for those who will not carry their own. In our work we pray mostly for those who do not pray for themselves. Some day many of these on our prayer list now will be praying for others in this condition. Then we'll look back on today's little prayer meeting and say it was worthwhile."

"I can say that now, Owen. I tell you this has done something to me. From now on I want you to give me an up-to-date prayer list from time to time. I want to be a steady prop in this work."

"Thank you, Harry. That means more than you know."

They put on their wraps and Harry picked up his dinner-box.

"One o'clock," said Owen. "Time to go to work—you in your cornfield and we in His harvest field."

Harry hesitated at the door. "I'd like to ask you folks a frank question."

Owen and Lila looked at him inquisitively. "Go ahead."

"I can't help noticing that both of you are looking worn and—pardon my saying it—gray."

"We're both past fifty, you know," admitted Owen.

"Well, I'm wondering whether—are you getting proper food and rest?"

"Oh, we make out just fine," was the quick but meager answer.

"But you are evading my question. Do you always have enough to eat?"

"Enough? Yes."

"How about the variety?" he pressed.

"We have no complaint. We are well taken care of. We've never been out of food in all these twenty-five years."

"Well," he tried once more, "don't you ever have too much of some things and too little of others?"

"You really want to know, don't you?" laughed Lila. "Well, our main inconvenience is not from food shortage, but from irregularity in using it. For instance, sometimes we need to be gone for several days at a time. That's when the bread molds and the milk sours and the butter strengthens. But missionaries aren't any better than other people. Why shouldn't they know some privations? We took those for granted when we answered the Lord's call at this place."

They jumped into the car just as the mail carrier stopped at their box.

"He's leaving some letters, Owen," said Lila. "I'll get them while you back out."

"Missionaries get a lot of mail, don't they?" asked the interested Harry.

"Yes," said Owen, "they get a lot and they have a lot to answer."

Lila returned to the car and they started off.

"This first one is from Edna," she announced. "You remember Edna, don't you, Harry? She's been working in Los Angeles for several years. It's a long time since we've seen her, and almost as long since we've heard from her. And you know when converts quit coming or writing it's almost a sure sign of spiritual illness. Well, listen to this:

Dear Brother and Sister Wentz,

I just have to tell you about my victory last evening. You know I told you last time I was home that I couldn't hold out much longer. Well, you must have been praying for me, for last night I couldn't go to sleep without reading my Bible and praying first—something I hadn't done for months. And back came that sweet fellowship with Christ that I had enjoyed and lost. Now I want to keep it as long as I live. Keep praying for me.

"Well!" exclaimed Harry, "it **is** nice to be a missionary, isn't it, when letters like that come in?"

"A letter like this," weighed Lila, "is worth weeks and months of hard work. You can see why. Our converts are our only future. If they fail, we have nothing to show for our work. But if they succeed, we have everything."

"Wasn't there another letter?" asked Owen.

She hurriedly opened it. "Yes, from Billy. Why—he's gone back to the stage. How can that be? He always told us he enjoyed his Christian life so much, and that acting could never appeal to him again. Poor Billy! He's feeding on husks."

"Prodigal boy," was Owen's comment as he stopped to let Harry out. "Let's hope he'll come back to his Father's house. Add him to the prayer list, Harry."

"I surely will." He got out. "Thanks for the din- — I mean, for the pictures from the other side of missionary life. Oh, I almost forgot what I stopped you for this forenoon. Mary said I should ask you over for supper tomorrow evening. There's an extra rooster that we don't care to feed any longer." He grinned and leaped over the fence into his field.

"We'll be there, Harry," laughed Owen. "Thanks. Folks like you help us keep up our spirits."

"Folks like me? Well—maybe—like I am now, but not like I was this forenoon."

The elderly couple smiled to themselves and drove on. "It **is** nice to be a missionary," they were both thinking.

Estacada, Oreg.

THANKSGIVING

We come, O Lord, these autumn days,
With hymns of gratitude and praise,
Harvests of gold the plains adorn,
Rich fruits roll forth from plenty's horn;
Thou givest treasures from the rocks;
The little hills are clothed with flocks;
The seas are with their burden white,
And view Thy mercies day and night.

For changing seasons as they go,
For autumn leaf, for winter's snow,
For the green verdure of the spring,
For life in plant, and life on wing;
For summer with its ripening heat,
For hopes the rounded years complete,
For morn and noon, for night and day,
For Light that marks our heavenward way.

For all the blessings of Thy hand,
For freedom in fair Freedom's land,
Pursuits of thrift that bring us wealth,
For schools and churches, peace and health,
For commerce, yielding up her stores,
Brought for man's use from distant shores;
For countless gifts, O Lord, we raise
Our hymns of gratitude and praise.

Thou settest man in families,
And all his wants the earth supplies;
Of children, be they far or near,
Of children's children gathered here,
We thank Thee for Thy gracious care,
And lift for them the heartfelt care,
As, clustered 'round each social board,
We eat and drink, and praise the Lord.

—J. E. Rankin.

CROSS-BEARING

"In the Cross of Christ I glory," we sing, and also "There's a cross for me."

But in our cross-bearing we must be very careful and prayerful that we bring forth the fruits of the Spirit thereby. **How** we bear it is important. It is possible to bear our cross in a way very unlovely in God's sight. Others may commend our patience, humility, etc., while God sees the chafing, the rebellion in our innermost nature, of which we ourselves may be only half conscious. We only know we are not at ease under our cross, and in time we may find a seething, festering condition in our souls which alarms us.

It is even possible to carry our particular cross with a smugness, a complacency, a glorying in our own endurance, which is not pleasing to our Father.

But when our cross is assumed with the desire to obey our Saviour, and share the fellowship of His sufferings, we are so overwhelmed with His glory that we forget we bear a cross. He who said, "My yoke is easy, and My burden is light," carries the heavy end and there is no chafing nor irritation.

"Beneath the Cross of Jesus I fain would take my stand,
The shadow of a mighty rock within a weary land."

—Lorena H. Johnstone.

Editorials

A Faithful Contributor Gone to Be with the Lord

For many years Bro. John Horsch of Scottdale, a member of the Mennonite Publishing House staff, was a faithful contributor to the Christian Monitor. Long a student of church history, he came to be generally recognized as the best authority on the European history of the Mennonite Church. His historical articles in the Monitor and other church papers were read with appreciation by all who were interested in church history. But he did not confine his writing to that field. As a champion of the orthodox Christian faith, as opposed to religious liberalism, he was also an outstanding and recognized writer and leader.

But now the virile pen of our brother has been laid aside. He answered the summons to come to a higher field of service in the presence of the Lord whom he loved. And we want here to give our tribute to a diligent fellow worker, a faithful friend, and a beloved brother in the Lord. We will miss his service, his testimony, and his fellowship in the Publishing House and in the Church. But we have the assurance that our loss is his eternal gain. "Blessed be the name of the Lord."

Thanksgiving

Thanksgiving Day, as most of us know it, is an American institution, dating back to the days of Governor Bradford of New England, who in 1621 set apart a day for thanksgiving to God because of the blessings of the harvest which the Pilgrims enjoyed as settlers in a new and strange land. Its observance was continued in New England, and finally it swept over the whole country and became established as a national holiday by presidential proclamation. We are indeed glad for this recognition, by the rulers of our land, of God as our Bountiful Provider. It is the only distinctly religious holiday that originated in and has been established by our nation. We are also glad to know that, beginning with 1942, its date is permanently fixed on the last Thursday in November, by Congressional action, thus confirming what had been regarded as an established tradition until recent years.

But in a larger sense thanksgiving days date back far beyond the time of the establishment of the first New England colony. The Mosaic law provided for the establishment of feasts that had to do specifically with the ingathering of the harvest. One such was the feast of Pentecost, occurring in summertime. It was a sort of Jewish harvest-home observance which especially celebrated the harvesting of grain crops. Another was the Feast of Tabernacles, which occurred in autumn, when all the fruits of the ground were gathered in. Thus we see that we have abundant Scriptural background for observing a day of thanksgiving.

It is a good thing to set apart a day for special thanksgiving, and there are many things which we could list among those for which we should be particularly grateful. There are the many national blessings which we in America enjoy, in spite of the many evils which we also see all about us. We still enjoy great fundamental liberties, such as freedom of worship, that many European and Asiatic peoples are a stranger to. The war spirit is growing by leaps and bounds, and even before this paper reaches its readers our nation may be an actual participant in the World War. And yet we must be profoundly thankful that, in the midst of all the present militaristic agitation, our government respects the conscientious objector in an unprecedented way. We might also think of the plentiful supplies of the necessities of life which we enjoy, in contrast to millions in the war-stricken countries of the Old World. God has indeed blessed us bountifully in a temporal way.

However, the spirit of thanksgiving dare not be limited to expressing itself on one day or in one season of the year. The spirit of gratitude needs to be cultivated so that it manifests itself all the year round. If our thanksgiving becomes a formal or mechanical system by which we calculate how many blessings we have received and then in a legalistic way render a more or less grudging "thank you" for them, we have failed in catching the real spirit of gratitude. Neither should our thanksgiving be dependent upon the abundance of temporal things which come our way. Some who have the most of this world's goods are the least thankful. On the other hand, some of the poorest people, in the eyes of the world, are constantly living in an atmosphere of thankfulness. True thanksgiving is an attitude toward God, "the giver of every good and every perfect gift," and it appreciates especially the spiritual blessings that come through our Lord Jesus Christ. The possessor of that spirit can and will, in the midst of adversity, pour out his soul in praise to God. Let us then on the coming Thanksgiving Day "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name," and continue that attitude every day of our lives.

Missionary Day

For about a quarter of a century Missionary Day has been rather well recognized throughout many sections of the Mennonite Church. The idea has grown and has so caught the imagination of our people that the third Sunday in November is to a great extent taken for granted as Missionary Day, and its observance is widespread throughout the church. The idea of having such a day was inspired by the desire to help to inculcate the missionary spirit in the children. It was originated and advocated largely by the General Sunday School Committee in co-operation with the Mennonite Board of Missions and Charities. It was at first largely observed in the Sunday schools, where it still has its largest recognition, but it has spread to the young people's Bible meeting and finds its way into both regular and special church services. Some churches have found it very helpful to have all-day missionary meetings, featuring missionaries as guest speakers.

One of the most helpful and popular features which has come to be associated with Missionary Day is the return of the earnings of the Junior Investment Fund provided by the Mission Board and the savings from the mite boxes furnished by the same organization. This has been a means of stirring up much interest in missions on the part of our junior boys and girls especially, but it has also reached out into the field of young people and adults. This is evidenced by the interest taken in youth's missionary projects in recent years. These have been springing up in different sections and have been given impetus by the special committees that are now promoting them throughout the church. Any one interested in them should write to the headquarters of the General Mission Board at 1711 Prairie St., Elkhart, Ind.

We should not forget also the practical side of the activities that have been centered around our Missionary Day observances. We have reference to the substantial amounts of money which the Junior Investment and Savings Funds bring into the treasury of the Mission Board. In 1940 the earnings of the Investment Fund, usually called the Quarter Fund, totaled $5,821.00, while the Savings Fund brought in $7,122.27. These were the largest returns in the history of the work, and one can readily see that this grand total of nearly $13,000 went a long way in supporting our missionary children in India and South America and toward helping the children in our orphans' homes at West Liberty, Ohio, and Kansas City, Kans. We have no reports available as yet for the youth's missionary projects, but they will probably make a good showing during the present year.

Missionary Day has served the church well in the past as an instrument to arouse missionary interest among our boys and girls, youths, and adults. Many who took out quarters in past years are now themselves parents who have children of their own who are interested in these missionary projects. No one can measure the good that has been done, but we can be well assured that Missionary Day has justified its existence and that it merits a continued observance among us. May the Lord use this movement to the furtherance of His cause and to His honor and glory. As usual a Missionary Day Bulletin will be distributed among our Sunday schools. If you have not received a copy, send to the Mission Board headquarters at Elkhart, Ind.

CHRISTIAN MONITOR PULPIT

THANKSGIVING SERMON

By Laurence M. Horst

TEXT: Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Ephesians 5:20.

Thanksgiving is a special atmosphere and attitude of thankfulness, public or private, for divine favor and blessing.

To celebrate Thanksgiving annually in autumn extends not only back to the Plymouth Colony where our national "Thanksgiving Day" had its birth on November 21, 1621, but it was suggested, no doubt, by the English "Harvest Home," an old-fashioned festival held in England at the completion of harvest.

The Scot, the Jew, the English, and the American; a blend of many races, rich and poor, old and young, Christian and non-Christian—all seem in one sense or another to respond to the universal feeling of dependence on a supreme power for the necessities of life. Many reverence Thanksgiving Day who are not right with God themselves but who do feel a certain definite appreciation to Almighty God for His blessing.

The Christian's reason then for thankfulness to God is multiplied many times more than that of the unsaved soul; for above food and raiment the children of God have a living Saviour, the living Word of God, a peace invincible which can neither be given nor taken by the world, true joy, a foretaste of eternal life, and a hope that anchors the soul through any earthly trial.

The Apostle Paul in the inspired Word says, "Giving thanks **always** for **all** things."

The life in charge of God through the Holy Spirit will be thankful, and in direct ratio to the Christian's thankfulness is the victory in the soul. Find a Christian who is not thankful and you will have found one who is not having complete victory in his soul; on the other hand, the victorious life will always be the happy, thankful one. You cannot be victorious and unhappy at the same time. If you are unhappy in your Christian experience, please know that you are missing what God has for you. Kneel in the secret place and draw nigh to God; pray through to victory complete in Him, and you will find that a life yielded to God is one wonderful series of thanksgivings.

Circumstances can never derail your experience from the track of thankfulness. When Paul said, "Giving thanks always for **all** things," he infers the possibility of just that. Christians, are you thankful as long as your salary is good, your crops fine, your business prosperous, and life in general a success? Can you only sing as long as life flows by like a song? What is your soul reaction when the negatives of life begin to mount, when your crops fail or your buildings are destroyed, when your business diminishes and sickness or death enters your home? Then, with confidence in God, can you believe it is God's will for you and therefore the very best experience for you?

"Giving thanks always for **all** things."

Adversity tests your soul experience to see whether you are attune with God. "For thou, O God, hast proved us: thou hast tried us, as silver is tried" (Ps. 66:10). Ah! as fire tries silver and as the furnace purifies the gold, so the Lord trieth the hearts of His own. Job said, "When he hath tried me, I shall come forth as gold."

It is not because the Lord is cruel or enjoys the suffering of His people that He allows adversity to try our lives; quite the opposite is true. It is not the will of your heavenly Father that any should perish, but that all should come to the knowledge of the truth. God then in His deep love and concern for **your** soul brings into your life those things that will tend to keep you on the straight and narrow way.

Israel wandered away from God repeatedly when blessed with prosperity, but in the throes of adversity, as a result of wandering away, they would again cry to God to deliver them and set them once more free from the bondage into which they had fallen. God never failed to hear their cry and in love gladly received His own back into divine favor.

If adversity and trial prove such a blessing to the soul, such a sifting of experience and purifying of spirit, why does not the child of God in abundant victory **praise** God for adversity and thank Him for purifying trial? If we have a living experience of Ephesians 5:20 then God will be thanked for His testings of the soul, knowing that **God's way is the best way.**

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2). To illustrate: Among the happiest and most satisfied people I have ever met is an invalid lady. She is old and looks to others for her support. Her home is small, dark, and poorly furnished. But she knows God, and He alone provides the joy and peace she experiences daily.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:6, 7). Trial, if seen from a life-span viewpoint, is very precious and has guided many souls to the pearly gates.

The Apostle Paul preached the Gospel with all his heart; gave up his home; traveled from city to city, often hungry no doubt and often weary and footsore, and what was his earthly remuneration? Shipwreck, thrust out of the city, stoned, beaten, and cast into prison and stocks, his back undoubtedly raw from the whip, yet he sang, praised, and continued preaching.

Trial should be on the Christian's "things-to-be-thankful-for" list.

Prosperity should also bring praise to God from man. It was the soil into which thanksgiving was first rooted. God promised prosperity to that nation that would love Him and keep His commandments, and it has always followed that the godly nation is the prosperous nation, while the nation that forgets God disintegrates into low levels of life. As long as nations or individuals honor God they will be blessed, but on their turning away, God permits slavery, bondage, sorrow, in fact, anything that will bring back to Him the lost souls of men.

How the American Church should thank God for freedom of speech, freedom of the press, and freedom of worship! God loves to bestow on nations these blessings, if they are used for His glory. He is more willing to give good gifts to His people than parents are to give gifts to their children,—yet we receive not because we ask not.

Surely at this autumn season Christians in our land have abundant reason to be thankful. We have plenty and to spare of life's necessities. We have good homes, open Bible, and the Gospel is freely preached,—thanks be to God.

Adversity and prosperity are alike divine gifts sent from heaven for the edifying of man.

Why be thankful for **all** things? The unthankful professor of Christianity dishonors God; for God commands thankfulness. Shall we turn to the Word: Notice again our text, "Giving thanks always for all things." "Come before his presence with thanksgiving" (Ps. 95:2). "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name" (Ps. 100:4).

Not only is thanksgiving commanded, but it is the natural result of a normal Christian experience. The consecrated Christian is the prosperous, thankful soul but he that **covereth his sin shall not prosper.** Sin harbored in the soul is spiritual leprosy, and not even Thanksgiving Day can bring a joyous response but rather an irritated awareness that all is not well, and that the soul dare not meet God thus unprepared.

Are you thankful? Does your life honor God? Can you enjoy Thanksgiving Day this year in all that it means to our nation, our church, and our homes? If not, Why not? **Remember** the road to a thankful and praise-

(Continued on page 336)

MISSIONS

PRESENT WORLD SITUATION A CHALLENGE TO WORLD MISSIONARY EXPANSION

By J. N. Kaufman

This article was especially prepared by the president of the Mennonite Board of Missions and Charities as a Missionary Day Message to the readers of the Monitor. We hope no one will miss its challenging and inspiring message.

I

Jesus always intended that His disciples should be fully informed and forewarned. Not only did He tell His disciples of the terrible conditions to be experienced at the time of the destruction of Jerusalem, but He warned them of the "distress of nations" during that period of the end of time when men's hearts shall fail them for fear.

Political and spiritual crises in history have had their good effect on mankind. It is easy to lapse into a defeatest attitude of mind when one contemplates the present world situation, but similar situations have existed through past centuries through which, in one way or another, God has brought rich blessings to this confused world. In the darkest period of Israel's stormy history we see the emergence of her greatest prophets.

When Christ came into the world Caesar Augustus was on the throne of the Roman Empire. From a political point of view no one will say that the time for such an event was particularly auspicious. And the cruel rulers who followed Augustus made no pretense of favoring the new religion. During the confused conditions of those times Christ issued His command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." An order issued at a time like that which existed when Christ was in the world, and of such universal application, has very special significance in times such as ours.

II

From the Gospels and the Acts of the Apostles we learn of the amazingly rapid spreading of the Gospel during those early days. Are we to conclude from this fact that conditions were favorable to the preaching of the Gospel? Listen! During this time Christ was murdered by a hostile world. Some of the apostles were imprisoned. Stephen was stoned to death. Saul, recently converted to the new faith, had to flee for his life and later was imprisoned at Rome, where, according to tradition, he was beheaded. In Nero's time Christians were wrapped in oil-soaked garments and set on fire for the amusement of that cruel monarch. Marcus Aurelius, another Roman Emperor, ordered forty Christians, who refused to bow down to his image, to strip to the skin. "Now," he ordered, "go and stand on that frozen lake until you are prepared to abandon that Nazarene-God." And forty naked men marched out into the night to their death, for as the dawn broke there were forty corpses on the ice.

The fiercer the persecution the more rapidly the new faith spread. As a matter of fact, the Christian cause **thrives** on persecution! In practically the whole of the Christian era there have been bans and prohibitions and persecutions against the religion of Christ. When the persecutions were temporarily less intense, as for instance, during the time of Constantine and, more recently, in the last two generations, Christians became apathetic and lost much of the thrill of an intense Christian experience. Now that opposition and hindrances and even persecution are again looming, it is not the time to throw up our hands and give up. Rather is it the time to begin campaigning on a large scale for the expansion of the cause of Christ.

III

Out of the present world confusion should come some very good things. One of these is a re-examination of our missionary policies. It is very easy to fall into a rut in our missionary thinking. We do the same thing in the same way so often that we begin to think there is no other way to do it. It is surprising how prejudiced we can become against changes in our methods. If you do not agree with this statement just undertake a change in the order of a Sunday service or in the conduct of your Sunday school! We are certain that the Board-backed missionary propaganda is the only way and naturally wrinkle our brows and wonder, when we hear of a group of young people starting to do mission work on a purely faith basis. Perhaps the present emergency calls for a re-examination of our policies to ascertain whether or not we are so organization-bound as to actually hinder the work of the Spirit in our lives and plans!

Another good result of the present crisis is a wider acceptance of nationals in the leadership of our "native" churches. In Paul's day there was no question as to where responsibility of leadership should center in places where new churches were established. Certainly the missionaries had no intention of remaining indefinitely. It is true, conditions today in the mission fields are not exactly parallel, and yet there may not be as much difference as we think. In a **new** field native converts are and should be under the supervision of missionary leadership. But as the church in the new field grows older and larger and more experienced it should be a matter of settled policy that full responsibility be transferred to native leadership. Bro. Ressler used to be fond of saying that the work of a missionary is "to make himself useless." He had in mind the line of argument given in this paragraph. Tremendous struggles have been experienced on the mission fields in the last generation concerning this matter. Nationals have asserted themselves and have made demands which, in many cases, were unfortunate. Nevertheless, they had strong arguments in their favor. But the point is that missionaries have been very reluctant in surrendering authority and leadership to nationals to whom, in my opinion, it rightly belonged.

Today we have a new thing to consider. Facilities for transporting missionaries to their respective fields have been interrupted. Only when it can be proved to the authorities that the presence on the field of any particular person or persons is vital to the work can permission be secured to send workers. This is true of our own country, and how much worse are the conditions in European countries which have been sending missionaries to the mission fields! One hundred and sixty-eight missions are cut off from their regular support, and the missionaries from some of the European countries have been interned. There seems no time like the present for nationals to assume the leadership for which many are well qualified.

A third good result may be the possibility of a program of expansion in places hitherto neglected. When we think of the great mission fields we have in mind China and India and Africa. As stated in the preceding paragraph, the flow of missionaries and financial help to these fields has been interrupted but this fact should not, and does not, destroy the missionary spirit of the churches at home. It simply inspires in them the desire to enter other fields not so prominent.

In my opinion now is the time to have a thorough look into the home field. Not long ago the Board authorized the opening of

PUT IT FIRST—

Put it first,—the great commission,
Put it first,—the great command,
Put it first,—our standing orders,
Put it first in every land;
Put it first in every parish,
Put it first in every heart;
Put it first; don't put it second,—
God's own Bible is our chart.

Put it first,—the dawn is breaking,
Put it first,—the day grows bright;
Put it first, the tide is turning;
Put it first, for right is might.
Put it first, though others mock us,
Put it first, where'er we go;
Put it first, and rally round it,—
First to friend and first to foe.

Put it first,—'twill draw us closer,
Put it first,—'twill banish strife;
Put it first, the rest will follow,
Put it first,—'twill bless our life.
Put it first where Jesus puts it,—
Put it first—'tis God's own plan;
Put it first, and "no surrender"—
Put Christ's missions in the van.

—Selected.

mission work in the city of Denver. There is a real need there to do a three-way mission work. There are members of the church working in the city who have had no Mennonite Church privileges. There are some fifteen nurses in the city doing affiliate work in connection with their training at La Junta. These two groups will total some thirty charter members in the congregation which is soon to be organized. Then there is the unevangelized section of the city, which the new mission is planning to reach with the Gospel. In this respect Denver is no different from many other cities in the country. There are racial groups that need the Gospel. Our three missions among the Spanish and Mexican people are doing splendid work. Pleas have been coming in for work among the neglected Indian populations of our country. Then there are the vast areas, especially west of the Mississippi and South of the Ohio, rural fields, that offer great possibilities. South America has vast untouched areas. Brazil is actually larger than continental United States, much of which still remains to be occupied. Such fields are found in other South American countries. Mission work in some of these fields is very hard. Populations are sparse, and the people are in many cases hardened with Romanism. Yet all these peoples need the Gospel. However, if the work in the "easier" fields is interrupted, perhaps the Lord wants us to enter the "harder" ones.

One more result we wish to mention, and the one most important of all, is a more sincere acceptance of Christ's own program of intercession. Did not the Master Missionary Himself instruct His disciples to "Pray ye therefore the Lord of the harvest, that he will send labourers into his harvest?" For some decades we have perhaps been more concerned with our organizational efficiency than we have with the efficient functioning of our prayer program. The present world situation calls for more earnest intercession. There are so many things impossible with man, but with God all things are possible, and we have only to reach out and receive the unlimited resources available to those who are willing to comply with the conditions laid down by the Lord of the harvest. A certain missionary once said that the usual routine among missionaries when confronted with hard problems, instead of engaging in earnest prayer, was to appoint a committee to study the problem. Perhaps this is the time to dispense with the inevitable committee and resort to the ministry of intercession for relief. Already there is a strong trend in this direction.

IV

Joseph was ruler over all the land of Egypt. His father and brothers were comfortably settled in the land of Goshen. Israel died and was buried in the land of Canaan, and the brothers returned from the burial. "Now," reasoned the brothers, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." But Joseph said, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good."

The forces of evil in this world seem to have unlimited sway. Every conceivable effort is made to hinder, embarrass, or destroy the Christian faith. The ordinary channels for the carrying out of the Great Commission have been temporarily obstructed. But who will say that this is the end of our opportunity? I believe that out of this confused situation in which we find ourselves there will emerge great blessings for the Christian Church and for her missionary endeavor. I see in these difficult times the signal to go forward to greater victories. God is still on the throne!

Peoria, Ill.

TO AND FRO IN SOUTH AMERICA

VIII. Mennonite Institutions in Argentina

By S. C. Yoder

Although an installment in a regular series of articles, this message gives much material that should be of help to us in observing Missionary Day. The same is true of all the other mission articles in this issue.

The Gospel Truck

The Mission truck is an institution, even though it is mounted on a Ford chassis and propelled by an antiquated motor bearing the same name. During the winter months when the roads are liable at any time to become dangerous and impassable and when lagoons are filled with water, it sets demurely in a corner of some garage, with wheels off the floor looking perfectly abject and subdued. But in springtime when the buds begin to burst and roads become less hazardous, it is pressed into service and one may see it covered with signs and perhaps a loud speaker mounted on top, chugging saucily from town to town or up and down the streets where its occupants advertise their purpose—selling Bibles, books, and periodicals, or handing out tracts. In the evening when the plaza swarms with people it may, by consent of the police, draw up to the curb, and the passing throngs will hear the Gospel preached from the improvised pulpit at the rear.

It is also used in connection with tent meetings, at which time it becomes the home of the evangelist and his wife. This old decrepit truck has lived through the lifetime of a good tent and gives promise of service in connection with one or the other of the two new ones that were recently purchased with funds which came from friends in the United States.

Tent meetings in Argentina are profitable. People who will not enter a church, will go to a tent, and many of the devoted saints of that country first heard the Gospel there. The evangelist and workers usually spend their days in going from house to house, distributing tracts and literature. Wherever there is opportunity they enter homes for Scripture reading and prayer. The truck, with its shelves loaded with books and papers, supplemented by the tent, has been and is one of the most effective means of reaching the people. No wonder it is looked upon as an established institution.

The Gospel Truck En Route

The Bible School

From the very beginning the missionaries felt the need of a training school for ministers and workers. Outside of the seminaries maintained by the state church, there are not many institutions in Argentina for the preparation of Christian workers. There is a Union Seminary in the City of Buenos Aires operated by the Disciples, the Methodists, and several other evangelical denominations. The Salvation Army also has a training school in the capital of the country. As a rule the young people of the Mennonite Church are not able financially to undertake their studies at these places.

The Bible School of the Argentine Mennonite Church was organized about the year 1928. Previous to that there were a few classes conducted at various stations and students were given some credit for the work they did.

The school was first opened at Pehuajo, where it remained until 1935, when it was moved to Bragado. Nelson Litwiller was elected director when it was first started and still serves in that capacity. Naturally the classes are small, and thus far the institution has operated under great handicaps. Its students are all poor. Either they must earn their living while in attendance, or the school must feed, clothe, and give them a place to stay. The latter is not possible because the Argentine Church has not the funds for that. Nor is the school able to gvie students work to earn their living. Then, too, it has no building in which to house them.

In 1940 a short term of two weeks was held for the young people of the church. A house across the street from the Mission was rented for use as a dormitory and dining hall. The front part was occupied by the

owner, but the rooms in the rear facing the patio were well suited for school purposes. The space set apart for the boys was adequately segregated from that for the girls. There was a beautiful, large dining hall and a room for study or social purposes. How I wish the Mission might own the building, which no doubt could be acquired at a very reasonable figure today, owing to a depreciated currency in that country and very low prices for products! It would furnish living quarters for students and teachers, as well as space for the needed classrooms. Here is a fine opportunity for some person or group of persons to make a good investment for the Lord.

During the first years of its existence not all the students who were admitted to its curriculum could fulfil the entrance requirements which then consisted of graduation from the common schools of the country. For that reason almost a full year of grade work was offered by the Bible School. At present, the four-year curriculum includes the first year of the high-school course, during which the following branches are taught:

World History with emphasis on European, Greek, and Roman History.
A Course in South American History.
Spanish Language and Literature.
Introduction to Philosophy.

Then follows the three-year Bible curriculum during which the courses listed below are offered:

Analytical Study of the Four Gospels.
Analytical Study of the Acts of the Apostles.
Analytical Study of the Pauline and General Epistles.
Systematic Theology.
Christian Doctrine.
Christian Ethics.
Methods of Christian Education.
Evangelism.
Public Speaking.
Practice Speaking.
Homiletics.
Psychology of Religion.
The Poetical Books of the Bible.
Prophecy.
Eschatology.
The Teachings of Jesus.
The Holy Spirit.
Prayer.
The Life of Christ.

When the student completes this course, he will have covered most of the Bible and a number of important related subjects and will be equipped with an adequate knowledge of the Scripture to enter Christian work.

Thus far nine students have completed the curriculum, and at present five are continuing their studies. The following persons have finished the course and are giving full time to the Lord. They are doing excellent work.

Pablo Cavadore, pastor and evangelist who has charge of the Church at Pellegrini.
Feliciano Gorjon, pastor at Santa Rosa.
Carlos Barbosa, pastor at Quiroga.
Quintina Gutierrez, the girl in charge of the work at Madero.
Duilio Bottaro, assistant at Carlos Casares.
Elvira Armanino, trained nurse.

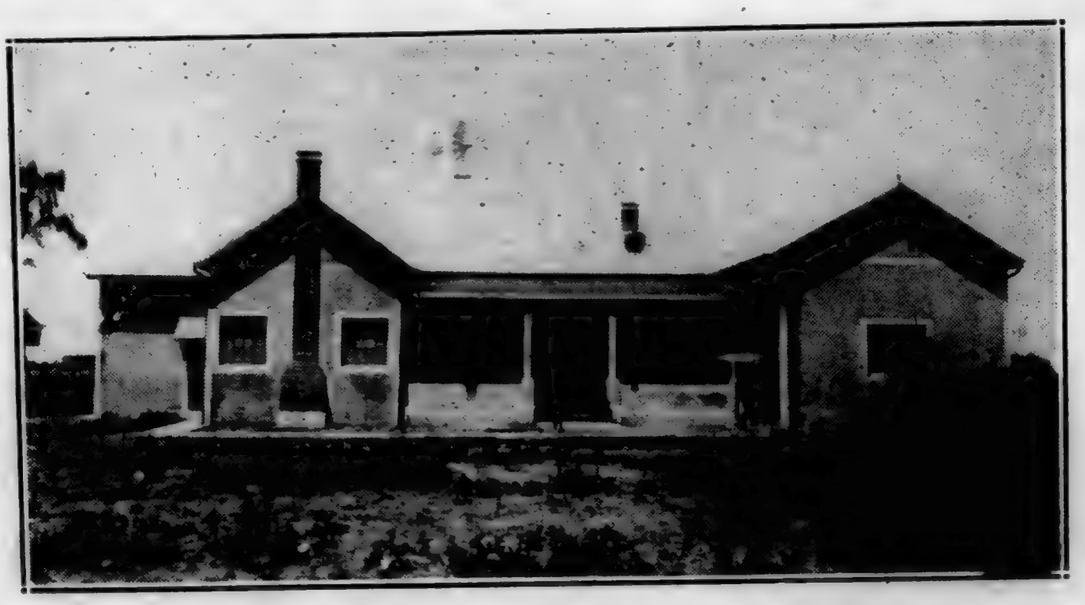
In addition to those named above and those who graduated, about twenty-five or more have studied or are studying at the school now. The faculty consists of Nelson Litwiller, A.B., B.D., Director; J. W. Shank, A.B., B.D., instructor; with L. S. Weber, A.B., and Elvin Snyder, A.B., teaching alternate years. Brother Weber has done some additional work at MacMaster University and Brother Snyder is a graduate of Toronto Bible College. At present most of the courses are offered in the evening because students must work in daytime to earn their living.

Children's Home

Argentina has a multitude of poor children. Orphans, half orphans, and neglected children are found everywhere. Two incidents of my visit twenty years ago will probably remain in my memory always. While sitting in the central plaza of the large inland city of Rosario to rest as the people were hurrying home for their siesta, a blind boy, probably four years old, stopped and extended his little hand for money. His tone was that of a child who asked often and received little. He darted in and out of the moving crowd like a little animal that expected at any moment a blow from a hand his poor, sightless eyes could not see. Brother Shank inquired as to where he stayed. He replied that he lived with a man who has other little boys whom he sends out each day to beg. Such incidents are not uncommon. Many unprincipled men and women gather up these pathetic little waifs and live on the results of their misfortune.

The other was an incident that came under my observation while visiting at the home of an aged German couple at Coronel Suarez, a city many miles south and west of Buenos Aires. In this home was a sweet little girl of about three years and her sister probably five or six. The old lady said their mother died when this fair-haired, blue-eyed girl came into the world. At the funeral the impoverished father, who was a German, not knowing what to do, handed her his baby and asked that she keep it. Then he went into the wide harvest fields of Argentina and lost himself. The older girl found a place to stay with some folks of the country, but her life became harder and harder. One day she started in search of the home where her little sister stayed. With her pitifully meager belongings tied in a handkerchief, she went from place to place, begging for food and sleeping by the roadside or under the trees. One morning the good lady heard a noise on the patio and looking out of her bedroom window she saw a girl in rags with her head resting on her little bundle. In reply as to what she wanted she said, "I would like to stay here too." When I saw them twenty years ago they were well cared for. They sang German songs and repeated Scripture verses, which their good old foster mother taught them. In this friendly Christian home they enjoyed the blessings and comforts which these good people provided for them.

In Argentina such children—if they are cared for at all—are placed in institutions supported by the state church. These places are not always desirable and are by no means adequate to care for all the unfortunate, homeless ones of the country. Early in the history of our work the need of a home for these destitute or neglected ones became apparent. In 1928, the orphanage began to take shape as an institution, and a beginning was made in the city of Trenque Lauquen. The house was a rented one and quite well suited for the purpose. Sometime afterward it was closed, and the children were cared for in private homes. Finally, in 1936 a new building was put up on a twenty-acre tract, which had been before purchased as a means of support for the work. The structure is very simple and yet adequate, with sufficient dormitories for twenty children and comfortable quarters for the manager and the workers. The floors are beautifully tiled, the grounds well-kept, and planted with trees—weeping willows and eucalyptus—and filled with flowers. Rows and rows of recently planted peach and other fruit trees cover part of the ground. Several acres of potatoes and other vegetables, including the inevitable garlic, furnish food for children and contribute to the income of the home. Dairy cows furnish milk, while calves and pigs furnish meat for the larder and funds to help cover the cost of operations.



The Mennonite Orphanage Building in Argentina

A number of the missionaries have had a hand in the management of the Children's Home. At present an Argentine man and his wife are in charge. Brother Litwiller is the director. He likes to get his hand into the soil and under his direction the acreage of fruit trees grows, the herds are increased, and the little farm is being brought under a high state of cultivation.

The Clinic

The Municipal Hospitals of Argentina are as a rule places to which people may take their sick to receive medical aid. Friends and relatives are expected to nurse them and care for them. Food is by no means always prepared with the patient's need in mind and if sanitation is a part of the program at all, it is too often inadequately administered. This gives rise to the saying that "whatever a patient does not have when he goes to the hospital he usually has when he leaves it."

But Argentina is interested in the care of its sick, or it may be better said, its doctors are, and very good hospitalization is being

provided by the men of the medical profession. In almost every city and town of any size at all several doctors unite in building clinics in which they often have their offices and beds for patients. These private institutions provide the best of medical care under modern hospital conditions. The only difficulty is that they are clearly out of the question for the poor.

This leaves a large but very difficult field open for a Christian clinic. It is difficult because the institution or group that plans to provide medical and nursing care for the poor will have to do so with little likelihood of any compensation. Should our church undertake the establishment of anything like a modern hospital it would at once throw itself into competition with the clinics maintained by the medical men of the city. Hence it has been the practice to do what nurses can do in the homes of the sick and to minister to a small group in a modest way in rooms located on the grounds of the church property at Pehuajo. Here Sister Gamber is in charge, assisted by a few of the girls that have acquired some knowledge of the work. The clinic has five or six beds, a pleasant dining room, and living quarters for the nurse and her helpers.

One field in Argentina, however, is wide open, providing we should be able to finance and support the undertaking until the institution establishes its reputation and wins sufficient patronage to help support itself. It is the field of obstetrics. Argentine medical men do not care much for this kind of work. Only complicated cases come before them. Practically all others are taken care of by professional and well-trained midwives. Though they are professional and well-trained there is still much to be desired in the service they give, chief among which is Christian kindness and sympathy. No doubt there would be an opportunity to do a very much needed and appreciated service in this field were it not for financial difficulties. Such institutions are circumscribed with national laws and regulations that do not make it easy to operate without a considerable outlay of money for equipment. The law also requires a resident midwife which involves considerable expense. Such an institution would likely have a limited paying clientele and a larger group of charity patients. It is still the hope of our missionaries and our nurses that our church will be able to surmount all these difficulties and render this much needed service to the community in a truly Christian way.

The Kindergarten and Day School

When our first churches began work in Argentina there were but few kindergartens. Children were not admitted to the public school until they had attained the age of eight. Since parents, Christian or non-Christian, do not want their children on the street, the missionaries at once recognized this opportunity of doing a good work among the little ones, at the same time gaining the good will of the parents.

At the stations where such schools are conducted classes usually meet in the church or in other buildings belonging to the Mission. The courses are taught by the missionaries and some of the Argentine Christians. Early in the history of the Mennonite work one of our Christian girls, Santina Cavadore, finished her normal school course and became a licensed teacher.

The program in these schools consists of such courses as are usually offered in the kindergartens of our country and the regular public school program for primary grades. As a rule the children under six were admitted to the kindergarten while those between the ages of six and eight took the courses of the primary grade. All of them were taught the Bible and religious songs daily.

During the year 1935-36, the record showed an enrollment of three hundred thirty-four. Total receipts from pupils to support the work were $2,135.60 (Argentine pesos). In all, fifteen teachers were employed, of whom three were normal school graduates. Since then the work has declined somewhat, and during the past year only three schools were in operation. This is due mainly to the increasing stringency of the government regarding certification of teachers, and the establishment of kindergartens in the more important cities and towns. At Trenque Lauquen a new building for kindergarten pupils was nearly completed at the time of my visit in 1940. It is built and operated by the municipality. It is a beautiful structure, well-equipped, and certainly far beyond anything our mission can hope to have. Even though this phase of our activity is declining, it has served a good purpose in the past, and in new places use may still be made of it to win the good will of the people and to render a good service to those who may be too poor to avail themselves of the opportunities offered by the state or other agencies of the community.

Old People's Home

Reference was made in a former article to land that was donated for an Old People's Home. Thus far no steps have been taken to erect a building or to open the institution. Reasons for this delay are obvious. Funds for the project are not available. Such an institution would likely have to operate solely on a charitable basis. The problem of securing a proper staff would also be a difficult one. But the need is great. When one sees the large mass of Argentina's poor and becomes acquainted with their pitifully helpless condition he certainly can no longer doubt the need of such a home. In due time, no doubt, plans for it will begin to take shape, and under the leading of Him who always "thinketh upon the poor and needy" it will rise out of the dreams of those who first saw a place for it in the economy of Argentina's people.

* * *

The Mennonite Church in Argentina is young, very young. In 1920 the site of the first church was purchased. This is also the year when the writer conducted the first communion at the home of J. W. Shank. The Church then had seven members, not including the missionaries. At that meeting was instituted the practice of a testimony and praise service after the communion at which members tell, often very touchingly, what their experience means to them. Then there was one church and two Sunday schools—one at Pehuajo and one at Nueva Plata. Since then there have been victories and defeats. The years have brought their full quota of disappointments, sorrows, and hardships. Some of the most faithful ones have gone on to glory. Some have lost the way and gone back to their former sinful life. In one instance a misguided pastor tried to lead a whole congregation away from the Church. Even though he failed in part, the incident has caused the missionaries and the Argentine Christians many heartaches and much concern. But there have also been victories. Now there are twenty-five churches and many more Sunday schools. Instead of the little group of seven, who came together for that first communion, there are in round numbers, five hundred members, many of whom are shining examples of the Lord's grace and power to make people new. Some of them are babes in Christ. Many have no boasted godly ancestry, no heritage of character, and no moral environment to bolster them up. Others of them have come up from the depths. Some may have been thieves, others drunkards, many of them no doubt adulterers—the bane of this goodly land—or extortioners, or coveters. "But now they are washed, now they are sanctified, now they are justified in the name of the Lord Jesus and by the Spirit of our God." With patient, forbearing help from the missionaries, and through grace divine, even these can weather the storms and make the harbor at their journey's end.

Goshen, Ind.

MISSION WORK IN NORTHERN MINNESOTA
VII. Evangelistic and Sunday School Work

By Mildred Weaver Lehman

This concludes this series of illuminating articles concerning mission work in one of the northern outposts of our country.

The gasoline lanterns have been lighted and are doing their best to cast a cheerful glow over the interior of the rustic, dim building; the rusty, tin, oildrum stove has been stuffed with tamarack and is crackling, sending its warmth slowly through the room.

A few of the workers have come early with the car that goes "back river" after the meeting-comers. As we wait for the opening time, the floor is swept, the stumps are straightened to make the planks in straight rows for benches, and the song books are distributed. We wait for those who come, and our hearts leap with a joyful hope as we see those come in whom we have been praying for. The hope we have is that they will give their hearts to the Lord. There comes the poor old man who has ruined his family and wasted his life with drink. His face portrays a hungry seeking for something he doesn't have. There are those three girls who need Christ. Two have made starts but have drifted. The other

openly boasted that our religious teaching hasn't changed her any and that it won't. There is the family who have all expressed their desire to live right with God. They have been seeking but have not mustered the courage it takes to forsake all and make a definite stand for Christ. Then there are many children crowding on the few front benches eager for the children's meeting that will be theirs. Many others are there who need Christ. Sitting on the plank benches about the room are young and old, sinner and saved, listening to the Gospel message given by Brother Jess Kauffman of Cheraw, Colorado.

These are the revival meetings we have looked forward to for so long and have prayed for. You, too, have been praying for them perhaps. These meetings constitute our main work at present. Eleven precious souls have found Christ as their personal Saviour. It is out of the ordinary that three whole families came to Christ, and in each case it was the father, the head of the home, that took the lead. We praise the Lord for so marvelously saving souls. The Spirit of God is striving, but we are also conscious that the devil is hard at work. Your prayers will be greatly appreciated. Since these meetings the devil will be harder at work than ever. We as Christian workers will have much more to do, and we will have to be much in prayer and much in study of God's Word in order to be fit persons to instruct these new babes in Christ and outwork the devil.

During the winter the workers here at Loman expect to do much visiting in the homes. Four lumber camps have moved in this fall. There will be opportunities to distribute literature and visit with these men.

Each Sunday the two Sunday-schools are conducted. In each of these the enrollment has increased. Several new families have moved in so that the men can work in the lumber camps. Their children have been coming to Sunday school.

At Loman, since the house has been built, all water that we have been using has been hauled from a neighbor's flowing well about a quarter of a mile away.

At first when we moved here we inquired about drilling a well. The price the well diggers demanded was 90¢ to $1.00 a foot. It is necessary to drill 170 or 180 feet for a flowing well. This was too expensive, so we took it to the Lord in prayer and asked Him what should be done. The men attempted drilling by hand by means of an auger with a long pipe attached. After going about twenty feet they struck a rock and gave it up. Now since we've waited, the Lord has answered marvelously. Brother Schantz heard of a sick man in International Falls, and he went to visit him. This man was an old well-digger who has all the equipment but is too sickly to run it any longer. When he heard of the work that was being done among these people here, he freely offered his drilling rig to us. He will come out and give instructions in how to use the drill and will let the men do it, not charging a thing.

All that was left then was to buy pipes and other equipment necessary to finish the well. This was another petition sent to the Father who hears and answers prayers. This time a letter came from some friends who had heard of our desire to dig a well. They said that we should purchase necessary equipment and supplies and send them the complete bill. We praise the Lord for answering prayer, and may He bless those who so willingly gave.

The men here at Loman, Paul Lehman, Earl Ressler, and Irwin Schantz, will have work yet to complete the house this winter. When finished it will be somewhat different from what it was last year. When the siding is on the house, when the flooring has covered the old rough boards with the wide cracks between them, and when the furnace is built in the basement it will be much more comfortable when the cold wintry blasts come and it gets 30 and 40 degrees below zero.

The Sunday-school work at White Earth continues with the untiring efforts of Llewellyn Groff, who makes the 160-mile trip to White Earth, regardless of weather conditions, every two weeks. He either goes or sees that someone else goes. Linford Hackman helps him in this work. These two men and their families live at Roseau where they work at plastering and give their money and cars, aside from what it takes to buy necessary living expenses, to the work in this Northern field.

Marcus Lehman has always been interested in the place called Angle Inlet that is fifty miles across Lake of the Woods. Last year he carried the mail to these people by plane and conducted a weekly Bible class. This year he will again carry the mail. Since Marcus and I were there this summer teaching Bible School, it has been our conviction that we should live among the people this winter at least. It was our aim to start a Sunday school for the children and older ones as well. There are many children there who are growing up without ever being to a Sunday school or church.

A week ago it was Katherine Rickert's and my privilege to spend a few days with the people at Angle Inlet. As we visited in the homes the mothers expressed such a longing desire for Sunday school and were so anxious for the time to come that it seemed a shame not to start Sunday school immediately. We ordered supplies and are starting the second Sunday in October. When you are reading this we will have had a couple sessions already. Until we move up, we can only have the Sunday school every two weeks because of the boat trips. It will be necessary to leave Friday morning with the boat, and in order to have Sunday school on Sunday one cannot return until Tuesday.

After these meetings here at Loman, Bro. Kauffman is going up with Marcus and me on the boat. He will conduct a few evening meetings, then on Sunday we will start a Sunday school for the children who were never inside a church and who are thrilled at the prospect of having a real Sunday school to attend.

You now see where we will be during the winter. We cannot tell you exactly what we will all be doing all winter, for we know not definitely what the Lord will lead us into next. We pray to be living closely to Him so we can hear His still small voice and do completely His bidding. We ask an interest in your prayers.

Roseau, Minn.

"OTHER SHEEP I HAVE WHICH ARE NOT OF THIS FOLD"

By Lydia Lehman

This paper was read at a special meeting at the Beech Church, Louisville, Ohio.

Prevalent among the Jews was the conception that salvation was only for them. A strict line divided the Jews from the Gentiles. This thought was hardly without foundation for when Jesus sent out the Twelve He commanded them saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6). On another occasion when the woman of Canaan cried unto Him, "Have mercy on me," He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24).

The disciples' minds were saturated with this belief and the time was not far off when Jesus would leave them to carry out His program of spreading the Gospel. He must educate them to His real meaning of Jews and Gentiles. Although He was to go first to the Jews, He fully purposed to go to the Gentiles also. This He verified in all His ministry, even to the Canaan woman referred to above. He later in conversation told her, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

The Jews would have no dealings with the Samaritans but Jesus would needs go through Samaria and be tired and thirsty and sit on Jacob's well where a sinful Samaritan woman came to draw water and be the means of her salvation.

Jesus very beautifully combines the idea of placing the Jews first in the program and at the same time not excluding the Gentiles in His promise and commission to the disciples when He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

His parish was the world. In that last great commission He sends the disciples to teach **all** nations, to go into **all** the world, and preach the Gospel to **every** creature, with the promise "And, lo, I am with you alway, even unto the end of the world."

The disciples heard and saw, but yet they could not fully grasp the full purpose of it all, so Jesus clearly teaches them in the tenth chapter of John that the Gospel is for all people by using illustrations of the shepherd and

the sheep. The language is plain and simple. The disciples were well acquainted with the shepherd's life among the sheep, and sheep they all knew. He then made the statement, which is the theme of this article. "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

Sin has always meant death. In the Old Testament animals were slain and blood was shed so that burnt offerings could be made for an atonement for sin. The time was nearing when Jesus would shed His blood, and give His life as an atonement for the sin of the world, for the other sheep that had never heard His voice. They also must be brought into the fold and be one fold.

Jesus' whole program was one of sacrificing self for others, denying one's self, taking up the cross daily and following Him, leaving all to follow Him. To such a program, He delegates His disciples. It is a challenge to them to go on and carry out this purpose of bringing the Gospel to all creatures of all nations.

Jesus sacrificed His life. He said, "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Peter had a vision when he "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." Through this entire experience Peter learned that "God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him." The Gentiles were no longer to be considered unclean; they were those other sheep for whom Christ died. He had perfect knowledge of His sheep. This love and this knowledge was not only for the disciples, His sheep, but also for a great multitude from among the Gentile nations who are to follow Him. Christ declares that all who believe in Him form one flock, although they may be in different folds. For all these, He is to lay down His life. He is to die through the murderous hate of His enemies; yet His life is to be a voluntary offering for sinful men. However, He is to rise from the dead; this is His ultimate purpose, for only as risen, living, present, can He truly care for His sheep. Such power to live or die He has received from the Father.

The House of Israel was not for Him the only fold. He had sheep in every land, the myriads of heathendom, lost sheep which had never heard the Shepherd's voice. These too He came to seek and save. "Them also I must bring, and there shall be one fold, one shepherd, one flock, one Flock-master."

But this means death. The true shepherd, the good shepherd, giveth his life for the sheep. Ruskin taught us the ultimate test of devotion is that a man may be willing, on due occasion, to die for his profession, whatever it may be, like a soldier on the battlefield or a martyr at the stake. Among the treasures of the Paris School of Fine Arts is a bronze Mercury by Briantz, the sculptor's last work. The story is that he was miserably poor and worked during a hard winter in a cheerless garret. One bitter night when he had just completed the model, fear seized him lest the damp cold clay might freeze and crack; and hoarding his scanty fuel against working hours, he stripped himself and wrapped his clothing about the precious model. Next morning it was found unharmed and the sculptor on his bare couch frozen dead. He had given his life for his work. It was this kind of devotion that Jesus showed for the other sheep which He had. It was this kind of devotion that He asked His disciples, whom He was leaving, to have for the other sheep.

Who were the other sheep in Jesus' day and who are the other sheep today? This is of special concern to us now.

All outside of the house of Israel, all who were not Jews were classed as other sheep by Jesus. The Ethiopian eunuch, the Samaritan woman at Jacob's well, the woman from Canaan, Lydia the seller of purple, the ten lepers whom Jesus healed, the jailer who guarded Paul and Silas, together with a host of others whom Jesus and the apostles contacted and helped in one way or another were among the other sheep of that time.

We rejoice in this truth today, for we too are among Jesus' other sheep, and if salvation had been only for the Jews we would be outside the fold, without the Shepherd. Our indebtedness to God is great; we can never repay Him all we owe Him.

The little group of disciples must have felt their task a stupendous one. Jesus held and lived high standards and ideals. His example and teaching was, "Love thy neighbour as thyself," which was more than all whole burnt offerings and sacrifices. The task assigned to them has been handed on down from generation to generation until the other sheep have become the task of every Christian to lead them to the fold where Jesus is the Good Shepherd.

The race problem is real in many places among certain classes, but pride of race, caste, family, or wealth will shut us out of the kingdom and hinder us from doing genuine, effective, Christian service for others. Is there danger of consoling ourselves with the fact that the Church has representatives seeking these other sheep in South America, Africa, India, Mexico, France, England, Germany, at home in the cities. and the mountains and the rural districts; also with the fact that we give systematically and regularly for the work of missions?

This is all good, but not enough. Christ comes to us in so many ways in the form of needy, sinful humanity. When we despise our negro neighbor or laborer; when we send away the hungry or shivering beggar from our door without sharing with him what we have; when we refuse to visit and help the sick within our reach, when we laugh at and make fun of some unfortunate person; when we exclude ourselves from the poor and those less fortunate in order to walk with a select crowd, we have done or not done it to Jesus. We have neglected some of the other sheep.

In the daily walk of life Jesus presents **many, many** opportunities for us to help Him meet these needs about us. He was always on duty, ready for service, ready to give His life so that the other sheep might have life and have it more abundantly.

Unexplored and unoccupied regions are many. Extend the borders, is the cry everywhere. From India comes news that the mission is opening up work in new territory. The Mexican border has been entered. South American and African borders are expanding as rapidly as funds and helpers allow. Volunteers are throwing their lives into service here and there opening new mission stations, Sunday schools, Bible classes and Bible schools. From mountain and valley, hill and plain, the cry comes, "Give us Jesus." The other sheep need a shepherd.

The harvest is plenteous and ready to harvest. It is encouraging and commendable how the Church is responding to this need and yet there is much more to be done. The Southern Highlands have hardly been touched. Millions and millions in the world have not even heard the name of Jesus because no one has told them. We need not cross the sea to even find those who do not know there is a Saviour. Some time ago a new lady came to my Sunday-school class at the North Goshen Mennonite Mission Church, who said that it was only very recently that a Mennonite lady in Elkhart told her about Jesus; it was the first she ever heard His name. I could not believe my ears, but did not let her know my amazement. I asked twice later of others in the class to verify what I heard. This is our so-called Christian nation, where certainly all have had a chance to hear and know the Gospel story of love and salvation.

Have we ever thought that salvation is only for us, and that all others are lost? How badly we felt on one occasion when we learned that negro applicants for church membership were refused. Some one remarked that they did not believe there were negroes in heaven; there was no room for them there. In my thinking the negro talked about would more likely find room in heaven than the one who believed such things. This is a personal problem,—am I seeking to find and to point to the Redeemer of the world everybody, anybody regardless of color, or race, or creed, with whom I come in touch? There is much to be done till Isaiah's prophecy shall be fulfilled, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It has been my observation that one of our churches is pushing out its workers into new work as fast as they are ready, just as the mother bird pushes out her young to fly. This is a missionary church, a live church. The missionary spirit is strong, everybody is at work in this church. Much stress is laid on prayer, and much praying is being done. No doubt there are other churches like it; but

(Continued on page 352)

CHRISTIAN LIFE

"IN EVERYTHING GIVE THANKS"

By Ella M. Esbenshade

"Be ye thankful," Paul writes in Colossians 3:15. Though these words were written to the Christians of his day, they are likewise a challenge to us to exercise the spirit of thankfulness in our hearts.

We are grateful that our government sets aside a special day for the giving of thanks. This recognition affords all of us an opportunity to count and recount blessings of the past. But is one day sufficient for the truly thankful heart? He who stores up his thank offerings for this one special day, loses much joy in life. He who lives daily in an attitude of thankfulness receives in his life great joy and happiness. So, then, the truly thankful heart will give expression daily for the blessings he enjoys. To the grateful heart the giving of thanks is an expression which cannot be withheld. It must flow forth continuously, and not be hidden in the inner chambers of the heart until a day of thankfulness is proclaimed.

What is there in life that should call for daily thanksgiving? For what shall I be thankful? To whom do I owe thanksgiving? What benefits have I received that merit the expression of gratitude? These may be questions that confront us anew as we approach another Thanksgiving season. We have an opportunity on this day to be especially thankful.

For What Shall We Give Thanks?

This season may we be thankful for the common everyday things of life,—for those things we enjoy daily, and which we accept without any thought on our part. Someone has stated it thus: We should be thankful "for the simple blessings of the day. For the golden laughter of a child. For grass and trees and water and sunshine; the soft tumult of the leaves, and the friendly bark of a dog. For neighbors and friends and strangers, who pause in a teeming, turbulent highway to bestow acts of kindness. For the calm of the night, and a star-filled sky to light the dark way. For warm firesides and still shadows. For the smile of the stranger to remind us to smile again. For the physician's soothing hand, the scientist's impenetrable mysteries; for all who mobilize for human need and happiness. For all these, and the countless good, let us give thanks."

Have you ever thought what life would be without any one of these blessings? We are the recipients of these gifts. What power of ours has brought about these blessings?

We, too, have great reasons for thankfulness for the peace we enjoy in our land, while many of our fellow men across the seas are suffering because of the cruelties of war. Instead of enjoying peace and plenty, theirs is a lot of strife and starvation. We are daily living in comfort (many of us in luxury) and enjoying the blessings of home life and homefolks, while others are seeking places of shelter in hovels of any sort and experiencing the pain of separation from kinsfolk. What should this blessing of home ties mean to us?

Have you been thankful for your Christian privileges? The freedom of worship which is ours, we should not fail to recognize. We can enjoy seasons of Christian fellowship together in the Lord's house, singing together, praying together, and feasting upon His Word. In quietness we can participate in this blessing. Others are persecuted because of their faith in God, and need to assemble secretly to lift up their hearts in praise.

For our Christian homes we need to be thankful. The heritage which is ours because of Christian parents cannot be valued too highly. We who have had the privilege of being born in Christian homes have been shielded from many of the alluring temptations of this world because Christian parents have guided our footsteps in godly paths. The home circle brings to us much joy, for in it are those whom we love,—father, mother, brothers, sisters.

Friends add much joy to our lives. We need to be thankful for the cheer they bring to us. Each one of us cherishes those confidential friends who are an encouragement to us and are sympathetic with us in our problems.

For health and sound mind we, too, should give thanks. Physical strength to go about our tasks, and the ability to reason intelligently, are assets to the enjoyment of life. Too often these blessings are minimized until we are deprived of them.

For the fruit of the earth we offer thanks. In most places there have been bountiful harvests, and these will provide for us the needed sustenance for our bodies. We need not fear that we shall suffer the pangs of hunger. But in the midst of our plenteous store, we picture shivering, half-starved children and grown folks suffering for lack of food, waiting in bread lines, probably, for just a bite of food. Why is it that we should be so bountifully blessed?

And then, has it ever occurred to you that we should be thankful for the hard things in life? We may have disappointments and reverses, but these might be blessings in disguise, if we only could recognize them. Hawthorne has said, "I'm thankful for my disappointments, for battles lost; and for mistakes that seem to charge an overwhelming cost. I'm thankful for the days of doubt, when it was hard to see that all things work together for the good that is to be." In the all-wise plan of God He has planned for us some dark days so that we can appreciate better the hours of sunshine which follow.

For these, and many other blessings, we should not fail to give thanks.

To Whom Shall We Give Thanks?

"Blessed be the Lord, who daily loadeth us with benefits" (Ps. 68:19). "Be thankful unto him, and bless his name. For the Lord is good" (Ps. 100:4b, 5a).

We are made to bow in humble thanksgiving to a God who renders unto us such wonderful blessings. It is through His love and mercy that we are the recipients of these gifts. We recognize in this great universe a power above all human comprehension. He is the Ruler of all His creation. He it is who gives us the simple blessings of each day to enjoy. They are gifts from His own hand. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17).

The peace which we enjoy, the freedom of worship, Christian homes, blessings of friendship, health, bountiful harvests, and many other blessings are all ours because of the kindness of an Almighty God. The gift of life itself is given to us by God, and so to Him we owe our life and breath. He is the Saviour of our souls; to Him we owe a life of service. He is the Creator and Giver of all these blessings; should God for a moment withhold His hand from this world of ours, there would be sudden chaos. We should rejoice indeed for so great a God whose love and mercy are extended to us in countless ways.

How Shall We Express Our Thanks?

"What shall I render unto the Lord for all his benefits toward me" (Ps. 116:12)?

The giving of thanks is a lofty expression of the human heart. If we are truly grateful for blessings received, our hearts will seek

THANKSGIVING

Once again our glad thanksgivings
Rise before our Father's throne,
As we try to count the blessings
Of the years so swiftly flown;
As we trace the wondrous workings
Of His wisdom, power, and love,
And unite our "Holy! Holy!"
With the Seraphim above.

He has blessed our favored country
With a free and bounteous hand;
Peace and plenty in our borders,
Liberty through all our land.
And although our sins and follies
Oft provoked Him to His face,
Mercy still restrains His judgments,
And prolongs our day of grace.

As we gather round our firesides
On this new Thanksgiving Day,
Time would fail to count the blessings
That have followed all our way;
Grace sufficient, help and healing,
Prayer oft answered at our call;
And the best of all our blessings,
Christ Himself, our All in all.

While we love to "count the blessings,"
Grateful for the year that's gone,
Faith would sweep a wider vision,
Hope would gaze yet farther on.
For the signals all around us
Seem with one accord to say,
"Christ is coming soon to bring us
Earth's last, best Thanksgiving Day!"

—A. B. Simpson.

to give expression. First of all, we need to pay our vows to God, for He it is who grants them to us; and then share our blessings with others. Lip service will not suffice, but our actions will speak forth our thankfulness. Words alone would be as sounding brass or tinkling cymbals. Actions will convince.

The most that we can do to pay our vows to God is to surrender to Him our whole lives. We will devote our lives to Him, and serve Him daily in a spirit of thanksgiving. Because we have been spiritually blessed we will want to impart this message of love to others.

For the simple blessings of life we can be grateful by learning to appreciate them more. We can express our thankfulness for our peace privileges by each of us maintaining constantly a quiet, peaceful attitude in the experiences of life. To practice daily nonresistance would express our gratitude for peace. Because of our Christian privileges of fellowship in worship we can show our appreciation by faithfully filling our place in the house of the Lord. For our Christian homes and homefolks we can express our thanks by obedience and respect for each other. Practicing kindness toward those who befriend us, binds closer the ties of friendship. Proper care of our physical bodies is an indication of our thankfulness for health. For those hard places in life let us give thanks by submissiveness to His will, for His plans are always best though we cannot always understand.

The material blessings we have received merit an expression of gratitude. Here we have a great responsibility because there are so many opportunities for us to share with others our blessings. God does not give us these blessings merely to lavish them upon ourselves. We have a responsibility to the needy at our door or across the seas. The eyes of the thankful life will be open to the call of the needy, their ears will hear the cry, and their hearts will respond.

In the parable of the rich man, we are told that because his ground brought forth plentifully, he decided to build larger barns wherein to bestow his fruits. And he reasoned within himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Selfishly he planned to enjoy this bounteous harvest, not taking into consideration the Giver of the blessings, nor his responsibility to others. But God said to this rich man, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" This was the expression of an ungrateful heart. He who stores up blessings for himself, soon finds his treasure gone. The grateful heart will be concerned for the welfare of those about him, and will not seek self-gratification.

There are so many ways in which we can express our thankfulness for the blessings we receive. Someone has said, "Nothing tenders the heart and opens the gushing fountain of love more than the exercise of gratitude." So let us not only give thanksgiving on this day alone, but live in a spirit of unceasing thankfulness to God for His mercies toward us.

Scottdale, Pa.

WHAT IS MAN?
III

By Henry D. Esch, D. C.

This is the concluding number of this interesting series of articles on the great question of Psalm 8:3.

The sun is a long way from the earth. According to astronomers it is about 93,000,000 miles away. The plants as well as man depend upon it for maintaining life on earth, yet it is very far away. This may be an example of how the intelligent life force that is within every human being comes to us; its source may be far away. We look upon this source, wherever it may be, as constituting a constant unlimited supply over which we have no control. It is probably a law within itself little understood by man. According to Scripture, all good comes from above. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). We cannot look to the elements of the earth for the source of life. We must look up to God from whence come all good things. Among many of the good things is included wisdom, which Solomon, the writer of Proverbs, says is the principal thing, and he therefore advises that we get wisdom. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). Wisdom is an orderly process of reasoning of the mind based on spiritual law. It has been said that knowledge is information gained by the mind, but wisdom is a rightful use of knowledge. It is possible to have a lot of knowledge and very little wisdom, but wisdom is the most necessary, for it is the basis of mental conduct and is very important. It is a good gift from above.

The beautiful part about this all is that every one may receive more and more of this wisdom from above as he proves himself faithful with the little he may now possess. The possibilities lie within each one to receive more and more. It is man's privilege to become either a more intelligent being or to become a more unwise and neglectful being. Instructions are given in the Scriptures and need only to be followed, and results are certain as natural law. Wisdom affects our reasoning and our actions. We are taught in the Scriptures not to worry but to trust in the Heavenly Father, and He will supply us with the necessary things of this life, such as food and raiment. He has clothed the flowers of the field, which are beautiful today and tomorrow may be destroyed, He watches the sparrows when they fall, and the very hairs of our head are numbered. He is all-wise and all-powerful, and we certainly need the very best connections with Him and we should desire to be in tune with Him. This is a part of wisdom and is a truth which should be accepted.

Man himself is not God, but is a creature of God. He is so made that he must depend on a higher source than himself to obtain real wisdom. Even as the plants reach towards the sun, so man must reach towards God.

It would seem, even without any particular Scripture reference to quote, that it is man's duty to be a help to his fellow man wherever and whenever he has found an opportunity to do so. He has found a certain amount of satisfaction to his own mind whenever he performed some such service. If we had no Scripture to tell us so it would only seem to be our natural duty to help each other. This is also a part of wisdom. Christ healed the sick and, according to the many times it is mentioned, it seemed to be one of His chief works while He was on earth. This seems to be an example to us; we also may alleviate suffering humanity, and it is not only a privilege but a duty. There are different ways this can be done. Christ had compassion on the sick and He healed them; He had compassion on the multitude, and He fed them. In this we can see that He supplied their needs.

Perhaps it is an expression of selfishness to wish to be happy, but there is a spiritual law which says, "The happiness you receive is the happiness you give away." This seems strange and odd that we receive that which we give away. But stranger yet is the fact that we receive more than we give away; it comes back to us increased manyfold. This is an answer to, "How shall I live?" I shall live not only to myself but also for the other person. I am not to forget that the other person has much the same problems as I have; therefore it is apt to be acceptable to him if I do something for him much the same as I would have done to myself. This is the Golden Rule and is a part of wisdom. When our minds are adjusted to the importance of these things it sets the body at ease and does have its effects on the physical. Even as it is necessary to have the physical body in proper alignment, so also it is necessary to have the mind adjusted to proper mental attitudes.

Even as natural gravitation and accidental blows and jars have their effects on the physical structure, so the evil about us tends to distract the mind from the proper attitudes which are known to be right. We are in a battle constantly, and are being tested with the issues of life, and if we are not watchful and on guard we go down. Man, being a spiritual being, also needs spiritual help. As a physical being he needs physical help. We look to our spiritual leaders to help us in the matter of spiritual nourishment and guidance. This does not give us an excuse to be ignorant of the truth of these things, by leaving it all to others to figure it out for us. David said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). A personal feeling or craving for God is necessary. I cannot live your life, and you cannot live mine, but each must

live his own life mentally and physically. Each person is a unit and must live his own life. However, we receive help from each other, but God is the source of that help. To be in harmony with our Creator, to have the proper attitude towards our fellow man, and to express health in our bodies, are the three big issues of life and are the things around which all activities of man should be centered.

From the earliest history of medicine the healing art was always associated with religious worship, and among the wild races of people today the "medicine man" is the most important personage and is in some way connected with the priesthood. Later in history and up to the present we find the medical profession and the priesthood drifting farther apart rather than working together. It occurs that there must be some misunderstanding regarding the truth of man's problems and their proper solutions. If, however, by continued study and investigations, they were brought closer together, then it would seem that they were making progress in reaching the truth concerning these things.

We need not go back many years to find much belief in witchcraft and superstition, and in the standard books of medicine traces of conjury are found. It is easy for the uncultured mind to believe something which seems mysterious, rather than to search for the real cause of the disorder, and this makes it rather difficult to get rid of superstition. The better way to do is to analyze the causes of conditions and seek to remove them. Natural law takes care of restoration when causes have been removed.

Since the days of Hippocrates to whom is ascribed the place of the "father of medicine" and who was a contemporary of Socrates and Plato, who lived three hundred years before Christ, the healing art was carried on by the application of remedies, without seeking or necessarily thinking about the cause of the disorder. Anything may have been given to stop pain. Pain is a warning that something is abnormal and calls for correction. It is possible to cut off the warning without correcting the condition. That is what many remedies did in the years gone by, and are still doing today. The surgeon is often employed to cut out some part because it hurts. This is also a procedure which does not tend to build up the human race. It is not the right principle of healing. It admits defeat. It has its place as a last resort, after other methods have been tried and have failed to restore to normal. If a program of surgery is followed out without giving due trial to restore such a part to normal by other reasonable methods, it tends to neglect proper research to find the cause of the disorder. The cause is often found remotely from the location of the effect. The cause is the big thing to be interested in and the adjustment of the ailing member to bring it back to normal. It is not a question as to whether people are interested in better health or not; a recent survey showed that the majority of adults are interested in that as their primary interest. If people are interested in better health, then it is also a part of wisdom that they become interested in causes of abnormal health.

Intemperate methods of living lead to the host of causes of many ailments to which the people of today are subject. By intemperance is not necessarily meant the drinking of alcoholic beverages, but rather the inconsistent use of things which when used normally, are useful. This includes all man's activities. Temperate living includes breathing of pure air, eating good food in the proper amounts, eating it not too fast and not too slow, taking bodily exercise in the proper amount, as well as keeping clean and keeping the body clothed for proper protection from cold and heat. It requires that one be regular in habits of rest and arising from sleep. Mental habits of thought should be such as are free from worry and constant fear, with no room for spite and anger. The above is a condensed list of things necessary to temperate living, although other things might be added. In it we are to see the regularity of doing things, as well as the proper amount and also the proper rate of speed. All this seems to make a difference to the natural normal action of the human body.

After all has been done on the outside of the body to make it easy for the body to be healthy, there are yet within the body what are called inside causes. These may be produced by accidental means, over which we have no control. Tissues may become slightly, or more or less as the case may be, misplaced and cause interference with vital action of the body. The nervous system is the most sensitive to these misplacements and also the most vital. The circulation of the blood is dependent upon a good functioning nervous system, as well as all sensation and motion. To the spinal column we look for the keyboard to the nearest control of the nervous system by mechanical adjustments of parts that are found interfering with nerves. This is one of the outstanding inside causes of the diseases of the human body. It is so important that it should not be overlooked but should be included among regular examinations.

In closing let us quote III John 2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Pigeon, Mich.

PRACTICAL RELIGION

So let our lives and lips express
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honor of our Saviour God;
When the salvation reigns within,
And grace subdues the pow'r of sin.

Our flesh and sense must be denied;
Passion and envy, lust and pride;
While justice, temp'rance, truth and love
Our inward piety approve.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on His Word.

That sacred stream, Thy holy Word,
That all our raging fear controls:
Sweet peace Thy promises afford,
And give new strength to fainting souls.—

—Isaac Watts.

THANKSGIVING SERMON

(Continued from page 327)

worthy life leads directly to the "Old Rugged Cross stained with **blood so divine.**" There is no other way than the "way of the Cross." Have you knelt at the foot of the Cross? Have you a Saviour who has spoken peace to your soul? **Now** is the time to kneel and receive Jesus as the Master of your life. He will direct your life, answer your heart's petitions, and save your soul. By the **way** of the Cross is your road to thanksgiving.

The road to a thankful life goes on from the Cross, for when the burden of guilt and sin is lifted there is another burden to shoulder. It is different, a blessed responsibility, yet surely a burden. It is found in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye **present** your bodies a **living sacrifice,** holy, acceptable unto God, which is your reasonable **service.**" So from the Cross on, life is a service presented for the fulfilling of the Great Commission commanded by Christ just before His ascension. There is given to the newborn soul a regard for the saving of other souls. When Andrew was found by Christ he went and brought Peter, who in turn became a mighty preacher of the Gospel and a winner of souls.

It is as natural as day and night that the Christian will desire the salvation of souls, and in the genuine child of God that conviction will find some active response. The soul that is not interested in winning others to Christ has lost its first love and is in need of a closer walk with God. The planning of a life work should have as its first motive usefulness to God and man.

Three things figure very keenly in the building of a happy, thankful life.

First, love. This requisite is found at the Cross where the soul is made new; changed, and set free by the great love of God. John 3:16. The soul's response should be found in the first commandment as spoken by Christ, "Thou shalt **love** the Lord thy God with all thy heart, soul, mind and strength, and thy neighbour as thyself."

Second, activity. Here again Christ has provided abundance of opportunity for work in the Great Commission. "Go **ye** into **all** the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, lo, I am with you alway, even unto the end of the world."

Third, hope. We have a hope that is sure. We hope for immortality, eternal life, through Jesus Christ our Lord. Without this hope man is most miserable, but God has supplied the grounds for it—the hope of eternity with our Father and His Son Jesus Christ.

The great plan of God has provided for every need of the soul and invites us to come and drink freely of the water of eternal life. Surely God is displeased with the discouraged, complaining, and unthankful.

Life out of the will of God is worse than useless. Life lived according to the divine will of God is a series of thanksgivings. So in conclusion—"What is your life?"

Peabody, Kans.

EDUCATIONAL

EXTRACTS FROM LETTERS OF JOHN COFFMAN

Relief Worker in England

II

Compiled by Margery Coffman

Visits to the Hutterian Brethren. Oct. 30, 1941.

The Hutterian Brethren had sent word to Ted Claassen that the first group of them expected to leave for Paraguay shortly and they would be glad to have him pay them a visit before they left. He felt he ought not to go on account of his severe cold, so sent me instead. Ashton Keynes, the settlement, is about thirty miles from Bristol, and I never was on a more crowded train. I inquired at the station where I got off, and then telephoned the Brotherhood and they directed me which road to take and sent a car to meet me. I took the opportunity of walking out part way through the countryside.

I had walked about a mile and a half when I was met by a very pleasant man, Cyril Harris, one of the members. The settlement was most interesting. The men all wear full beards and full length stockings with knickers, short coats with no collars, the collar on their inside shirt being worn on the outside of the coat. The women dress very much like Amish women, but wear scarves tied over their heads. They have woodworking shops, blacksmith shops, print shops, laundry, machine shop, and their own electric light plant. Most of the buildings have been adapted from horse stables and cow barns on the place when they took it over. Their dairy barn is the most modern I ever saw. At 6 o'clock we were all summoned to the dining hall at the call of a cowbell which somebody carried about and rang lustily. The dining hall is a very fine building reconstructed from an old barn. I saw the date over the entrance—1779. Long tables holding about ten each are set up, and the people sit on benches, men and women at separate tables. All remove their shoes and put on slippers before going into the dining hall. For supper we had a kind of mush with diluted black currant juice poured over it. It was very good. Try it sometime! Food is served from a large kettle set on each table and is ladled out into bowls by one of the people at the table. Only a dessert spoon is used by each individual. They use only their first names, and were quite consistent in calling me John. After supper Cyril introduced me and asked me to tell them all I knew about South America and the Mennonites there. One of their group interpreted what I said into German, for the benefit of those who do not understand English.

I was given an attic room for the night. My bed was a set of springs and mattress on the floor, and for covering I had a splendid feather tick, which was quite a new item for me!

Sunday morning breakfast is the only meal the parents have with their children. After breakfast I was shown about the schools. They have toddlers, kindergarten, primary and juniors, each in a separate building. They divide the children in each school into suitable smaller groups with teachers for each group. They have quite a number of English trained teachers in their society.

Sunday morning service began at 10:45, and we all assembled in the dining hall with the tables stacked away, and the benches arranged around three sides of the room. Ministers and interpreters sat on a bench behind a table at the front of the room. One of them read a number of portions from a book written or compiled by Dr. Eberhard Arnold who died a few years ago. He closed with extemporary remarks, which were translated as were the readings, and then threw the meeting open for testimonies. About eight or ten took part. Upon engaging in prayer, all knelt on the floor in front of their chairs, raising their hands in an attitude of supplication. It was most impressive.

Sunday noon they served noodle soup, then boiled potatoes with a kind of savoy or purple cabbage shredded fine and fixed with a sauce, and for dessert some kind of cornmeal pudding. After dinner I took several walks around the settlement and then had four o'clock tea at the home of one of the brethren, who is a Swiss by birth, but speaks very good English and French. His wife is one of the teachers in their school. For the evening meal, the members of the Brethren ate by themselves, as they had some business to transact, in connection their plans for leaving England. They always carry on their business and counsels in meetings like this with their meals. I was told they were in conference until midnight. The novitiates and guests were provided for in a separate dining room—about forty of us. A wood fire was made up in the fire place and we stayed in the same room talking until about ten o'clock. The young people were interested in learning about the Mennonites, and Canada and America. Our meeting ended in a free-for-all discussion of what the world will be like after the war. They are very enthusiastic about the Brotherhood way of life, and I maintained that such a change could only be brought about by a true regeneration of the hearts of men, not by legislation.

I returned to London next morning with ten of the men who had business to do in connection with their sailing.

An Interesting Scene at the Nursery Center at Wickhurst Manor

April 24, 1941.

Ted and I spent last week-end with the remaining members of the Cotswold Brüderhof, or Society of Brothers. It was their last week-end in England. There were about sixty of them left, and if their plans carried all but about five sailed for South America today. Had to answer many questions to satisfy the minds of some of the individual members who are quite intellectual in character. They have two women members who are doctors who have been taking special studies in tropical diseases in preparation for their work in the Chaco. They report that the condition of the Mennonites settled there is very poor as there are no doctors. (The first group of Hutterian Brethren left for Paraguay in November. There were about 80 in the group.)

Wickhurst Manor, Nursery Centre, Kent, Nov. 21, 1940. On Wednesday I went with Lady Barton, wife of former British ambassador to Abyssinia, and Miss Davis of the Save the Children Fund, to their nursery home at Long Barn, in Kent, and to see a new place it is proposed to take over for another group of children under

six. A lovely trip through beautiful country.

Dec. 5. Since writing last, I have been on a buying spree. We are taking over the support of our own residential nursery centre for children from two to five years of age. It is a very nice place, owned by Mr. Nicholson, an M. P. It is about 200 years old, but has been rebuilt along more modern lines. There are lots of fine large rooms which will provide space for about forty children. We are getting nursery chairs and tables. It was quite interesting visiting the large English "shops," not stores, where they specialize in this sort of thing. I have spent some time, since Monday, in rounding up a few more odds and ends and getting transportation for them to Wickhurst Manor.

Dec. 11. Saw the first lot of eight children sent off from the distributing centre for the nursery residential centre in Kent. They were a pathetic little lot—all from bombed-out homes and some without father or mother. Some hugged little stuffed animals and dolls, which they offered to show us. They went in a station wagon with two ladies along as escorts, and a lady driver.

Dec. 18. Ted and I visited Wickhurst Manor on Monday. They had fifteen children already established there, and eleven more came while we were there. The little tots were quite tired and hungry by the time they arrived, and they were a truly heart-rending sight. After they were rested a bit and biscuits (cookies) had been passed, things began to assume a more cheerful aspect, and they began to talk a little. Each one wore a tag with the name on it. Ted made quite a hit with them as he helped pass around biscuits. We went back to London in the bus that brought in the children, and had a most interesting time talking with the ladies who had accompanied the children. Several had been in the United States and knew Buffalo and Chicago. They were an interesting group. We have learned to respect these Women's Volunteer Service Workers. They are a keen lot—pretty nearly as keen as the good sisters of our sewing circle at home!

Dec. 24. Our Canadian shipment of clothing has at last arrived. The stuff has to be sorted and placed in containers when it can be quickly identified and handed out. The things for children 2 to 5 years old will go to Wickhurst Manor. There had been a few cases of measles at the Manor soon after the children arrived, but it was thought that it had been prevented from spreading. Just this afternoon we had a telephone call from the matron that they had a real epidemic. About six of the children had been taken to the hospital and still more were coming down with it. They wanted nurses sent down to help. I am going down tomorrow to see what I can do to help. There will be likely some running around to do and arrangements to be made, and the matron will certainly be busy enough.

I got down to Wickhurst Manor all night. Affairs had reached a more normal stage when I got there, although two more children were sent to the isolation hospital just as I arrived. The rest have been inoculated. It is very difficult to get nurses, as so many are on a reserve list for other emergencies.

Feb. 24. Paid a visit to Kent to take down the Czeckoslovakian girl who is to be housemaid there at Wickhurst Manor. Met the new matron who is a Miss Johnson, but is never referred to by name but always addressed simply as "Matron." She has recently come from a period of missionary service in South Africa. More nurses and domestic help are urgently needed in this work with the desolate children and who could be more efficient or sympathetic than our Mennonite well-trained, Christian young women? Snow had fallen in the night and the scenery in the wooded areas beyond Seven Oaks required the descriptive powers of John Greenleaf Whittier.

Mar. 17. A week ago I had the long-anticipated pleasure of driving a motorcar along the English countryside. It was one of the most beautiful days we have had so far this spring. The car which we have purchased for the use of the staff at Wickhurst Manor was at Dorking. It seemed a bit queer to be sitting on the right side of the car and driving on the left side of the road. It was still more queer to find one's way along the maze of English country roads with no road signs. However I managed not to get lost. I did run out of petrol, though, at the top of a hill. A Canadian soldier, from Ottawa, looking for a ride, helped me turn the thing around and I coasted down the hill to within about a quarter of a mile from a gas station. Measles are about over at Wickhurst, but they report two cases of whooping cough!

Aug. 1. Yesterday afternoon I went out to the Nursery Home at Wickhurst Manor with Mr. Watson, chairman of the S. C. F., Mr. Backhouse, vice-chairman and his wife, and Mr. Allen, an ex-governor of Kansas, and an ex-senator of the U. S. A. Mr. Backhouse drove us out. Mr. Allen is a very fine elderly gentleman, and he is genuinely fond of children. He is in England to see what the S. C. F. is doing with the funds sent from America. He was quite pleased with the home in Kent. We visited another one about a mile from Wickhurst. We watched the children have their "tea" of bread and butter and milk, outside under the trees in the beautiful grounds of the Manor. On the way home we saw some lovely country and went past the home of Mr. Churchill. I am glad to report considerable improvement in the health of the children at Wickhurst Manor. They look much plumper, happier, and rosier than when they first went there. There are twenty-eight children now in residence there. Two arrived recently whose nerves are shattered by air raids. Poor mites!

God bless you all,
John.

LITERARY GEMS OF THE BIBLE

IX. The Book of Jonah—A Revelation of God's Love and Mercy

By John Umble

The Book of Jonah is not only a perfect gem of narrative writing, but is also a great didactic composition. Literary critics would classify it as a short, short story. Its four chapters containing forty-eight verses can be read in a trifle less than five minutes, but the truths which it contains reach all the way from the humble cry of a disobedient prophet down in the depths of the sea to the all-forgiving love of Almighty God enthroned in heaven.

The Prophet Jonah was an actual historical character. Jesus refers to him as such and cites Jonah's three-day, three-night experience in the sea monster as a type of His own burial. Matt. 12:40. Jonah, son of Amittai is referred to also in the Second Book of Kings as the author of an important fulfilled prophecy. He had predicted that an Israelite king would reestablish the bounds of the Northern Kingdom at the extreme limits of the northern part of the kingdom of Solomon. This was fulfilled during the reign of Jeroboam II, King of Israel. II Kings 14:25.

Probably no other book of the Bible has called forth more unbelief than the Book of Jonah; probably none has caused a display of greater ignorance on the part of its would-be critics. The book is a succession of miracles: "the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (1:4, A. V.); "And Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights" (1:17, R. V.); "And the Lord God prepared a gourd, . . ." (4:6, A. V.); "But God prepared a worm when the morning rose the next day" (4:7, A. V.); "And it came to pass, when the sun arose, that God prepared a sultry east wind, . . ." (4:8, R. V.).

Of these miracles the "great fish" has been the subject of the most controversy. Much of the discussion about "the whale" is pointless and silly—whether a whale's throat is large enough to allow the body of a man to pass down its gullet, whether Jonah might have lived in the large cavity in the head of the whale instead of its belly, whether a species of whale, capable of swallowing a man once existed, but has now become extinct! The simple record in the Book of Jonah that God "prepared a great fish" should be sufficient for the honest Bible reader. The translations of the Authorized Version, it is true, credit Jesus with calling it "a whale," but in the marginal reading they designate it as a "sea monster."

Critics seem to fail to sense that one miracle is as great as another. If any being could prepare a gourd, or a worm, or a sultry east wind, why could he not prepare a great fish? Their difficulty is not merely in believing that God could prepare a great fish to swallow Jonah until he had time to get over his pouting spell, but even in believing in God at all or in His power to manipulate, accelerate, or retard the ordinary processes of the world of nature. A genuine faith in God would not

be satisfied with a God who could not prepare a great fish if He needed one to help carry out His divine plans.

The Book of Jonah has many points of interest likely to be overlooked by the casual reader. Those who have become acquainted with the book through the Authorized Version probably have missed the beautiful religious lyric embedded in the narrative—Jonah 2:2-9. Jonah composed this hymn after he was assured that God had heard his prayer for deliverance and after he had promised obedience. The hymn relates, or rather suggests, his experience in the sea, his hopelessness, his prayer for deliverance, his promise of obedience, and his confidence that God would save him even before the great fish deposited him on dry land. The hymn is a beautiful example of Hebrew poetry. Its intricate pattern shows skillful composition.* Arranged in the following form its beauty may be more readily appreciated.

I called by reason of mine affliction unto Jehovah,
And he answered me;
Out of the belly of Sheol cried I,
And thou heardest my voice.
(*An example of the double or twofold synonymous parallel*)

For thou didst cast me into the depth, in the heart of the seas,
And the flood was round about me;
(*A synthetic parallel which with the following line forms a synonymous parallel*)
All thy waves and thy billows passed over me.

And I said, I am cast out from before thine eyes;
Yet I will look again toward thy holy temple.
(*An antithetic parallel*)

The water compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
(*A triple synonymous parallel—a striking picture of a drowning man*)

I went down to the bottoms of the mountains;
The earth with its bars closed upon me for ever:
(*A vivid synonymous parallel which forms an antithetic parallel with the following line*)
Yet hast thou brought up my life from the pit, O Jehovah my God.

When my soul fainted within me, I remembered Jehovah;
And my prayer came in unto thee, into thy holy temple.
(*A synthetic parallel because the second line amplifies or enriches the thought*)

They that regard lying vanities,
Forsake their own mercy.
(*The above, Verse 8, seems at first to stand alone, but it forms a strong antithetic parallel with the synthetic—almost synonymous—parallel in Verse 9*)
But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that which I have vowed.

(*The last line stands alone, a striking, startling summary of the entire hymn*)
Salvation is of Jehovah.

Every Bible reader is familiar with the Jonah narrative. Once upon a time when Nineveh had become so wicked that God could stand it no longer, He told Jonah to prophesy that He would destroy the city in forty days. For several reasons Jonah decided not to do it. In the first place he was one of these one-hundred-percent patriotic nationalists. He wished to see Nineveh, the enemy of Israel, destroyed and did not propose to have anything to do with giving its inhabitants an opportunity to repent and to become the possible recipients of God's forgiving mercy and kindness.

Neither did he wish to be placed in the position of a prophet who proclaimed the destruction of a great city and then saw his prophecy unfulfilled because the people repented and God showed them mercy. He probably enjoyed the reputation he had won in prophesying the great military successes of Jeroboam the Second and he did not wish to spoil his record! How human he was and how differently his character and his work have come down through history than they would have if the only reference to him were that in Second Kings!

After Jonah refused to go to Nineveh and boarded a ship going in the other direction, Jehovah sent a terrible storm. When the sailors discovered that Jonah was the cause of their predicament they at his bidding reluctantly tossed him overboard. But God received glory out of the incident because the men were greatly impressed by the way Jehovah dealt with His disobedient servant. "Then the men feared Jehovah exceedingly; and they offered sacrifices unto Jehovah, and made vows" (1:16, R. V.).

But God was not done with Jonah, although the latter had given himself up for lost and cried bitterly in his distress. When he found himself unharmed in the great fish that God had prepared to swallow him, Jonah burst out in a hymn of thankfulness for his preservation, and the great fish deposited him on dry land. In his song of deliverance, he had promised, "I will pay that that I have vowed." So when God orders him a second time to preach in Nineveh, he goes and cries out as God had commanded him, "Yet forty days, and Nineveh shall be overthrown." He does not seem to have done his work any too well, for he preached only one day and Nineveh was a large city—"of three days' journey." At the end of the day he seems to have gone out to the edge of the city, where he built a sort of shelter, and sat down to watch what would become of Nineveh.

Meanwhile the king of Nineveh heard of Jonah's preaching and proclaimed a fast; neither men nor animals were to eat or drink. He commanded that everyone, even the animals, should be clothed in sackcloth and should cry mightily unto God for mercy. What a mighty crying that must have been! What a lowing of cattle, bleating of sheep, neighing of horses, squealing of pigs, crying of children, and lamentation of the people!

God heard their cry and, just as Jonah had feared and predicted before he ran away toward Tarshish, "God repented of the evil that he had said he would do unto them, and he did it not." Instead of being glad that he had saved the lives of a million people, Jonah was greatly displeased, very angry, in fact. He talked to God something like this: "I told you so! That was why I fled to Tarshish! 'for I knew that thou art a gracious God, . . . slow to anger, and of great kindness, and repentest thee of the evil'." He asked God to take his life, for he thought it would be better to die than to be a discredited prophet.

But God had one more little lesson to teach Jonah. So he "prepared a gourd" to make shade for Jonah's bower. Jonah, like most mortals, having "a heart too soon made glad," was very happy. But God "prepared a worm" to destroy the root of the vine. Then on the next morning when He "prepared a sultry east wind," the vine withered, and the sun beat down on Jonah's head. When Jonah became despondent at the loss of the vine and wished again that he might die, he was in the proper mood to receive the little lecture that God had ready for him.

In effect He said to Jonah: "Here you are, making a great to-do about your vine! You did nothing to make it grow. You never tended it. Yet you pity it because it was destroyed. If you feel this way about a mere vine, why should I not save the city of Nineveh, full of my own creatures? Think of it! In this city are one hundred twenty thousand innocent children and many cattle and yet you sit here moping and pouting because I showed them mercy. All these are the objects of my tender care, even though they are not Jews or Jewish and I am happy that the city has repented so that I could show them mercy."

The richness of the teaching in the Book of Jonah is evident from the many titles that have been suggested for it and others that one might suggest: "The Run-away Preacher"; "The Prophet's Second Chance"; "The Unwilling Prophet"; "The First Foreign Missionary"; "Jonah, the Bigot"; "Weighed in the Balance—A Vine and A City," and others. These suggest valuable lessons. A narrow nationalism did not die with Jonah. "Us Four and No More" still is the motto of some respected Christians. Many lessons can be learned from the character of the Prophet Jonah.

But is the book really about Jonah? Can it properly be called the "Book of Jonah"? Is it not rather another chapter in the divine revelation of the all-embracing love of God? What is the real theme of the book? It opens with —"Now the word of the Lord . . . Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." And the last verse reads—"should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

How much that last phrase, "and much cattle," tells of the tender heart of a loving Heavenly Father and His solicitous care for all His creatures! The book begins with what seems a terrible annunciation of impending judgment; but the Father's ear is quick to catch the cry of repentance and His heart is eager to save and to spare—even the repentant Ninevites, and especially the innocent children and the helpless cattle. What a beautiful Old Testament revelation of divine love and mercy!

Amarillo, Texas.

---

*For a discussion of Hebrew poetry, the reader is referred to the writer's earlier article in the August issue of **The Christian Monitor.**

OUR HOME CIRCLE

THE MOTHER IN THE HOME

By Stella Brunk Shank

"What is Home without a Mother?" was a motto seen on the walls of homes years ago. The same question may be asked about father but it is true that upon mother falls a large share of responsibility in the making of home.

No mother can be worthy of the name or rightfully perform the work that is given her to do without living daily in close communion with God. Her work has to do with the moulding of the future destinies of mankind. There is truth in the expression:

"The hand that rocks the cradle
Is the hand that rules the world."

How very much she needs the wisdom that is from above!

There are women of career who have made great contributions to the world in gifts of literature, science, music, and art. But there is no higher, nobler, or more satisfying career than homemaking, and there is no greater gift to the world than godly sons and daughters. One homemaker, name unknown, expressed herself in these words:

"I wouldn't care to be an empress;
Nor a queen upon a throne.
I'd rather be the keeper
Of my modest little home.

"My castle is a cottage
Set amid the elm trees tall.
My crown, a lowly dust cap;
My gown, a coverall.

"My sceptre is a cookie spoon;
My throne a rocking chair,
Where loyal subjects come to me
And offer treasures rare.

"My jewels are four sparkling eyes,
And ruby lips so sweet,
Two tousled heads of golden hair,
And rows of pearly teeth.

"My realm is ruled by laws of love,
And kindness to each other.
My title, such a simple one,
Yet lovely, too, is 'Mother.'"

There are mothers who possess the gift of making a house, or even a shack, into a cozy, inviting home. It is not merely the buying of fine furniture and setting it about here and there according to the interior decorator's rules. No matter how simple the furnishings there are intimate little touches which give expression to her own personality and create an atmosphere of warmth and friendliness. Cleanliness and tidiness are most necessary but she does not make of herself such a dirt-chaser that the family is miserable, like the Dutch woman so anxious to keep her house spotless that she sent the family outside and then scolded her husband for leaning against the tree in the yard because she had painted it. "It takes a heap o' livin' to make a house a home." That is why the lived-in part of the house is usually so much more inviting than a room kept closed, with the shades drawn, until "company" comes. She studies carefully how best to meet the needs and comforts of her family so that home may be indeed a refuge from the world without.

The good mother prepares healthful meals and serves them in an attractive way. She keeps an emergency shelf in order to be prepared for unexpected visitors at mealtime. She teaches the children to co-operate cheerfully in helping with the work, remembering that when they are young and anxious to help is the best time to do such teaching, even though she could do the work much better herself. Her expenditures are kept within her husband's income, and the children are taught to save, to spend wisely, to give cheerfully. There are times when in the care of her family she must act as doctor, nurse, lawyer, judge, cook, laundress, seamstress, and she is always a teacher whether she chooses to be or not.

She teaches her children by precept and example the ways of holy living. They are early taught to pray; to love God and His Word; and spiritual things are discussed with them as freely as the weather. A supply of good literature suitable to their ages is kept within easy reach, and books become their loved companions. She watches her own speech and manner, knowing full well that this will be reflected in her children. When things go wrong and nerves are on a tension, God forbid that she should wreak the day's frustrations upon the heads of her family. There are so many ways to exercise patience and self-restraint so that it may be said of her as in Prov. 31:26, "She openeth her mouth with wisdom; and in her tongue is the law of kindness." For her children she provides clothing which reflects her own spiritual ideals and will form theirs. She does not conform to the world in dressing them any more than she would think of adorning herself according to the latest fashions.

There may be mothers who feel like the one ironically expressing herself in the following line, signing herself "A Do-nothing."

"It surely isn't hard to be a mother;
There really isn't very much to do;
The days are just exactly like each other;
You simply shut your eyes and wander through.
For six o'clock is time enough for rising,
And getting all the children washed and dressed,
And breakfast cooked. It really is surprising,
But Mother never seems to need a rest.
The lunches must be packed and jackets rounded;
And everybody soothed and sent to school.
To say that Mother rushes is unfounded;
She has nothing more to manage, as a rule,
Unless it is to finish piles of sewing;
And cook and wash and iron and scrub and sweep;
To order food and keep the furnace going;
And then, perhaps, to hide herself and weep.
And when at last she's tucked them under covers,
And seen to doors that Dad's forgot to lock,
Triumphantly, at midnight, she discovers
She's nothing more to do till six o'clock."

In spite of all these varied duties of a mother's life there will be time for her own private devotional periods if she will only place it as one of the "first things." To ask God every morning for fresh strength, wisdom, and the grace to follow as He leads, will make the day a successful one. She speaks to her God and enjoys His sweet fellowship even while busy at work, and that is why she feels it so necessary to wear the devotional covering at all times. It is easy to thumb-tack choice Bible verses on the cupboard door where they can be memorized. Though her hands are in the dishpan her heart can give expression to God in song. There are hymns which express her feelings and longings better than she can herself, and it is easy to find one to suit every need and aspiration. She may be longing for things not hers to enjoy and be strengthened by singing of the sufferings of her Saviour in the hymn "For Me," yielding wholeheartedly to Him in the words:

"In thought and word and deed,
Thy will to do, O lead
My soul, e'en though it bleed,
To Thee, to Thee."

She watches her children go down the lane to school. "Why do you always watch us until we are out of sight?" they ask. They will never know the heart-cry she sends out to the Heavenly Father in their behalf. "O God," she prays, "keep them from the evil. May they reach out toward Thee and toward the right as the plants in the window reach toward the sun. As they grow in secular knowledge may they first and most of all grow in knowledge of Thee. May they dedicate themselves to Thee as I have given them to Thee since before their birth. O God, claim them for Thyself."

And how she praises God for assurance He gives that her prayers are heard! An eight-year-old son riding with his uncle is asked the usual question, "What are you going to be when you get big?" The little boy answers unhesitatingly, "A missionary." Then the uncle asks, "And where are you going as a missionary?" To his surprise the child answers, "That is not for me to say." "Well, who will say?" "God," is the answer. One evening while helping her mother, a small daughter said, "Our arithmetic was so hard today. The teacher put the problem on the blackboard over and over and when we couldn't understand she said, 'Gee whiz, you children are hard to teach!' Then she had us work the problem on paper and when she looked at mine I had it right." There was silence for a few minutes and mother thought the subject dropped. But daughter said, "Mother, do you know why I had my problem right?" Of course mother didn't know until daughter said, "I prayed to God to help me understand the problem."

The Christian mother recognizes her husband's headship and always desires to be a suitable help for him. They, together, are truly one. Their companionship means the sharing of all the experiences of life—business and pleasure, hopes and fears, joys and sorrows. She delights in the evenings spent with him around the fireside in the enjoyment of good literature and the study of the Bible. Whatever may be his vocation, she gives him all encouragement in placing first things first. Her sense of true values is not so confused that a longing for luxuries or a desire to keep up with the neighbors drives her husband after the almighty dollar, to the neglect of that which is highest and best. She realizes that "A man's life consisteth not in the abundance of the things which he possesseth." She is content with the simple things of life and is willing to be denied rightful things, if in so doing, the work of the Lord may be first and her husband realize his highest usefulness.

The work of the Church is dear to her heart. Only God knows what victories are won as a result of her intercessory prayers. Her whole life is a testimony to the saving and keeping power of Christ. And at the last, when her work is ended, may she be worthy to hear from the lips of her Saviour, "She hath done what she could."

Broadway, Va.

HOW TO BE A REAL FATHER

By Ellis M. Studebaker

It occurs to me that it might be much easier to solve this problem from a theoretical point of view than it is from a practical angle, but having the happy privilege to be the father of four children and to be the grandfather of six grandchildren, I am reluctant to undertake a discussion of this subject either theoretically or practically. If, nevertheless, some fathers are on the same uncharted sea of inexperience which I have been trying to navigate, a few suggestions may not come amiss.

Surely it is important for a father to realize his insufficiency for the responsibility of fatherhood. To know that one does not know is supreme knowledge and wisdom in the approach of any task, and certainly it is even more true when one undertakes to guide the destinies of a human soul. How challenging it is to be a worker with God in the reproduction and development of human beings, but how grave it is to assume such a responsibility!

The youthful father needs to understand that he is dealing with something that is immature but not static. The child is more than mere helpless plastic clay. He is a living organism with the power to feel, to think, and to act. And furthermore he has the God-given right to choose. He, therefore, is an ever-growing and changing entity, an individual whose potentiality can not be fathomed by the wisest and most experienced leaders, and one whose entire course and eternal destiny may be determined by the slightest and even the most insignificant influence. Hence, the father must be a student of his task. He, too, must grow, for each child is different from other children and he himself is never exactly the same personality. Doesn't it keep us fathers busy trying to keep up, let alone leading the procession? We, therefore, must be alert to secure all the help we can get from the teaching and experience of others, but better still we must wisely deal with our own children in the light of their specific needs, always keeping in mind not only their interests but also the highest good of the whole of society.

To be a real father means that one will live again with each child the sorrows, the joys, the aspirations, the failures and the achievements of growing youth, at the same time being more or less aware of one's own reactions while he was passing through that period. The father who has a good memory of his childhood days and then allows that memory to temper his attitude toward his own children is to be congratulated, for he will understand the physical, mental, social, and spiritual problems of children sufficiently well to give them some helpful guidance. He is the one who will never brush them aside because he is busy or because their questions are embarrassing and difficult to answer, but he will sympathetically solicit the opportunity to help them think through and live through their problems until they have realized their highest selves. The suggestion of a dear uncle of mine, now gone to his reward, "Always teach your children when they want to be taught," is still good advice.

It, furthermore, is a happy experience to remain young. We seek for information in the remotest parts of this earth, hoping that we may retain our youth. We go on a diet, take recreation, and even resort to the doctors that we may delay inevitable age, while, at the same time, the greatest guarantee on this wide earth is to be found within the four walls of that humble little home of ours, namely, the mother and our children. Fellowship with them, think with them, play and work together, worship in unison, act in all things as much as possible as a group. These are things which keep us young, which make a home happy, and which project the ideals of noble fathers through the coming generations.

Finally, the home is the place where the child gets his first experiences, his first impressions, his first knowledge, and his first attitudes. Whatever happens thereafter in all of his relations can not completely erase the results of the home influences. He, therefore, who would be a real father will not only theoretically seek to guide the destinies of those whom God has entrusted to him and his companion, but he will try to be a living example of the Christlike spirit in every relation.—The Gospel Messenger.

PAPA'S COMING

He swung on the gate and looked down the street,
Awaiting the sound of familiar feet.
Then suddenly came to the sweet child's eyes
The marvelous glory of morning skies,
For a manly form with a steady stride
Drew near to the gate that opened wide
As the boy sprang forward and joyously cried,
"Papa's coming!"

The wasted face of a little child
Looked out at the window with eyes made wild
By the ghostly shades in the falling light
And the glimpse of a drunken man in the night,
Cursing and reeling from side to side.
The poor boy, trembling and trying to hide,
Clung to his mother's skirts and sighed,
"Papa's coming!"

—W. C. Sayes.

"LIKE THE CHAFFF"

(Continued from page 324)

blocks away from a little mission which I have always avoided. I determined to go there and make a complete change. And I have! Praise God! They were singing 'Though your sins be as scarlet, they shall be as white as snow.' You will never know how I felt. After I abandoned my sins it took the Lord only an instant to wash me as white as snow. And now I, too, am saved from sin. Ray is with this mission. I am making things right with him as with everyone I have wronged. So far God has had only chaff from my life, but from now on He shall have the best I can give Him and all I can give. Ray and I plan to stay in the mission and work in the slums.

"Lorna."

It was evening in the household of Rachel and her father and mother. The father was reading, Rachel had her school book open before her, and the mother had just brought out Lorna's letter for a second reading, after which she passed it to the father and Rachel.

The father, a man of few words, simply smiled a deeply satisfied smile at the mercy and power of God in which he believed fully.

Rachel, however, was not satisfied with a mere smile. She said, "Why, Momsey, that is sublime! It is simply marvelous!" And she beamed happily. After a little she added as an afterthought, "I was not aware, Mother, that she had taken your hospital money."

As no one made any remark she added, "Why didn't you tell me?" To which the mother said, "It wouldn't have helped to tell you."

There was a long silence in the room during which everyone allowed his thoughts the right of way. Then Rachel began softly to sing:

"Though your sins be as scarlet,
They shall be as white as snow;
Though they be red like crimson,
They shall be as wool;
Though your sins be as scarlet,
Though your sins be as scarlet,
They shall be as white as snow,
They shall be as white as snow."

Protection, Kans.

The man who is climbing the Alps must not look too far ahead, or it will tire him; he must not look back or he gets dizzy; he has but to follow his guide, and set his foot on the right spot before him. This is the way we must let Christ lead, and have Him so close to us also, that it will be but a short view to behold Him.—Cuyler.

BIBLE STUDY

CHRISTIAN DOCTRINE
XXVIII. The Holy Spirit

By the Bible Study Editor

The Holy Spirit

While there should be a deep interest on the part of every Christian concerning the Holy Spirit, there should be no great mystery concerning Him whom God has sent forth to abide with the believers and whom Jesus has sent forth to comfort His people while absent from them for a season. John 14:15-23. Yet, there must be mystery concerning Him, even as there are things concerning the Father and things concerning Jesus Christ which, while they are facts accepted by faith, are incomprehensible because they are of God. All that the world ever has seen of God has been in the person of His Son, Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (Jno. 1:18). God is a spirit. The Holy Ghost is a spirit. Jesus Christ was made manifest in fleshly form, for the purpose of dwelling among men and revealing the things of God to men. His mission was one of dwelling in the flesh and in the flesh to make atonement for the sins of the world, in the shedding of His blood. There is no other mission of God, or of the Godhead, requiring the revelation of God in the flesh. When Christ comes again, He will come without sin unto salvation. When the Holy Spirit came to the world on the day of Pentecost He was shed forth from God and filled the believers. He came to abide within the lives of those who believed on Jesus Christ unto salvation. This could not have been accomplished in any other than in spirit form. Jesus gave the promise of the Comforter to the disciples. When the time was at hand for His coming, Jesus called Him "the Holy Ghost" (Acts 1:8).

Definitions

It seems to be impossible to describe God. It is equally impossible to define with accurate appreciation any being of the Godhead. Men have endeavored to do so, yet no one has completely described the glory and infinite character and divine qualities of any member of the Trinity of God. Leonardo da Vinci painted the scene of the "Last Supper" with what seemed a special inspiration. Every feature of the apostolic group is expressive of the deep interest and emotion of the occasion, when Jesus had said to them, "One of you shall betray me." But the face of Jesus is left almost expressionless. It is said that the artist was asked why the face of Jesus was left so blank, and he replied, "I cannot paint Divinity." No human hand can portray it; no human mind can conceive it; no words of men can expound it. Except for the darkness of the mind, in its rejection and refusal to accept the knowledge of God, faith in God is possible with all men, and enlightenment by the Spirit reveals God to all men. Yet none can describe Him.

"The wind bloweth where it listeth, . . . so is every one that is born of the Spirit." Jno. 3:8. No one sees the Spirit, but His work is manifest. His presence in the heart is recognized, but not with observation. There have been many accompaniments of the Holy Spirit, but only in one instance was there form associated with His presence. When Jesus was baptized, "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him" (Jno. 1:32). On the day of Pentecost there were two manifestations of His presence, the cloven tongues of fire and the speaking in other languages. But the Spirit was unseen, "for they were **all filled with the Holy Ghost,** and began to speak with other tongues as the Spirit gave them utterance." The cloven tongues constituted an appearance which sat upon each of them. The tongues in which the apostles spake were the expression of the being within their hearts. It was more essential that the apostles should accept and use the power of the Holy Spirit than that they should have the ability to describe His being.

Terms and Titles Used

It is possible for those who are not familiar with a language to misconstrue terms that are used with special significance by those who are familiar with the language and its terminologies. The vocabulary of the Hebrews is said to be very limited. This would be possible if some of the words had a variety of meanings or definitions. It must be left to those who know the language to give the significance of its words as they were and are used in the Hebrew Scriptures. The use of a word determines its meaning. To apply any special meaning of a word in a wrong sense is absurd and appears ridiculous. This would apply to the use of a word in the second verse of the Bible. "And the Spirit of God moved upon the face of the waters." The word used for 'Spirit' has the meaning of air, breath, and wind. The term also applies to spirit, as the spirit of man. How then shall one understand the correct meaning of the word? Let it be understood as it is interpreted by those who have long used the language. The Spirit of God, is understood to indicate a being, One who brooded over the face of the waters to bring forth the creation of things spoken by God. Genesis 6:17; 7:15, 22, use the same word, and call it the 'breath of life.' As a result some who wrest the Scriptures would have men believe that the breath of life is only the wind or the air, and that all animal life is the same for man or beast, or that all life comes from the Spirit of God, either animal or human life. It is true that all life is the creation of God, but it need not be the Spirit of God. Let us presume that the Hebrews understood the distinctions of their own language and that the Word has been correctly interpreted by men of God through all the ages. It is the Spirit of God, that "moved upon the face of the waters."

The Spirit of God has been likened unto wind, but it is not wind. Jno. 3:8. The Spirit was likened unto breath, as emanating from the Lord (Jno. 20:22), but the Spirit was poured out upon the believers late at the fulfillment of the promise, on the day of Pentecost. The Spirit was likened unto fire, the cloven tongues of fire, and wind (Acts 2:2, 3), and also likened to earthquake (Acts 4:31), but the Holy Spirit which the believers received was neither wind, fire nor earthquake. He may have qualities or characteristics similar to the forces of nature, but He is not of nature and is not a quality or power of nature. The Holy Spirit is a person, and contains in Himself the nature and power of God.

Old Testament Titles

In the Old Testament the Spirit is seldom separated from association with the name of God, and is always associated with God in some manner. The word thus used is the same as that found in Gen. 1:2, "Ruwach." Only twice is the title "Holy Spirit" used. Isa. 63:10, 11.

The Spirit of the Lord is recognized as the power of God, and is thus frequently used. The Spirit is recognized as representing the power of God and as performing the work of God among men. Thus Samuel told Saul, "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (I Sam. 10:6). See also verse 10. In this latter passage the term, "Spirit of God" is mentioned. The Prophet Isaiah makes frequent use of the title "Spirit of the Lord" and on one occasion says, "the Spirit of the Lord God" (Isa. 61:1). In this latter passage he prophesies concerning the gift of the Spirit that was sent upon Jesus at the beginning of His ministry. See Lk. 4:18.

David made mention of the Spirit only three times. In Ps. 51:11 he confessed his sin and pleaded with God, "Take not thy holy spirit from me." In expressing his trust in the Lord and acknowledging the presence of God with him, he said, "Whither shall I go from thy spirit" (Ps. 139:7)? Again, in Ps. 143:10, in his prayer for help from the Lord, he says, "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." Thus David under-

stood the nature of the Spirit, His relation with God and His functions in the lives of God's children.

The number of times in which the Spirit is mentioned in the Old Testament is about sixty. But the term, "spirit" is used much more frequently. The same original word is used to designate the spirit that is of man and in man, but it is not associated with God nor with the qualities that belong to God, nor with the functions that are of divine character. The Hebrews knew that nature of the spirit and the inspired writers of the Word knew when and how to refer to the Spirit of God in a manner that would distinguish Him from the spirit of man, breath, air, or wind. When the same class of people received the messages of Jesus Christ concerning the things of God and concerning the Holy Spirit, it is not strange that they should use the Greek term which is used, one that also applies to spirit and air and wind. The term that is used in the New Testament is "pneuma."

The Spirit and God in the Old Testament

The Spirit is usually spoken of as "The Spirit of God." The Spirit of God is given to men for special occasions, and at special times. He is not an abiding Spirit, but He is essential to the needs of the individuals or peoples. Joseph recognized the need of the Spirit in the interpretation of the dream of Pharaoh. Pharaoh recognized the power of Divine grace given to Joseph and understood that the Spirit of God was with Joseph. Gen. 41:38. The spirit by which Moses prophesied and understood the things of God, was in part taken from Moses and given to seventy elders in the camp. Moses acknowledged this to be the Spirit of the Lord. "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11:29). The Holy Spirit in the Old Testament is the Lord's Spirit. It is called the Spirit of the Lord.

This spirit emanating from the Lord should not in any case be mistaken as any other Spirit. There are a few instances in which it is recorded that an evil spirit was sent men from the Lord. Note that in such instances it is plainly stated that the spirit was from the Lord, and not of the Lord. This is in perfect accord with the declarations of God concerning the evils that He purposes to send upon those who do evil. God said, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." In I Samuel, 16, 18, 19, there are frequent references to evil spirits sent unto men, and these occasions were found to be the purpose of God, who had taken the Holy Spirit from one whom He had chosen to be King of Israel, but who had failed in doing the will of God. II Chronicles 18, is another record of God sending a lying spirit to false prophets in order to entice an ungodly king to his destruction. Because these spirits were sent from God is not an evidence that they were the Spirit of God. There is no doubt but that evils are determined and created by God for the destruction of the wicked. But that which proceeds from God and is of God is holy. See Isa. 45:7; Judges 9:23; Ps. 78:49; Mic. 1:12, etc.

The only Spirit that is of God, or of the Lord, is the Holy Spirit.

The Holy Spirit in the New Testament

The New Testament gives another title to the Spirit of the Lord. The most frequently used title of the Holy Spirit is "Holy Ghost." This term is used nearly fifty times. The title Holy Spirit is found about four times. The name "Spirit of God" is used about twenty times, and the title, "Spirit of Christ" is used three or more times. But the Holy Spirit is constantly referred to as the "Spirit." There is no difference in the Greek origin of these titles, for all come from the same root, "pneuma," which applies to spirit, either good or evil. It refers also to the spirit that is in man. In a few cases it applies also to wind, as in John 3:8.

It is significant that the Hebrew apostles adopted a term which was so nearly akin to the Hebrew character of spirit. It is not a breath, it is not the air, it is an element that is spiritual and is constantly associated with God and the things of God. Or it is also associated with the spiritual nature of man and the powers that are able to appreciate the nature of the things of God. The Holy Spirit or the Holy Ghost represents the presence of God in the world and the power of God's communion and fellowship with His children and with the Church of Christ on the earth.

The Spirit's Presence in the New Testament

While the Spirit came to men in the Old dispensation as He was required in the service of the Lord, and men of God were not always in possession of the Holy Spirit, the New Testament constantly emphasizes the fact that the Spirit is constant with the believers, and that those who are in Christ are also living in the Spirit.

The fact of the abiding presence of the Spirit with men in the Christian dispensation is in accord with the prophecies of the Old Testament. "I will pour out of my Spirit upon all flesh." There was difference in the anointing of the priests and the high priest. The priests were sprinkled with the blood and oil of their consecration and the high priest had the oil of anointing poured out upon him. The high priest was typical of Christ, but the generosity of the gift of the Spirit and the blessings of the Spirit are significant of the fullness of grace manifested to this dispensation which belongs to the Son of God. It is not strange to read of men being filled with the Holy Ghost, and the injunction of Paul, "Be filled with the Spirit," agrees with the promise of Christ, "I will send the Comforter that he may abide with you." This contrast, therefore, between the Old and the New Testament periods, marks one of the great distinctions between the time of the law and the era of the grace of God through Jesus Christ.

OCCUPY TILL I COME

If you've talent only one,
Occupy till I come.
Or perhaps you've talents ten,
Occupy till I come.
What God gives you, add thereto;
Zealous service given by you
Might win many; oh, be true,
Occupy till I come.

Be a steward good and true,
Occupy till I come.
Help some soul to find the truth,
Occupy till I come.
Burdened for the souls of men
You can do the work of ten;
'Twill be glory in the end;
Occupy till I come.

Time is fleeing. Watch and pray.
Occupy till I come.
Use your talents every day,
Occupy till I come.
If you're faithful over few,
I will multiply to you,
Always blessing you anew;
Occupy till I come.

Clyde Hoffer.

STARS IN THE SKIES

By Jasper B. Sinclair

How many stars do you see on a clear, dark night? Not so many as you suppose. Astronomers declare it is merely an optical illusion when people speak of seeing thousands of stars in the skies.

Altogether there are no more than six thousand stars that are visible to the naked eye under the best seeing conditions. Half of these stars are always below the horizon. That would leave only three thousand visible at one time. Even this number is further reduced by the fact that the fainter stars disappear when close to the horizon, because their light cannot penetrate the mist that hovers there.

It is generally believed that not more than two thousand or twenty-five hundred stars are visible to the eye on the clearest and darkest of nights. That, of course, applies only where there are no earth lights to interfere with a person's vision. The glare of a city's street lamps may reduce that total by one-half again. All of which changes some popular notions regarding the number of stars visible to the eye.

That does not mean, however, that there are no more stars in the skies. Actually there are untold millions of stars. Enough to keep astronomers busy for many centuries to come in an attempt to catalog them all. A field-glass will bring out more than fifty thousand stars, while a telescope with an aperture of two inches raises the number to hundreds of thousands. As the power of the telescope increases, the total number of visible stars increases with amazing rapidity. It is estimated, for example, that the one hundred-inch reflector in the observatory atop Mount Wilson, in southern California, is capable of photographing more than a billion stars!—Christian Youth.

A man wittily said, of one of his employees: "He loses an hour in the morning, and is looking for it all the rest of the day." In like manner there are men who squander money in early years and are looking for it all the rest of their lives. The wise man thinks ahead and makes ample provision for emergencies and "rainy days."—Grenville Kleiser.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

REPENTANCE AND FAITH.—Isa. 1:10-20; Ezek. 18:20-23; Luke 3:1-14; 13:1-5; 15:11-24; Acts 2:37-39; Romans 6:1-11

Lesson for November 9, 1941

Golden Text.—Repent ye, and believe the gospel.—Mark 1:15.

Isa. 1:10-20. All people are religious. The Society of the Militant Godless is just as religious as the most active Gospel agency. We do not need to get back to religion, but we do need to turn our religious attitude and activities Godward. We need to be still more specific in regards to the great religious need of mankind. This attitude and these activities must spring from the heart of mankind. Outward rites and ceremonies, no matter how arduous and sacrificial, are not acceptable to God unless there is first a horror and hatred of sin.

You may be guilty of the seven deadly sins (red like crimson), or you may just be guilty of the multitude of minor infractions that most people condone and overlook (as scarlet), but unless there is in your heart such a horror of them all that you cannot rest until they are forgiven and the stains removed and the power thereof broken, there is not much likelihood of your getting right with God. Get cleansed by the blood; stay clean by obedience.

Ezek. 18:20-23. The Lord is too righteous to clear the guilty, but He is so merciful that He has gone the limit to make man's redemption possible. Each man is responsible for his own sins and cannot transfer the penalty to another human being. But the Son of God suffered, the just for the unjust, that man might be reconciled to God. He bore my sins in His own body on the tree. By faith in the crucified and risen Lord I am pardoned, and by faith I am kept.

Luke 3:1-14. There is a wrath to come. The present generation has deliberately and almost completely closed its eyes to that fact. Because they feared not the wrath to come, we have great wrath among men now. A still greater wrath is in the future. How can we escape? By repentance unto the remission of sins. What is the proof of such repentance? The obedience of faith. Rom. 1:5. Faith is not saving-faith unless it is accompanied by willing obedience to the commandments of God. Heb. 10:36; Heb. 5:9.

Luke 13:1-5. Spectacular and tragic calamities befall some of the sons of men. They are not greater sinners nor under greater condemnation than the rest of mankind. Ananias and Sapphira were not greater liars than many people of today. Is God then partial in His judgments? Can some people do with impunity that for which others have to suffer terribly? Don't forget the word "likewise." God is no respecter of persons. Rom. 2:5-11. Because of the longsuffering of God judgment may be delayed to give opportunity for repentance. Neglecting that salvation makes the judgment of doom inescapable.

Luke 15:11-24. In this chapter we have three great parables that illustrate God's transcending grace to the lost and penitent. In this printed portion we have a young man who does not appreciate the blessings of living with God. And he is only one of many millions who, having been brought up under proper environment, but vaguely sense its superiority over the ways of the world. The far corners of the moral world allured, and the sinful lusts within responded. He had to find out what was beyond those hills. So he went; and he found out. He soon had wasted all of the true human values that make life worth living. From the exalted station of noble young manhood he sank to the level of swine. It was only then that he learned that Father's house was more desirable. But even then he apparently went back only because of his great need, and not because he had at last learned to love the good. Let us hope that when he got home and found out how much the father loved him that then he really began also to love the father and all that the father's house represented. The reason so many people wander away from God a second time is that they have never lost the allurement of the far places. Another reason often is that the regular church members with sanctimonious pride fail to make home welcome to the prodigal. If God were as free to chide and as slow to forgive as the average church member, millions of sin-weary prodigals would stay with the swine. And many will stay until we go to them and prove to them what WE WANT THEM BACK. Elder brothers make church life very uncongenial.

Acts 2:37-39. Is your heart pricked because of your sin? The promise of salvation is to all such in every land. What must they do? The same things that the Jews had to do on the day of Pentecost.

UNION WITH CHRIST.—John 14:20; 15:1-10; 17:21-23; Romans 8:9, 10; I Cor. 6:15-20; II Cor. 5:17; Gal. 2:20; Eph. 2:20-22; 3:17-19; 4:15, 16; 5:29, 30; Phil. 3:9; 4:13; Col. 2:6, 7

Lesson for November 16, 1941

Golden Text.—Abide in me, and I in you.—John 15:4.

John 14:20. After Christ ascended to glory, He returned to dwell within the life of the believer in the person of the Spirit. When the Spirit dwells within, we know that we are in Him and He in us.

John 15:1-10. In the one outstanding Old Testament parable, the land of Israel is called the vineyard and the men of Israel his pleasant plants. But because the plants failed to produce good fruit, the vineyard was given over to destruction; the fence was removed; tillage ceased; and the watchman's services were suspended. In this parable we have Jesus as the Vine with the individual believer as a branch. But God is still the Husbandman, and does all that can be done to make us productive. Failure to produce fruit will end in separation from the Vine. To produce largely requires much pruning. The individual believer always tends towards less production through the tendency towards superfluities. As a worker I should rid myself of them, but because I do not always recognize them, I should ask God to prune even though it hurts. Production makes a nation rich and strong. It does the same in the kingdom of God.

Unless the life stream from the vine enters the branch, it dies. This stream can be prevented in its flowing by clogging the channel or severing the communications. Are you abiding in such a relation with Him that the stream of life and power can flow freely from Him into you?

The Word received cleanses the life. The Word kept gives limitless power in prayer.

The love of Christ passes knowledge, but we know it is everlasting. Is my love as durable as His? Then I will continue in His love. But I can only continue in His love (same as **abiding)** by keeping the commandments of Jesus. Had Jesus failed to keep His Father's commandments, He would have ceased to abide in the Father's love. He would have become a sinner, and as such He could not have been my Saviour. He did no sin; He kept the Father's commandments; He abode in His Father's love and was declared to be the Son of God with power at His resurrection. Let me follow in His footsteps, and I will not need to fear that I may be missing at the manifestation of the sons of God.

John 17:21-23. Union with Christ as a son will also mean union with my fellow saints as a member of the body of Christ. Were this dual union manifest to the world, it would create faith in the hearts of all that observed it. The production of fruit not to the glory of God is indicative of another union that is not to God, and the dissensions of professed children of God destroy what little faith the sinner may have.

Rom. 8:9, 10. If the flesh is alive, the Spirit is absent; if the Spirit indwells, the flesh is dead. That which is alive acts. Only those who are dead to the flesh through the operation of the indwelling Spirit can live well-pleasing to God.

I Cor. 6:15-20. Union with Christ means oneness of Spirit. We will have the mind of Christ, the motives of Christ, and our fruit

will be unto Christ. The children of the faithful wife are always the fruit of the union with her husband. This natural fact has its analogy in the spiritual union with Christ.

II Cor. 5:17. Union with Christ implies more than a transfer of allegiance; it results in regeneration; a new birth, and a new creation.

Gal. 2:20. The deader we are to the flesh, the more alive we are to God. The Christ who did so much for me when He was without, does infinitely more through me when He dwells within. Then He died for me; now He lives through me.

Eph. 2:20-22. The body obeys the impulses that come from the head. Christ is the Head of the Church, and we are members in particular of that body. In the figure of a building, we are living stones fitly framed into the structure. When the last soul is saved, the building will be complete.

Eph. 3:17-19. Only those in Christ can know Christ.

Eph. 4:15, 16. Perfect union and co-ordination of all the members of the body with the Head (Christ) maketh the body to increase. Is your church growing?

Eph. 5:29, 30. No man ever loved his bride as Christ does the Church.

Phil. 3:9. First you win Him; then you are found in Him; then you know Him and His power.

Col. 2:6, 7. Those who are firmly rooted and established in Him abound with Thanksgiving. Others do the complaining.

PRAYER AND THANKSGIVING.—Psa. 103; 107; Matt. 6:5-15; John 17:1-26; Eph. 5:18-21; Phil. 4:6; I Thess. 5:16-18; I John 5:14, 15

Lesson for November 23, 1941

Golden Text.—Pray without ceasing. In every thing give thanks. I Thess. 4:17, 18.

Psalm 103. The surest way to get new favors is to express appreciation for past ones. "Thank you," is a phrase everyone should have in his vocabulary, and is one of the few that is never overused. This psalm is not a prayer but an ode of thanksgiving. The psalmist does include bodily needs supplied as among the things for which he was thankful, but the main things that filled his heart and overflowed through his lips were God's abundant mercies to the sinner, His fatherly care to feeble humanity, and His deliverances in times of distress. There is not a moment in a lifetime that God does not do something for which a grateful heart would not give thanks.

Psalm 107. Forgetting and wandering away from God are the most common of all the sins of men and are responsible for the long catalogue of sins that cause the reader to shudder at the depths of human depravity.

This psalm gives a series of experiences where men had wandered away from God so that God had to allow overwhelming calamities and dangers to beset them in order to force them to their knees. After they cried, they were delivered. They were to thank God for the deliverance, but if they were wise, they would also thank God for the danger that brought them back to God.

Matt. 6:5-15. There is much prayer and thanksgiving that is not acceptable to God. Some are formal, others ostentatious, others hypocritical. All such are vain as far as reaching the ear of God is concerned.

The hypocrite plays a part, and makes pretense of that which is not real. Public prayer is not condemned here, but the prayer that is uttered, having the admiration of men in mind is not only not acceptable to God but even fail to excite the admiration of men. All men engaged in public worship have that temptation to combat. The secret closet with the door closed shuts the world out and enables the worshiper to commune with God with much less distraction.

A word is the sign of an idea, and a sentence is the sign of a thought. But the most potent speech is that wherein the words are few. Some people hide the lack of thought under a multitude of words. Not many words, but sincere words, humbly uttered, reach the ear of God. God knows what I need without my telling Him, but if it is not worth asking for and thanking for it is not worth the getting.

The Lord's Prayer is not necessarily to be repeated word for word, although we could not improve on it, but it is an example. "After this manner, pray ye." His name is holy; He is holy. How then can I hallow His name? People become like the god they worship; consequently the only way that I can prove to the world that Jehovah, my God, is holy is by becoming and remaining holy myself. For this reason He gives the command, "Be ye holy, for I am holy." I do not hallow His name so much by shouting His praises as I do by living His life.

Evil is in the world. May we ever pray to be delivered from evil finding lodgment in our own life. Then, too, we can hope to be delivered from the effects of the evil that others do.

John 17:1-26. In these verses we have more than a sample prayer; we have a prayer of our Lord's. This prayer was prayed at the most critical time in His earthly career, and yet He prayed almost entirely for those who believe on Him. He is even now interceding for them in glory.

Eph. 5:18-21. In real worship we speak to ourselves as well as to God. The melody is to the Lord but the message of prayer is largely to the heart to prepare it for the reception of God's gifts.

Phil. 4:6. Worry and anxiety would have no place in our lives if we had learned to cast all our care upon Him in prayer.

I Thess. 5:16-18. We are in constant danger. He only is safe who is engaged constantly in prayer. We do not thank God when things go bad that they are no worse so much as we thank Him that even these seemingly bad things under His providence work out for our good.

CHRISTIAN LOVE.—Lev. 19:17, 18, 33, 34; Deut. 6:4, 5; Matt. 22:35-38; John 3:16; 13:34, 35; I Cor. 13

Lesson for November 30, 1941

Golden Text.—We love him, because he first loved us.—I John 4:19.

Lev. 19:17, 18, 33, 34. Not only in the New Testament but in the Old Testament also the Lord insists upon a heart condition that will not breed sin. If I love my brother in my heart, I will rebuke him when he is in the wrong. The only one who can profitably rebuke a wrongdoer is the one who loves him from the heart. To "read off another's pedigree" when you are mad at him does not improve him. Quit raising grudges in your garden; they are noxious weeds. Raise the roses of life that bloom in the garden of love. Then give them to friend and give them to foe; they'll lighten the burden of woe.

Deut. 6:4, 5. You may do things for another whom you do not love through the compulsion of fear, but if you love another with all your heart, soul, mind, and strength, you will give that one your utmost in service with no other compulsion but the love that is in your own heart.

Matt. 22:35-38. All good laws are one with the law of love. All God's laws are good. If we love God, we will obey them, and when we obey them, our own hearts will become more loving through the doing.

John 3:16, 17. Love finds no delight in condemning, but is willing to go the limit to save. When God gave the best that heaven had to save the world of fallen men, He thereby showed us how much He loved us. Those who hate, destroy; those who love, save.

John 13:34, 35. God so loved us that He gave us His Son; the Son so loved us that He gave Himself to live and die for us. Christ loves the world of lost souls so much that like as the Father gave Him to the world, even so He is willing to give His children to the world to aid in the accomplishment of its redemption. And if we love as He loved, we will gladly give ourselves to make that longing a reality. The disciple when he is perfected shall be as his Master.

I Cor. 13. What is electricity? Nobody seems to know. But we know of it through its manifestations. What is love? I cannot tell. Even Paul could only explain it by its manifestations.

Verses 1-3. Love is the one thing needful. Speech is one of God's great gifts to man, and eloquence is one of man's most coveted attainments. But it takes the overflow of heart to give the lips full speech. Moses was slow of speech, but his love for Israel enabled him to deliver one of the greatest speeches of history. Lacking love, multitudes of public speakers never are more than peddlers of air in violent vibration.

Verses 4-8. Paul tells us of seven things that love does and of eight things it does not do. It suffers long without losing out in kindness; it rejoices in the good and true; its back never breaks beneath the load of care; it always believes in the best that others cannot see in you; it hopes when all hope would normally be gone; it endures after all other things have succumbed to despair.

It does not envy; it does not boast; nor swell up with pride; it does not behave itself in such a way as to hurt another; it is unselfish; it is not provoked.

Verses 8-10. Love is not only the greatest thing in the world; it is also the most powerful and durable. The wisest of men can but guess what shall be on the morrow. He is

(Continued on page 349)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

God did not create man for idleness. He placed him in the Garden of Eden to dress and to keep it. The ideal man is a worker. The curse that fell upon man for sin by added **thorns** and **thistles** was not to be considered as any greater calamity than was necessary, in man's fallen condition, to lead him to a consideration of his need and to keep him back from evil. True men and women will accept their part of the load of extra work with all humility and help to bear the burdens of life placed upon all humanity. Industry is a blessing when it is given over to some enterprise that brings blessing to men. Thrift is a good quality if it is dedicated to the glory of God and the motive of doing good. God is well pleased to bless the labors of His creation if they labor with an aim to glorify Him. A study of the motives of gain will lead us to the very best service we can render by our labors, and will enable us to have right motives in the conservation of that for which we have labored.

We choose our own Missionary Day. We can make the day **what** we choose. The topic for this day is chosen as about the best time of the year to bring in the products of our investments, especially for boys and girls on the farm. If it should happen that some other day is more convenient for your congregation there is no reason why they should not choose the more convenient day. In such a case the topic for the other day can be transferred to the day set by the Committee as Missionary Day.

Thanksgiving Day has been observed on the fourth Thursday in November for many years in the United States, except in some places during the past few years. The day in Canada is also different. But thanksgiving is always appropriate on **any** day and we may make any day a day of special thanksgiving which we might choose. Since the Sunday of November 23rd is the nearest Sunday preceding November 27 this day has been selected to use a topic giving thoughts on Thanksgiving and Praise. If it is used on Sunday it will pave the way for thoughts that can make the special day all the richer. Where Thanksgiving Day is observed earlier it will be helpful to continue the meditations that have already been aroused in us. May you be blessed in your meditations, and may God fill many hearts with the true spirit of thanksgiving which leads to a continual life of thanksgiving.

Home is the dearest institution on earth, if it is carried on according to God's plan. We rejoice that there is so much help given in the Bible to enable those who desire, to know the principles of life that will make it a blessing. We praise God for putting it into the hearts of so many to speak and write helpful things about the home and who are able to suggest to us what we can do to fulfill our part in the great work of God in the home.

We desire to have all cherish the gems of the Bible which are so abundant. A special topic on this line, it is hoped, will help to lead many to prize the Holy Word more and more. We trust that this experience will strengthen many of our boys and girls in the good things of God as revealed in the Bible.

INDUSTRY AND THRIFT.—Prov. 6:1-11; 24:30-34

Topic for November 9

MOTTO

"Not slothful in business."

MEDITATIONS ON THE TOPIC

I. **Industry and Thrift.**—Diligent work and faithful management to accumulate and take care of the increase of labor is not only good common sense, but a Christian duty. To work hard and then waste what is earned by a careless management of what is earned is unfaithful stewardship. What we have in the way of power to get wealth is but the gift of God and is an entrustment for which we must some day give an account.

Many are using their powers of accumulation in diligent work and in stingy selfish heaping of gain upon self. This is a wrong view of our stewardship. The ideal stewardship is to labor with our hands that we may **"have,"** but having is only part of the story—we are to have **"that we may give to him that needeth"** (Eph. 4:28). It is a law of God that every able-bodied person should do something to earn his own living. But when we have earned our own bread we must remember that God has so constituted society that there are always some dependents to nourish. There has been a period in every person's life when he was dependent. That period is in our infancy and early childhood, and it may be again in our old age or in some time of sickness or misfortune. We cannot fully repay for that time of dependence in the period of our full vigor unless we in some way so order our lives in faithful labor and our minds in diligent saving and accumulation while we give our hearts to the service of others in the world who are living in their time of dependence. But we should have a spirit that desires to do more than give a mere return to others for what has been done by society to ourselves. As recipients of grace and blessing from God with power to accumulate, we want to return first of all, in all that we do for others, due worship and service to the Giver of all good, who is worthy of our complete devotion and service. Selfish laying up for old age may be a means of being impoverished, when old age comes, for want of friends who love us for our past loving service.

Wealth cannot buy the priceless treasure of friendship and love in the world nor the blessing of God. Therefore **hoarding** is a **false** way of thrift which, like good seed left in the granary rather than sown in the earth, can be corrupted but cannot bring forth more fruit.

II. **The Text.—Prov. 6:1-11.**—This passage teaches care in dealing so that our wealth is not ensnared by dealing of treacherous persons. It also teaches the simple lesson of industry as illustrated by the ant who labors in harvest and lays up her food against the day of need. In contrast, the lazy man has want approach him as "an armed man" whom he has no power to drive away.

III. **Suggestions for Junior Programs.**—Thought to impress on the junior mind is that **labour is honorable** when it is expended upon an honorable business. It is dishonorable to be subsisting on others' labors when we are able to contribute something toward it or toward society while we are receiving support. Boys and girls can never repay their own parents for what they have done. The only way that they can repay at all is to do the same good toward some one else, perhaps their own or some one's dependent little one. Let none forget to pay to father and mother or those who have supported us in childhood in **love** and **respect** and the **living of an honorable life** as they have taught us.

Suggestions in the outline for Juniors will help to shape plans for the meeting. The opportunities of boys and girls to work should be impressed. The right motives in work. The importance of working for an increase and taking care of what we have labored for, and how to spend and give so that there will be a blessing and a profit for the time to come.

Make clear the shame of indolence and extravagance and waste.

OUTLINE STUDY

I. Christian Motives in Gain.

1. To supply needs for living.—Prov. 16:26; II Thess. 3:10-12.
2. To provide for dependents.—I Tim. 5:8; Prov. 31:27.
3. To give to the needy.—Eph. 4:28; II Cor. 9:7-9.
4. To further the Gospel.—III Jno. 5-8; Phil. 4:10-18.

II. The Rewards of Industry and Thrift.

1. God appointed that man should work.—Gen. 2:15; Ex. 35:2.
2. Diligence makes rich.—Prov. 10:4, 5; 12:11.
3. Diligent persons take care of their increase.—Prov. 12:27.
4. Diligence brings honor.—Prov. 22:29.
5. The wise man treasures his substance.—Prov. 21:20.
6. Wise expenditure is not waste.—Mk. 14:4-9; Isa. 58:7-12; Hag. 1:4; 3:18, 19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Diligence."**
2. God Blesses the Worker.
   a. Work in the garden and the field.
   b. Work in the home and in school.
   c. Caring faithfully for animals.
   d. Saving what God has given by increase.
   e. Spending and using for good purposes.
3. The Shame of Indolence and Foolish Waste:
   a. Of time.
   b. Of substance.
   c. Of money.
   d. Of bodily energy.

For Seniors.

1. Motives for Industry.
2. Motives in Economy.
3. Wise Expenditures.

PERSONAL THOUGHT

Honorable toil is a blessing. May we live in the blessing of the experience of being useful to our fellow men and a glory to God.

SEED THOUGHTS

If you are idle, you are on the road to ruin; and there are few stopping places upon it. It is rather a precipice than a road.—H. W. Beecher.

The Lord's visitations of distinguished favor are always to the diligent. That great men may not be ashamed of honest vocations, the greatest that have ever lived have been contented, happy, and honored while in pursuit of humble trades.—E. L. Magoon.

The Gospel does not abolish industry, but changes its nature and chief design; it dignifies toil, mitigates the evils connected therewith, and creates new motives to diligence. The triumph achieved on Calvary never was designed to supersede the duty of close application to enterprising duty. Its first command compels us to some honorable and useful pursuit. Its language is, "Study to be quiet, and to do your own business, and to work with your own hands as we commanded you." "If any man will not work, neither should he eat."—E. L. M.

God calls men when they are busy, Satan when they are idle.—Sel.

He that labors is tempted by one devil; he that is idle, by a thousand.—Sel.

There are not many parking spaces on the road to heaven.—Sel.

MISSIONARY DAY.—I Cor. 16:1-24

Topic for November 16

MOTTO

"God loveth a cheerful giver."

MEDITATIONS ON THE TOPIC

I. **The Missionary Day Service.**—The program for the day, if used as a Missionary Day, should be such as will inspire greater service in behalf of missionary work. If the program for the day is set apart for a missionary theme then there will perhaps be a missionary sermon in the forenoon meeting. There will perhaps be other missionary talks. The Sunday-school lesson on **"Union with Christ"** will give the thought of fruitfulness in those so united. The occasion for the young people's meeting can be in line with the activities of the day. The program can give certain assignments to the young people that will encourage them in the activities which they are engaged in for the missionary cause. It may be a time to bring in the offerings acquired by some endeavor, or investment, or saving, for the furtherance of some cause in the field of missions.

If the selected text is studied we have some suggestions as to giving in connection with the gathering of the congregation. We have some thoughts as to how care should be exercised in putting the money into faithful hands. Plans of the great missionary Paul are confided to the Corinthian brethren, and other brethren are to come to them who will edify the church. As a missionary, Paul was always concerned that his converts should continue to grow and prosper in the Lord. He also surrounded himself with co-laborers who assisted in forwarding the great work both of spreading the gospel as well as to help in building up the believers who were won by preaching of the Word.

II. **Suggestions for Junior Programs.**—Study the needs and understanding of your own juniors. If you have some activity like the quarter investment or other enterprise, the time for the gathering in and the giving of experience in the work could be a part of the service plan. Appropriate recitations or readings or subjects could be given and songs to suit the occasion sung.

OUTLINE STUDY

I. Regular Giving.—I Cor. 16:1, 2.
1. Upon the first day of the week.—I Cor. 16:2.
2. Proportionately, as God has prospered.—v. 2.
3. Into safe hands.—I Cor. 16:3, 4.

II. Visits of Ministering Brethren.
1. Paul's plans.—I Cor. 16:5-9.
2. Timotheus.—I Cor. 16:10, 11.
3. Apollos.—I Cor. 16:12.

III. Parting Exhortations.
1. To watch, stand fast, be men, love.—I Cor. 16:13, 14.
2. Work with faithful people.—I Cor. 16:15, 16.
3. Appreciations.—I Cor. 16:17, 18.
4. Salutations.—I Cor. 16:19-21.
5. Benediction.—I Cor. 16:22-24.

SUGGESTIVE ASSIGNMENTS

1. Experiences in Junior or Youth's Missionary Projects.
2. Discussions of Our Home or Foreign Mission Fields.
3. Carrying Out the Great Commission.

THANKSGIVING AND PRAISE.—Psalm 145

Topic for November 23

MOTTO

"Give thanks at the remembrance of his holiness."

MEDITATIONS ON THE TOPIC

I. **Thanksgiving and Praise.**—True thanksgiving is an expression of gratitude to the Giver of all good things. Praise is the natural consequence of thanksgiving and forms a part of its expression. When we come to God in thanksgiving for what He has done, our hearts will be filled with a thought of the character of the One we approach and this will bring forth from our hearts also words of praise that others may also know Him whom we love and who has loaded us with His blessings.

The blessings we enjoy will include the salvation which has come to our souls because of the grace of God. Salvation includes deliverance from Satan and the power of sin and darkness as well as the joys of fellowship in the things of Christ. These joys include such concrete things as the church of Jesus Christ in the world with its services of worship and teaching and ministry of love and kindness. Our blessings in a temporal way are not forgotten by one whose heart is full of gratitude and praise—the food we eat, and the clothes we wear, and the homes we possess and enjoy, the friends who love us and help us, the country we live in, and the kindness of those who are over us. We may thank God for our ministers and teachers. We may thank Him for the revelation of His will in the Holy Scriptures and for the fulfillment of all His precious promises. How we ought to rejoice because of a place of prayer where we can pour out our hearts in petition and praise and thanksgiving with the assurance that He will hear the prayers of His people and grant them the blessing they seek.

II. **The Text.—Ps. 145.**—This psalm is largely an expression of praise in which the qualities of God's character in His relation to men are extolled. The things for which the Psalmist praises God are things that occasion thanksgiving. God's greatness, His goodness, His terrible judgments, His righteousness, His kingdom, His providence, His holiness, His answer to prayer,—all form a subject for contemplation, moving the heart to go out in thanksgiving and praise to the enlistment of others in the worship.

III. **Suggestions for Junior Programs.—The lesson will give ample room for many** aspects of the work of God. His creation is a large theme that will enlarge the heart of the juniors. His kindness to men is another that has boundless room for contemplation and brings occasion to worship and to praise and to give thanks. His saving power toward sinful men is another theme that should move all to everlasting praise and gratitude. His answers to prayer in time of need have moved many a heart. There ought to be some remembrance of such answers in the minds of the juniors. If not, some may be told to them. Awaken the boys and girls to the blessings of their present surroundings, and then in each connection sing some appropriate songs that will be an expression of real worship and thanksgiving.

OUTLINE STUDY

I. Praise and Thanks Are Due to God.
1. For Deliverance from evil.
   a. From the power of darkness.—Col. 1:13.
   b. From the consequence of our sin.—I Thess. 1:10; Rom. 5:9.
   c. From the power of sin over us.—Rom. 6:14.
2. For His Blessings to Us.
   a. Daily blessings.—Ps. 92:1, 2.
   b. The Word of Truth.—Ps. 119:7, 62, 108, 164, 171, 175.
   c. Natural blessings.—Acts 14:15-17.
3. **For What God Is in Himself.**
   a. His holiness.—Ps. 145.
   b. His goodness.—Ps. 107:1, 8, 15, 21, 31, 43.
   c. His greatness.—Ps. 147:5; Ps. 48:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Praise."**
2. Praises to Our God.
   a. What He is in heaven and in earth.
   b. His creation.
   c. His loving kindness.
   d. His mighty power.
   e. His salvation.
   f. His deliverances.
   g. His gifts.
   h. For present blessings.

For Seniors.
1. Thanksgiving and Praise We Owe.
2. The Salvation He Wrought.
3. Daily Benefits We Enjoy.

PERSONAL THOUGHT

My God is a glorious and mighty one who tenderly cares for us and uses His wisdom and power to bring blessing and salvation to us. "Blessed be the name of the Lord."

SEED THOUGHTS

All the blessings we receive from God, especially such as concern this life, lose their true taste and relish without praise.—Wm. Sherlock.

"By him therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. 13:15).

"Bless the Lord, O my soul, and forget not all his benefits."

"As we offer our small rejoicing
For the love that surrounds our days,
All the wonderful works of Thy goodness
Shall open before our gaze."

Praise consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things He gives us, ay, and even in the things He refuses to us; so as to see our whole life in the light of God; and seeing this, to bless Him, adore Him, and glorify Him.—Manning.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as plain duty to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—Wm. M. Taylor.

MY CONTRIBUTION TO THE HOME. —I Tim. 5:1-16; Ps. 128

Topic for November 30

MOTTO

"I will walk within my house with a perfect heart."

MEDITATIONS ON THE TOPIC

I. **Personal Service Toward the Home.**—We do not all occupy identically the same place in the home, but we may all bring some service to make the home better and cause it to glow with the blessing of God. There are certain rules of order which God has ordained which all of us may know and share. We sometimes hear expressions, more or less resentful, when persons, not having all the experiences of the home, endeavor to teach what God has plainly revealed in His Word. But the facts are that no one has all the experiences, yet must be willing to accept the instructions and give the instructions which eyes and mind and heart can grasp. Two different homes do not have the same child to deal with, neither do they have the same parents, neither the same brothers and sisters, neither the same situations to face nor the same dispositions to encounter. It is evident that we must have largeness of sympathy and meekness in our teaching and dealing. But we all do need the same heavenly wisdom, and have access to the same heavenly throne of grace, and have the same Divine Revelation to give us the principles by which our particular problems may be met.

My particular contribution to the home should be the very best which God has placed within my talents and powers to give. I need to fill my mind and heart with God's ideal. Whether my place be a son, or a daughter, a brother or a sister, a father or a mother, a husband or a wife, a servant or a friend, I need to seek to meet God's ideal and do my part in fulfilling that ideal and in helping those in my home to fulfill it.

Some duties toward my home are material and can be met by the labor of our hands. Some duties are more spiritual and must be met by the right condition of heart and right attitude toward others who share the home with us.

II. **The Text.—I Tim. 5:1-16.** This passage contains a number of suggested duties and how they are sometimes abused. It will be helpful to note these and from the suggestions given form the God-approved ideal for the home.

Ps. 128.—Here the fear and reverence of God are revealed as the secret for the conduct of the happy home.

III. **Suggestions for Junior Programs.**—Junior boys and girls need to feel a special interest in their own homes. They will be called upon to meet the duty of right relationships to parents, to brothers and sisters, to friends, to hired servants. They will need to feel a responsibility for the work of providing food and clothing and the general work of caring for property which contribute to make the home a place of service and blessing to all. They may be made to feel, as they grow up that their faithfulness in their parental home will fit them for their own home when they have come to the age to begin to build it. God is needed in the lives of the boys and girls if they would accomplish all the duties rightly which they can perform for the upbuilding of the home in which they live. Use the outline suggested for juniors and let the boys and girls enlarge upon the various subjects and help them to enlarge them from study of the Scriptures suggested in the Outline Study.

OUTLINE STUDY

I. What I Can Contribute to MY Home.

1. A life fully consecrated to God.—Rom. 12:1, 2.
2. Lifting my share of life's burdens.—Gal. 6:2-5.
3. Keep the altar fires burning.—Job 1:5; Gen. 12:7, 8; 13:4, 18.
4. Teach all that I know of God and His Word.—Deut. 6:6-9; 11:18-21.
5. Take my place in the family.—Eph. 5:21; 6:8; I Pet. 3:1-8.
6. Make it a blessing to strangers.—Heb. 13:1, 2; I Pet. 4:9, 10.
7. Make it a glory to God.—Col. 3:17, 23; I Cor. 10:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"House"** (meaning family or home).
2. My Part in Making My Home.
   a. In love and kindness.
   b. In helpfulness.
   c. In praying for it.
   d. In being loyal to it.
   e. In honoring God in it.
   f. In putting away evil from it.
   g. In sharing life's joys and sorrows.

For Seniors.

1. What My Home Ought to Be.
2. My Place in Fulfilling the Ideal.
3. The Service of Prayer in the Home.

PERSONAL THOUGHT

Lord, enlarge my vision of what you would have our homes to be, and give wisdom and grace to do what we can to make them so.

SEED THOUGHTS

Keep the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason.—Jas. Hamilton.

Home: the father's kingdom, the mother's world, the child's paradise.—Sel.

Smiles and Frowns

If I knew a box where the smiles are kept,
  No matter how large the key,
Or strong the bolt, I would try so hard
  'Twould open, I know for me.
Then over the land and the sea, broadcast,
  I'd scatter the smiles to play,
That the children's faces might hold them fast
  For many and many a day.

If I knew of a box that was large enough
  To hold all the frowns I meet,
I would like to gather them every one,
  From nursery, school, and street;
Then folding and holding, I'd pack them in,
  And turning the monster key,
I'd hire a giant to drop the box
  To the depths of the deep blue sea!—Anon.

FAVORITE BIBLE PASSAGES (Jr.).— I Pet. 2:1-10; II Pet. 1:1-4

Topic for December 7

MOTTO

"Thy word have I hid in my heart."

MEDITATIONS ON THE TOPIC

I. **Favorite Bible Passages.**—The thought of **favorite** should not be construed to mean "hobby riding." Our **favorites** ought to mean those who have gotten near to our heart life and helped us to reach the highest in spiritual things and in our relation to the Lord. Those passages of Scripture that help us in the same way to know and feel the preciousness of our relation to God and duty ought to be favorites with us.

There are some exceeding great and precious promises upon which our hope of salvation hinges that should never lose their place in our affection. Then there are passages which have stirred us out of our condition of indifference or some form of evil that would have ended in everlasting ruin, which ought to be remembered in gratitude, and hence should be our favorites. Those passages that have been a means of winning the lost and putting them on the way of eternal life should likewise be treasured. Passages that are like a watchword to make our lives safe and happy need a special place in our hearts and may thus become a favorite. All such favorite passages may well be read frequently and, if possible, be committed to memory, especially if we are in that stage of life when memory work is comparatively easy.

It is helpful to share the favorite Bible passages, which have meant much to us, with our friends who may be helped by the recital of what these Scriptures have meant to us. This is one reason for making this a topic for a **Junior** Young People's meeting as well as for those who are older. If we have not learned to treasure certain passages of Scripture it is to be hoped that this meeting will make such impressions upon us that will make us treasure many more passages than we have in the past. Having treasured the Word, we may expect that our lives shall correspondingly become richer in spiritual experience.

II. **The Text.—I Pet. 2:1-10.**—This passage is so very precious because it speaks of the "precious corner stone," Jesus Christ, and our relationship with Him in a building that is a spiritual temple for worship.

II Peter 1:1-4.—This passage is precious because it tells of the exceeding great and precious promises through which we are made partakers of the divine nature.

III. **Suggestions for Junior Programs.**—Before a passage becomes a favorite with the boys and girls there must be enough familiarity and appreciation for the passage of Scripture to make it seem precious. Therefore one of the things that the preparation for this meeting should encourage is reading and meditation upon a number of different passages of Scripture. Perhaps one might be read every day. Or, for a period between last junior meeting and this, choice passages might be assigned for reading from which the juniors after at least three or four readings and careful meditation might be allowed to choose a favorite to be considered in the meeting. The passage need not be long. It may include a number of verses or even a chapter. It, preferably, should be short rather than long for the junior, because he can get the content of it in mind better if there is not too much to consider. It would be better to get the content into the heart's affection than to have it merely in the intellect. This meeting should be planned ahead; months in advance would be better than weeks or days. Perhaps it could be the climax of the things learned in many periods of study in Sunday school or young people's meeting or Bible class, or prayer meeting. There must be a

background of Bible reading and meditation beforehand if this is to be a spontaneous selection of a favorite passage. Let your leaders study your own group and their possibilities in making a real selection dear to the heart.

OUTLINE STUDY

I. What the Word Accomplishes.

1. It is a light.—Ps. 119:105.
2. Cleanses the way of life.—Ps. 119:9.
3. Keeps from sin.—Ps. 119:11.
4. Gives understanding.—Ps. 119:104.
5. Accomplishes what God pleases.—Isa. 55:11.
6. Gives good admonition.—I Cor. 10:11.
7. Purifies the Church.—Eph. 5:26.
8. Is wholesome.—I Tim. 6:3, 4.
9. Makes wise unto salvation.—II Tim. 3:15.
10. Is profitable.—II Tim. 3:16, 17.
11. Is good to the soul.—Heb. 6:5.
12. Is able to save your soul if received.—Jas. 1:21.
13. Fills full of joy.—I Jno. 1:4.
14. Blessed to read, hear, and keep.—Rev. 1:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Word."**
2. Let the boys and girls read or recite their favorite Bible passages, giving the thoughts that specially commend it to them.

For Seniors.

1. The Blessings in Treasuring the Word of God.
2. Passages Which Have Yielded a Special Blessing.

PERSONAL THOUGHT

"The law of thy mouth is better to me than thousands of gold and silver."

Holy Bible, book divine!
Precious treasure, thou art mine!
Mine to tell me whence I came;
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine to guide my wayward feet;
Mine to judge, condemn, acquit;
Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith,
Man can triumph over death;
Mine to tell of joys to come,
In the saint's eternal home:
O thou holy Book divine,
Precious treasure, thou art mine!

—John Burton, Jr.

NUGGETS IN S. S. LESSONS

(Continued from page 345)

considered a seer if one out of three of his prognostications materialize. The tongue seems to be the nearest thing to perpetual motion found on earth, but someday even tongues shall cease. The field for the acquisition of knowledge is boundless. We stand upon the edge of that field and are just beginning to learn. What we thought to have been true yesterday we often find out to be error tomorrow. The wisest of men will die and his child may grow up a fool. On this side of glory none of us knows more than a small part of that which is.

The only durable things are spiritual, and they will become clearer and more real as the physical and tangible decay and disappear. Love is supreme.

THE NATURE AND WORK OF THE CHURCH.—Matt. 16:13-20; 18:15-20; Acts 2:37-47; 8:1; 9:31; I Cor. 7:17; 12:4-31; Gal. 1:13, 21-24; Eph. 1:15-23; 4:1-16; 5:25-27; Rev. 1:10, 11

Lesson for December 7, 1941

Golden Text.—Christ also loved the church, and gave himself for it.—Eph. 5:25.

Matt. 16:13-20. The true Church is His church. Its foundation tenet of faith is "Faith in the Deity of Jesus Christ." It is also called the "kingdom of his dear Son." That kingdom will never be destroyed, and of its increase there shall be no end. It is the one body that represents heaven on the earth.

Matt. 18:15-20. The Church is a self-regulating body. Its members are subject to the laws of the land wherein they reside, but they are first of all subject to the laws of the kingdom of God. We ought to obey God rather than men. The church has no right to make rules contrary to the Spirit of the Word of God; but no member who prizes the welfare of his soul will scorn its regulations. The Church is an organization of men and women united to help each other in the battle for God against sin in the flesh and in the world. When one falls down, his brother will lift him up, and each will encourage the other. But the greatest comfort of all is to know that Christ is always present to help.

Acts 2:37-47. In these verses we have the record of the rebirth of the kingdom of God, the beginning of the New Testament Church. Its initiatory rite is baptism to be administered upon confession of faith to those who had previously repented and separated themselves from an untoward generation and sought to unite themselves with the people of God.

Its membership was exclusive in that only those who sought salvation through Jesus Christ were welcomed; it was inclusive in this that neither race, language nor previous moral conditions were barriers to membership.

It is a united body. Through Christ the middle walls that partitioned the race have been broken down, and by the Spirit these diverse elements have been fused into the body of Christ.

Acts 8:1. Persecution may scatter the individual members of the Church but cannot divide the body.

Acts 9:31. In times of storm, endure; and in times of quiet, grow. This is the principle of all life. The tree may not grow during the storm, but it grows strong between the storms. The Church if true to this principle of life will multiply and build itself up during times of comparative quiet against the onslaught of the coming tempest. But always a man (the Man) shall be the real defense to the saints in time of storm. Isa. 32:2.

I Cor. 7:17. There are today many subdivisions of the Church, but the standards of life and conduct are the same for all. Neither time, nor place, nor local standards can alter God's laws for holy living.

I Cor. 12:4-31. The church is more than a human institution kept in motion through human dynamos. It is a divine-human institution. The Lord uses human instrumentality in the accomplishment of His purposes but energizes them with the Spirit of power. These gifts are given to the Church for its edification, and are divided among the various members of the body as it pleases Him. Every member should long for a 100% degree of usefulness in the Church. Education may sharpen the tool, but only the Spirit of God can give strength and grace to use it aright. Let us covet natural gifts if we will, but most of all covet the gifts of the Spirit without which you can not acceptably serve and glorify God.

Gal. 1:13, 21-24. He that gathereth not with me scattereth abroad. Paul had been such a one. But Paul became a new creature in Christ Jesus. Thereafter he became the greatest gatherer of souls into the kingdom of God the world has ever known. No wonder the other saints glorified God in him. Can your fellow believers glorify God for what you have been since you became one of the household of faith?

Eph. 1:15-23. One soul is worth more than the whole world. In the body of His saints is the riches of the glory of His inheritance. It is His body and for its well-being He exerts the exceeding greatness of His power towards all them that believe.

Eph. 4:1-16. In the same family are children and adults. The adults complete the life cycle and pass on, and the children grow up and take their place. It is so in the church. From the earthly kingdom of our Lord the mature saints are translated into the everlasting kingdom above, and the new converts take their places and carry on until He comes.

Eph. 5:25-27. The church of today is the espoused bride of our Lord making herself ready for the wedding when He returns.

THE THIEF IN YOUR CHURCH

The thief in your church is indifference. Indifference steals the congregation, saps the enthusiasm of your members, kidnaps the members of your Sunday school, steals the life from the services, and takes the pleasure out of giving of both time and money to the Lord's work.

Indifference keeps the usher from being faithful in his post of duty, makes the Sunday-school teacher "just as soon stay at home," robs Christians of their testimony, and workers of their zeal; indifference binds the tongues of many of the congregation, keeping them from singing and enjoying the song service; it seals the ears of others, closing out the words of help and wisdom that would free them from the chains with which they are bound. It closes eyes to the needs of others; and purses are clutched and held firmly shut by the hand of indifference.

Indifference keeps souls from the altar of surrender. It blinds sinners to their need of Christ, and Christians to the value of the sinner's soul. It lurks around the corner ready to employ every modern method to capture the new convert, enticing him with every attraction the world can offer.

Indifference causes his victims to shirk their responsibility, but he never rests, he ceaselessly endeavors to steal from your church the very principles of its foundation.

Indifference is a thief and a robber: drive him from your church.—Elim Evangel.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

COMPULSORY UNIONISM A CHALLENGE TO THE CHURCH

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The wrath of man worketh not the righteousness of God.—James 1:20.

A disturbing situation confronts liberty-loving people of the North American Continent, that is the rapid progress of labor unionization of industry. The situation is doubly dangerous to such churches like the Mennonite Church, where fundamental factors of their faith are at stake. There has been sufficient difficulty with the old-line American Federation of Labor, but the more radical C. I. O. makes the situation still more precarious. Both imperil one of the most fundamental tenets of human liberty, that is freedom to labor, to change positions, etc., but with the Church it is a question of Christian conscience.

To add to the seriousness of the situation the present government at Washington, D. C., is more or less committed to the unionization of all industry. This is evident by the passage of the Wagner Act, which purports to be fair to labor, but has made very little provision for management and ownership, and the nonunion workers.

Added to the above danger is the present war hysteria which is unseating reason and fair play. One such issue is the seizure of the Kearney yards of the Federal Shipbuilding and Dry Dock Co., on the West Coast. It has been widely interpreted as just another example of management and labor being unable to get together, with the result that in the interest of national defense it became necessary for the plant to be taken over.

The actual facts of the case are that on May 23, the union, a C. I. O. affiliate, submitted a proposed contract to the company which contained a **"closed shop"** provision, to replace the open-shop contract expiring a month later. Negotiations began on June 3. By June 23 Ralph Robey, of the staff of **NEWSWEEK**, states the issue thus:

Effective as of June 23 the union and company agreed to the "Atlantic Coast Zone Standards," which provided among other things that for two years there should be no lockouts, strikes, or suspension of work in the shipyard. The notification to the employes by the company of this agreement was initialed, without condition, by the officers of the national and local union. Under the terms of this agreement wages in the yard were increased 12 per cent.

On June 30, there still being some points in dispute, the case was certified by the Secretary of Labor to the National Defense Mediation Board. Hearings were held before the board on July 8, 9, and 10, and under the auspices of a division of the board all points at issue between the union and the company were settled, except the demand of the union for a closed shop.

On July 26 two of the three men composing the division of the Mediation Board handling the case—one of the two being secretary of the CIO—issued its "findings and recommendations," in which it said that further negotiation "would be fruitless" and suggested that the company should agree to the provision "that any employe who is now a member of the union, or who hereafter voluntarily becomes a member during the life of this agreement, shall, as a condition of continued employment, maintain membership in the union in good standing." In other words, the company was ordered to agree to fire any employe who, being a member of the union either now or at any time in the life of the contract, fails to pay his dues or otherwise live up to the requirements set by the union as constituting a member "in good standing," and this in spite of the provision in Section 158 of the National Labor Relations Act which says: "It shall be an unfair labor practice for an employer . . . (3) By discrimination in regard to hire or tenure of employment or any term or condition of employment to encourage or discourage membership in any labor organization; . . ." except when there is a closed shop.

On July 30 the company informed the Mediation Board that it did not "believe that it is the policy of the United States that no one shall work . . . unless having once become a CIO union man he shall continue to be a CIO union member" . . . and that it would "not by voluntary agreement with the union be a party to or establish such a policy"; that (this was in a letter to President Roosevelt) they could not "make a contract containing such a clause without sacrificing the fundamental principle of the right of the American worker to decide for himself whether or not he wants to join a union and to remain a member of a union."

About 8 o'clock on the evening of Aug. 6 the company received a telegram from the union saying a strike would start that midnight.

On Aug. 11, having found that "the position of the governmental authorities seems to be that unless this company accepts the recommendation of the division of the Mediation Board, irrespective of whether such recommendation is sound and in the public interest or not, the government through some kind of commandeering order will take over" the shipyard, the company offered the yard to the Navy Department. The offer was accepted Aug. 23.

That is the story. Briefly, in a word, the company tried to protect the position of its workers who do not want to join a union. The Administration seems to have flouted the interest of such workers and offered only two alternatives. Government ownership or forced unionization and the **"closed shop."** Neither seems to be the path of true liberty and so-called democracy.

It does not seem consistent to cry with one breath, "We're going to make the world safe for democracy," and at the next turn abandon democratic principles in government. Apart from religious convictions against uniting with labor unions, it seems to be the right thing, that a man may labor with or without joining a labor organization. With men at the "top" getting huge incomes and "organizers" making fat salaries and altogether too often very little money reaching the average labor union man, it is no wonder that many do not want to submit to unionization. These men know that it is possible to become the slaves of arbitrary men—a few men—who often make all the final decisions, pro or con.

The devil is putting a smoke-screen before the public, blinding the minds of them that believe not, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." By organizing fully, they say, we can overcome Hitler, and at the same time get our own rights as laborers. Many do not know that the "wrath of man will not work the righteousness of God." The reason our world is in a chaotic condition is because the commands of God are rejected; the leadership of the Holy Spirit is spurned; the warnings of the prophets are mocked; the Son of God is crucified afresh and His precious blood trampled under foot. This is the sin, the heinous sin, of not one single individual, or group of individuals, but the sin the world must own. The world must find forgiveness at the foot of the Cross, or else must drink the cup of God's wrath, which is rapidly filling, to the very last dregs—awful dregs of heavy judgment.

Christians ought not to become entangled with unbelievers even in as good an objective as a "living wage." The unequal yoke with unbelievers is forbidden. It is God's safety measure. Compulsory unionism seeks to force Christians to do that which is contrary to the commands of God, and no good can result from doing that which is forbidden.

The tone, temper, and spirit of labor organizations is different from that of true Christianity. At best it is **law** and **force,** and Christianity is **love** and **faith.** In its worst form it means violence. Strikes, picketing, boycotting, beating, mauling, stoning, bombing, and what not, are contrary to the spirit of the Nazarene.

Beyond all this lies a crucial hour, and that hour may be arriving for America, yea, for the world. That is the hour when men will be disgusted with all rule and authority, and will fall down and worship anyone or anything, that bears proof of ability to lead man out of his present dilemma. Such an one Satan will ultimately send—so it is foretold by the Word of God. He shall sit in the "Temple" as though he were God. II Thess. 2:1-12. This same deceiver will have his own mark, or stamp, so that men can neither sell or buy, without this sign. Rev. 13:15-18. May we Christians be kept from getting the world ready for the **"Man of Sin."** All these situations confronting us are but challenges to keep us close to God, true to His Word, and filled with His Spirit.

THE INTERVARSITY FELLOWSHIP CONFERENCE

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.—Colossians 1:27.

It sounds paradoxical; nevertheless, it is true that the average college and university student is a potential social misfit. He has plenty of brains, a healthy body, but is lacking in spirituality. Young men and women are sent to school to prepare for life, but many return unready. With this in mind, the members of the United States and Canadian staffs of the Intervarsity Christian Fellowship held its Conference at Guelph, Ontario (near Kitchener, which is known to our readers). They met to discuss methods of meeting this need, the winning of students to Christ.

The Conference

Robert Walker reported the Conference:

The conference was probably one of the most significant events of the year relating to an evangelical testimony among college and university students. Student opinion on more than forty campuses, where Intervarsity chapters are within reach of more than 150,000 students, was

considered throughout the sessions in order to help the delegates find the best possible methods of presenting the Gospel. **The result is a commentary on the student mind and thinking which is invaluable to anyone interested in college student evangelism.**

The keynote was struck in the opening session by General Secretary C. Stacey Woods as "helping students go on with Christ." Later discussion defined this phrase as the job of getting students to the position where they are conscious of the Lord and His presence and power day by day, where they realize that the one person for whom they should live is the Lord Jesus Christ, where they are seeking His will daily in prayer and Bible study.

Early in the conference it was pointed out that **daily student prayer meetings** are one of the essentials of successful student evangelism. According to Kenneth Taylor, staff member in the South, such meetings form the foundation of virtually all live student work. Upon them all other activities should be based.

But such meetings must be limited in size, in order that individual students may take part, and that there may be a greater degree of reverence. Patricia Lister, Canadian staff member, said that at McGill University as many as three or four prayer meetings may be held every day.

Much emphasis also was placed upon the importance of making Bible study a personal matter with the student. Charles Troutman, working in the Middle West, pointed out that unless the results of each study become personal in the life of the individual, little or no progress can be expected in spiritual growth. Similar experiences on campuses in other sections of both Canada and the United States showed that such study must never become an end in itself,—rather a means toward developing spiritual character.

Meanwhile, the secret of successful group Bible study for students was shown to lie in a program that is under student control. This was the experience related by Herbert Butt, western United States staff member, and Marshall Bier, staff member from western Canada. Outside speakers may be called in, as at the University Christian Union, Intervarsity chapter at the University of Washington, but they should serve only to supplement student activities.

The importance of socials and student conferences as a means for introducing non-Christian students to the Christian life was emphasized by Catherine Nicoll, of the Canadian staff, and Grace Koch, from the eastern United States.

Miss Nicoll cited her experience with the social activity that centered around the Intervarsity Student House at the University of Toronto as an example of how fellowship with Christians often leads non-Christian students to a desire to know and experience the Christian life. She insisted that the real danger in such socials lies not in that there may be too many non-Christians in attendance, but that there may be too many Christians who will ignore the feeling and attitude of the guests. Evangelism among college students will weaken at its most critical point just as soon as it adopts a "closed shop" policy, she explained.

Student conferences should usually be held off the campus to secure the best results, was the opinion of Miss Koch. And here again, she asserted, it is important to remember that no such conference can be considered a real success unless there are a number of non-Christians present. For it has been demonstrated that contacts with Christian students at these times have paved the way for many conversions.

"How to launch a student-inspired evangelistic program?" was a much discussed subject. As friendships grow opportunities to present Christ open up. But the success or failure of any type of personal evangelism will depend upon the spiritual status of the students, said Anne Carroll, a western Ontario staff member. And the only sure way of stimulating student interest in evangelism is to see first that their zest or spiritual understanding is cultivated.

After graduation, luncheons, prayer meetings, and special get-togethers were advocated by Stanley Steinmann, a Canadian staff member, as a means of sustaining the interest of former students in university evangelism. Undergraduates should be on hand at these meetings to bring news direct from the campus, he urged. The prayer interest of groups of interested alumni is bound to make student evangelism more effective.

Paul Beckwith, extension staff member in the United States, spoke of **the need for the sustained prayer support of student evangelistic efforts by Christian men and women.** In such intercessory prayer there is a real opportunity today for all people in all walks of life to participate in student evangelism.

The Intervarsity Christian Fellowship is in its fourth year of work in the United States. It was founded at Cambridge, England, in 1877, and the first chapter was established in Canada in 1927. Three years ago students at the University of Michigan asked for a chapter,—the first in the United States. Beginning this fall the staff will be increased from six to eleven members who will be working on campuses all across the country. **Additional information regarding this student work may be had by addressing the United States headquarters, Intervarsity Christian Fellowship, 20 N. Wacker Drive, Chicago.**

Their Goal

Already there are ten full-time workers on the American staff, fellowships on 22 campuses, and work being carried on in 65 additional universities. Their ultimate outreach is the full complement of some 700 colleges and universities. Upwards of a million students are now in attendance. They are the key men and women of tomorrow. These young men and women are our boys and girls, the sons and daughters of your best friends, the son of your neighbor down the street. But they need Christ. They need Him more than they need an education. Men as ignorant as Hottentots eke out a living. Life is more than shelter over our heads, food and raiment for the body. Through excellent training they will attain positions of influence, but this is not the only measuring stick for success and happiness.

Following is a list of schools that have chapters of the Intervarsity Fellowship:

EASTERN CHAPTERS

Albany State Teachers' College, Albany, N. Y.
Drew University, Madison, N. J.
Drexel Institute of Technology, Philadelphia, Pa.
Johns Hopkins University, Baltimore, Md.
Swarthmore College, Swarthmore, Pa.
Adelphia College, Garden City, N. Y.
New Haven State Teachers' College, New Haven, Conn.

SOUTHERN CHAPTERS

University of Georgia, Athens, Ga.
North Texas State Teachers' College, Denton, Tex.

MID-WESTERN CHAPTERS

Duluth State Teachers' College, Duluth, Minn.
Iowa State College, Ames, Ia.
Michigan State College, E. Lansing, Mich.
Michigan State Normal College, Ypsilanti, Mich.
Central State Teachers' College, Mt. Pleasant, Mich.
University of Chicago, Chicago, Ill.
University of Illinois, Urbana, Ill.
University of Michigan, Ann Arbor, Mich.
University of North Dakota, Grand Forks, N. Dak.
University of Wisconsin, Madison, Wis.
Wayne University, Detroit, Mich.
Western State Teachers' College, Kalamazoo, Mich.

WESTERN CHAPTERS

Albany College, Portland, Ore.
Central Washington College of Education, Ellensburg, Wash.
Eastern Washington College of Education, Cheney, Wash.
Oregon College of Education, Monmouth, Ore.
Oregon State College, Corvallis, Ore.
University of Oregon, Eugene, Ore.
University of Washington, Seattle, Wash.
Washington State College, Pullman, Wash.
Western Washington College of Education, Bellingham, Wash.
Whitworth College, Spokane, Wash.
Willamette University, Salem, Ore.

The Way the Fellowship Works

Charles Troutman writes:

One time I was telling of the Lord's ways at other colleges when one of them questioned, "That's all fine, but we don't have time to put on all that program." "Go on, several of us give several hours a day to sports. We just think we are busy." A handful of students who had only a few meetings a month said after our first meeting together, "You make us see how small our viewpoint is." In order to reach as many as possible one university group broke up its regular meeting. It had been a real blessing and this meant a considerable sacrifice for some. Today, instead of 20 meeting together, there are 60 in two meetings and they are thinking of another. A good many of those who meet are not Christians.

I was amazed to talk with the students of one chapter. After several days with them I could only listen while they told me of all the men and women they had spoken to. The typical remark was: "Last week, I spent a whole evening talking to him about the Lord"—or "We had a good time the other afternoon talking about the Bible." No wonder there are a number of students here who have accepted Christ during the last year. Personally, I met five who were going on with God in a marvellous way.

* * * *

Another fellow, with whom I had spent hours in conversation, told me that his whole conception of the Christian life had been changed since our chats together. "I never realized that the Lord desired us to follow Him in every detail." **The everyday testimony of this fellow is evidence of his new Life.** He has maintained his witness in the house where he lives and his professors know what he believes and respect him for it.

* * * *

Grace Koch writes:

Recently I heard from one student, "Every day I feel more thankful for our college prayer group. God certainly gave me a very big chance to come to Him and I am glad I took it." What a thrill it is thus to have the opportunity to present the Gospel to students who have never before come in contact with the vital message of Christ—to see them accept Him and turn their lives over to His leading! I praise God for this opportunity during the past semester.

One outstanding feature of the fall's work is the new spheres that have been opening. In one university where two girls met daily for prayer late last spring, an earnest group of 20 young men and women now meet bimonthly for Bible study and discussion as well. Meanwhile, one newly formed chapter reports the conversion of three fellows this fall. Then in other universities we have found one boy or girl who alone, as far as we know, seems to be willing to be outspoken for the preaching of the Cross which is to us the power of God yet to man foolishness.

All this is very encouraging, not because the obstacles have been removed, but because in spite of everything, God is beginning to do a work in the universities. Small as it is now in comparison to the student bodies, it still has great fields ahead.

"Not by might, nor by power, but by my Spirit."

"If you get into the place God wants you to have, you will have a good one."

J C FRETZ
KITCHENER BX 112
ONT 352

DEC-41

"Sunshine" Special Christmas Assortments No. 51

This 21 folder assortment has a wide and appropriate variety of designs. Truly gorgeous tints are used by the artists in making this an outstanding value. There are 13 folders with expensive metallic paper inserts. Our special hot-embossing treatment enhances the value of eight of these truly exquisite designs. There are die-cut apertures and edges added to give that certain daintiness needed. Fancy papers are used throughout. Large size envelopes included. Attractively boxed.

Offered Two Ways—Order Your Choice by Number

No. 510—If you want this group of beautiful folders with fine Christmas sentiments omitting Bible texts—Order Box No. 510. **Price $1.00**

No. 51—We urge the use of "Christ-Honoring" Scripture-text folders. They depict the true significance of Christmas. They add much to the cheer and happiness of your friends. Order Box No. 51 for "true to the occasion" Christmas greetings. **Price $1.00**

ATTRACTIVE PROPOSITION FOR AGENTS—WRITE FOR INFORMATION

Mennonite Publishing House, Scottdale, Pa.

"OTHER SHEEP I HAVE. . . ."

(Continued from page 333)

there is room for all to follow such a program

The home base becomes a place of training where people receive a vision for work, inspiration, and zeal to consecrate themselves to the Lord's service. When more churches take up such a program, dead work will be revived, locked churches will be opened, children and parents who are not at places of worship will be gathered and taught God's Word.

It means sacrifice to leave a well organized Sunday school and a nice active church with a good minister and good singing where our friends attend, to hunt up and bring in the neglected and unfortunate ones who do not have a Christian background and who are not in the habit of going to church and teach them and love them and live among them. They too are jewels that need polishing; they too have souls to save. Among them may spring up a Paul, a Moses, an Abraham, a Moody, a Sankey, a Livingstone, a Burkhard, a Ressler, if nurtured and taught.

A great revival at one of our churches started off when a dear little girl came forward to stand for Christ. She was calm and smiling as she went. Following her that evening they came from every direction in the church till over twenty came that night. More and more followed till over fifty accepted Jesus as Saviour before the meetings closed.

If it is a privilege to help in such a work how happy you will be! Nothing gives us greater joy than to be found in His service every hour of the day and every day of our lives. There is service to do in our homes. To our doors come those who are dying for a word of encouragement and a bit of love. In our daily activities and contacts we meet many who have never tasted that joy of being a Christian or who have never had a real Christian experience. Will they find in your life and mine something that will create in them a desire to seek and to know God and to love Him? They are the other sheep for whom Jesus died. The world needs Jesus and it may cost some one's life, and many lives, to accomplish this.

It is a real challenge to us to study the opportunities about us, the unoccupied territory, the needs and the possibilities, and to consecrate our talent, training, time, strength, possessions and all, and set to work to bring the other sheep to the fold and they shall become one flock with one shepherd.

OTHERS

Lord, help me live from day to day
  In such a self-forgetful way,
That even when I kneel to pray
  My prayer will be for o ers.

Help me in all the work I do
  To ever be sincere and true,
And know that all I do for you
  Must needs be done for others.

Let self be crucified and slain,
  And buried deep, and all in vain
May efforts be to rise again,
  Unless to live for others.

And when my work on earth is done,
  And my new work in heaven begun,
May I forget the crown I've won,
  While thinking still of others.

Others, Lord, yes, others,
  Let this my motto be;
Help me to live for others
  That I may live like Thee.

Akron, Pa. —Charles D. Meigs.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.

December, 1941

Christian Monitor

Christmas Brings Sunrise

LUKE 1:78

A band of fugitives were crossing an eastern desert. The night was dark, but they determined to push on. Soon they lost their way, and had to spend the night in anxiety and fear. It seemed as if the night would never pass. But almost all at once the sun arose, bringing daylight and showing the way of safety. Not one of them ever forgot the sunrising. So to the people of this world in their wanderings. They were lost—lost in the darkness of sin. But "the Dayspring from on high hath visited us," hath arisen upon us, making plain the way of eternal safety. Christ is the Dawn; Christ is our Dayspring, and the purpose of His coming was to give us the light that would lead us to eternal bliss.

But what is the source of all this blessedness? It is "the tender mercy of our God." The original statement is, "The mercy of the heart of our God." This seems to mean not only tenderness, but much more. The mercy of the heart of God is, of course, the mercy of His tenderness, the mercy of His infinite gentleness and consideration, the mercy of His very soul of love.

God shows His tender mercy that He deigns to visit us at all. His great visit to us is in the incarnation of our Lord and Saviour Jesus Christ.

The proclamation of the Gospel to a nation or to any individual is a visit of God's mercy.

Our God shows His tender mercy in that He visits us with such wonderful and joyful results. Joy, peace, happiness, hope, heaven—these are all implied in the fact that "the Dayspring from on high hath visited us." At this Advent season let us get into our hearts more of the blessedness we may have from the consciousness of the fact that the Dayspring hath visited us, that there is sunrise for our souls.—Selected.

THE ANGELS CELEBRATE

By Prisca Delph

MISS ALDEN sighed as she removed her coat and placed it on a hanger in the nurse's room. Deftly she pinned her cap in place, but her mind was not on the attractive blond features reflected in the mirror. Nor was she conscious of the rustle of her uniform as she moved lightly down the hall. Neither was the sigh caused by the fact that it was Christmas eve and this would be the first one that she would have to spend away from home. She even forgot the Christmas carols that had been coming into her mind and had to remain unsung.

She paused in the doorway of Room Seven. The patient seemed to be resting. Miss Atglen handed her the chart as she hurried past and down the hall to her dinner and a few minutes of needed relaxation.

The figure on the bed moved on hearing the familiar tread. "So you have come at last," she smiled weakly.

"Yes," she said lightly, as she bent over the hospital bed. "I am going to stay with you while Miss Atglen has her dinner. Isn't that nice of Mrs. White to let me?"

The pale face brightened and a wrinkled hand reached out from the sheet. Miss Alden stroked the trembling hand sympathetically.

"Will you go with me, Nurse? Will you take me home?"

"But you are very sick. You cannot be moved now. Perhaps when you are better."

The brown eyes shifted to the wall, but the hot hand gripped the nurse's cool one. And Miss Alden understood; knew now that all the fears that she had entertained that afternoon were a reality. In spite of all that money and science could do the once popular Jewess lay dying.

Again the dark eyes turned to the nurse and immediately dropped their gaze to the counterpane.

"Nurse," the voice faltered, "if I die, would you go with me? Go with me please, Nurse."

Ever since she had been in the convalescent ward Miss Alden had felt sorry for the proud Jewess. Her sympathy was returned by a deep respect and affection which expressed itself in various and sometimes almost humorous ways, but Miss Alden loved the sufferer and coveted her soul. She was certain that one so intelligent as she would believe if she had been taught the true Scriptures.

She pressed the hot hand gently but her voice was sad as she spoke. No, Mrs. Goldstein, I cannot go with you. I could hold your hand as I am doing now, but each one of us must pass through death alone. Are you afraid to die, Mrs. Goldstein?"

There was no response but the quickening of the pulse and the rise in the respirations.

"But I can tell you of Someone who will go all the way with you if you ask Him," she continued as she moistened the parched lips and wiped the perspiration from the forehead, "One who has died that we might live. He not only died but has risen again, and as He rose so we who believe on Him shall also rise again."

"Is that so?" There was wistfulness in the tone and the eyes searched the face above her.

Nurse Alden waited as she freshened up the pillow. Here perhaps was the moment she had waited for. Mrs. Goldstein had listened indifferently to the readings on the life of Christ as she used to read to one of the patients in the ward. Perhaps she had understood more than she had let it be known. Now her interest gave her confidence and hope. She prayed for guidance, realizing that her time was short and experience warned her that there would be no other dinner hour for Mrs. Goldstein.

"Have you asked God about dying, Mrs. Goldstein? Have you prayed about it?"

"No," the eyes shifted then rested again on those of the nurse. "You pray for me, Nurse," she pleaded.

"You will have to pray for yourself. I cannot pray in your stead. Each one must face God alone at this time."

Slowly the hands came together above the covers and the eyes closed reverently. Miss Alden stood breathless. Had she forgotten? Other times at prayer the Jewess always requested water. After immersing the finger tips she would rub the palms together before folding them in prayer. Did she forget, or did the ceremonies of Judaism fail in the hour of death?

Everything was quiet in the hall. Even the clock ticked quietly. Slowly the thin lips began to move, "God bless me and take me home to my people." The eyes opened and sought the nurse. "What else," she begged in confusion, "What must I say, Nurse?" Her voice broke in fear and panic as she pleaded, the hot hand crushing the spotless counterpane in a viselike grip.

"God has promised that He will do anything we ask in the name of His dear Son. I always end my prayers, 'In Jesus' name, Amen.' Perhaps if you do that," the Nurse suggested.

There was a long silence. The eyes were closed and the fingers had relaxed their grip. Surely God would give her one more chance. Making sure that the patient was still conscious and guessing the struggle that went on in the mind before her, the nurse continued softly: "Jesus was God's Son, and He came to this world to save sinners and not to set up an earthly kingdom. Everyone has sinned, and all who believe on Him shall be saved." A flicker of an eyelash as she paused showed that her words were being understood.

"He is coming again sometime to gather all those who believe on Him to Himself. You see He had to come the way He did in order to prepare the world for His final coming. Do you understand, Mrs. Goldstein?"

The lips relaxed and the forehead puckered, but there was no answer.

"Do you believe in Jesus?"

"Yes, I believe in Jesus," was the hoarse answer.

"That He was God's Son?" She pressed the burning hand and watched the wrinkled face as the blood rushed to the pale features.

"I believe in God. Jesus was a good man. Is that not enough?" The eyes opened and once again searched the nurse's face.

"No, He was God's Son. We have no promise unless we believe that."

There was another long silence. A door opened and closed down the hall.

The patient moved. "Yes," she whispered, clutching the nurse's hand. "Don't go yet.

(Continued on page 383)

IN THIS ISSUE

The Angels Celebrate, *by Prisca Delph* 354
Out of Darkness, *by M. Aline Sommerfeld* 355
Memories, *by Anna Swartzendruber Yoder* 356
Christmas Sermon, *by Willard Leichty* 358
Glory to God in the Highest, *by Mary L. Schload* 362
Our Adversary, *by Geo. J. Lapp* 363
Responsibility of a Minister's Wife, *by Martha Guengerich* 364
Maid or Mistress, Which? *by Wilma Diener* 365
On to Paraguay, *by S. C. Yoder* 366
Hinduism Invades America, *by Edwin I. Weaver* 367
The Holy Spirit, His Relation to Christ, *by S. F. Coffman* 370
Extracts from the Letters of John Coffman 372
The Evangelical Canticles in Luke 1 and 2, *by John Umble* 373
About Milk, *by John H. Jollief* 374
Sunday School Lessons 375
Young People's Bible Meetings 377
The Fate of Englishmen a Warning to Americans and Canadians, *by C. F. Derstine* 380
A Christ-centered Christmas, *Editorial* 360

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIII SCOTTDALE, PA., DECEMBER, 1941 No. 12

OUT OF DARKNESS

By M. Aline Sommerfeld

(Scene: "Silent Night" heard in the distance. Woman seated reading a book. Very unhappy expression on her face. Looks up very disgustedly during the music. Arises; paces the floor with a look of pain on her face. Flings book on the floor.)

"Yes, 'Silent Night.' I have no doubt but that it is silent out there. But there can't be any holiness connected with it. A lot those singers know about such things. 'All is calm; all is bright.' It's certainly calm, but that 'bright' stuff. How dare they fling such an insult right into my ears? When life is as cruel to them as it has been to me, if it ever is, they'll never do what they are doing now. I've had nothing but pain and agony in the last nine years. Nine years ago tonight my life went out. I'm just an empty shell with the pain and grief of all the ages battling within me. Why didn't I die, too, instead of staying here to have fate and chance laugh in my face? If I could ever feel at home anywhere else, I'd move away from beside that church, where I wouldn't have to listen every year to their practicing Christmas and Easter programs and music."

(A pause in which reader paces floor, biting lips, and clenching hands.)

"Cabb 9000. Call at 2653 Cherrywood Ave., immediately."

"Please take me to 'The Garden' cemetery. You need not call for me; I'll walk home."

Mrs. Anley stepped from the cab and planted her well-booted foot into the soft snow. In only a few seconds her sealskin coat was speckled with the downy flakes that clung like little fingers of love. They brushed her hot and flushed face trying to do her the kindness of making her cool, but the stubborn will and the pride intermingled with pain and grief was a barrier to all offered kindness, whether human or divine. Although the path was covered with snow, she knew the way well, and walked slowly, wearily, sadly, with drooping figure across the corner of the burial park until she stood beside a tiny mound covered with the soft white snow. It seemed as if her body straightened and became rigid as she stood motionless, looking at the tiny grave. Her lips thinned and straightened, and her eyes became narrow and hard. She clenched her hands, and her breath came heavy and fast; but no tears coursed down those cold, proud, hurt cheeks. Her lips parted, and she began to speak aloud.

"'Silent Night; Holy Night!' It's quite enough. Not a sound do I hear; but it is not holy. How can life be so cruel, how can it be so hard as to take all I ever had or ever will have away? They say Jesus came into the world to bring happiness and cheer. Ha! It's none I've had. There was a time I thought I was happy, but it must have been life only teasing me; it must have been life only showing me a bright side to get me caught in a trap, knowing it would flip its tail in my face, leaving a sting and a smart that time can never erase. Ah, life, where is your victory? Death, where is your sting? Down there under six feet of earth, in a box lined with white satin lies the real 'me.' There's where my life is. They carried it out here nine years ago this afternoon. They took it away from me. I have no reason to live."

(Turns. Points to a long grave.)

"And there is John, poor dear. He was so kind and so loving and patient with me, helping me to bear my sorrow, when his own heart was nearly breaking, but he did his duty as a husband. He gave his life for me, and now he's gone. Little Jimmy or John, either one, could have done without me better than I can do without them, but life isn't like that. It's leaving me here to bear all the pain I can." A shudder passed over her body.

Behind her, she heard a shuffle of feet, a weak, childish voice coughing, and snuffles from a child's nose. Turning she saw a little boy whose eyes were large and blue, but were spilling tears. He looked up at the proud woman pityingly, sympathetically, lovingly, afraid. "Pardon me, ma'am, I didn't mean to frighten you."

"You didn't frighten me, Child; but what are you doing here all alone? It will soon be dark, and it is a mile back to town. It is cold, and snowing harder all the time. Have you lost your way?"

"No, ma'am. I came out here to bring a bunch of imitation roses I found in an alley to put 'em on my Mommie's grave. She was always so kind and good to me, and I loved her with all my heart. I hope the angels saw me, an' they tell her I put 'em there."

"But, Child, aren't you nearly frozen? Why don't you have your overcoat on? Why didn't your father make you wear your boots in this deep snow?"

"I didn't wear an overcoat, ma'am, because I ain't got none. I ain't got any boots, and—an' I ain't got no father." A little foot covered with what used to be a shoe through which three little toes came, dug a little round hole into the soft white snow. Thin blue hands pushed down harder than ever into pockets of a pair of threadbare trousers that were patched and much too short.

"Where is your father, Child? Is he out here, too?"

"No. I don't know where he is. No one knows where he is. I don't want to know. He left my mother and me when I was six months old. He hated us. He beat my Mommie. He stole everything we had in the house and sold it, and tried to make Mommie and me starve."

"How long has your mother been dead, Sonny?"

"She was taken out here just a year ago today. Just a year, ma'am. It's awful lonesome without her. I ain't got no one to talk to now. I come out here and talk to her real often, but she can't talk back to me. I ain't got nobody to love, now."

"But my dear Child, where do you live now?"

"I ain't got no real home. Sometimes I sleep in the jail; sometimes I sleep in someone's coal shed; sometimes I find a stairway and sleep on a step. In the summertime I slept on a park bench or in someone's back yard."

"You poor little fellow. How do you live? What do you eat?"

"I sell papers. Sometimes I make enough in a day to get a little something; sometimes I don't. If I get so hungry I can't stand it, I go to a friendly looking house and ask for a piece of bread. My Mommie told me never, never to steal. I never will. My Mom-

THE STAR

By Aldine Sutter

High, so high in the heavens,
Encircled by mist of blue
A little star sends forth its light
Twinkling the whole night through.

Bright, so bright is its message
A message of light and love.
May our lives shine out in radiance
Like the light of the star from above.

Wayland, Ia.

mie was a good woman. She took in washin's, and every day before I started out to sell papers, she an' me kneeled down beside a chair and asked God to keep her an' me through the day, an' help me sell lots of papers, an' to help her to do her washin's good. She used to tell me all about Jesus, an' I'm sure glad she did. He's the only Friend I've got. I know He cares for me. And, oh, God is so good and kind to me, ma'am. I've always had something to eat and to wear. And He and me sure have some good times together, singin' Sunday-school songs and me prayin' to Him. And ma'am, He talks to me, too. Do you ever talk to Jesus?"

The woman's pride was fast vanishing. The nine-year-old hardness was breaking, and the lines in her face were softening and her eyes becoming more kind.

"No, honey; I don't talk to Jesus any more. I—I guess I—I ought to. I used to, but since my little baby died, I've been too sad to talk to Jesus."

"Why, ma'am! Then's is just when you need Him. Did your little baby just die?"

"No, Dear; he's been dead nine years. Nine years ago today they brought him out here. He was two when they took him away."

"Why, that 'ud make him eleven years old if he was still alive; wouldn't it? That is how old I am. What was his name?"

"Jimmy."

"Jimmy? Why, that is my name!"

"Jimmy! Oh, Jimmy! Your eyes are large and blue just like my Jimmy's. Your hair is yellow and curly just like my baby's. Oh, what if my baby were you, and he were hungry and cold! Oh!" And the woman shivered. "Come. We're going home now. I'm going to take you with me. We'll take a bus. Your coat is so worn, and your shoes have almost no soles. I don't want you to take cold."

The bus fare was paid and the pair of opposites were aware that all eyes were turned toward them. But what did that matter? In front of a clothing store, the bus stopped, and the strange pair got out.

"Good evening, Mr. Jackson; I'm in somewhat of a hurry tonight. I'd like you to fit this child with a complete line of clothing, the best you have in the store."

Questioning looks were passed around among the clerks, but not a word was said.

In two hours' time Jimmy was seated at a small table spread with a snow white linen cloth, eating hot potato soup and fresh bread with real butter. He was somewhat awkward and bashful, but his little heart was happy. His yellow hair lay in ringlets over his head, and his large blue eyes were brighter than they had ever been before in all his young life. His new clothes would have tempted one to doubt that only two hours before he was a ragged street urchin.

Across the street the church which Mrs. Anley had so detested that same day was lighted with warm, cheery, and glowing, and even friendly lights. People were going in at the door to attend the Christmas program there that evening. Little Jimmy stood at the window and watched the scene for some time; then turning to his new mother, who was seated in her large arm chair reading her Bible, said: "You know I'd kinda like to go over there to that church and hear the children say their pieces and hear the pretty music. Would you care if I'd go? I'll come right home."

The Bible was slowly closed. Eyes that were full of love, and peace, and calmness looked tenderly at the child. The woman arose and said, "I think I'll go with you, Jimmy dear. I'd love to."

The child sat throughout the program, drinking in every word and scene. His hungry soul was being fed. The woman heard not a word anyone said. She saw not an action. Now and then a tear trickled down her now softened cheek and stopped beside the diamond brooch she had on the front of her dress.

At the close of the service, Mrs. Anley arose slowly from her seat and stood tall and straight. Women caught their breath; deathly silence fell over the assembly; someone coughed. What had taken place that this woman was in church, and now she was going to say something!

"I suppose most of you wonder why I am here tonight. This is the first time I've been in a church since nine years ago today. Then is when I buried my baby. I thought my life was taken to the cemetery that day. I thought life was hard, cruel, and it would be kinder to die. I was a skeptic, and knew only bitterness in my soul, but today at the place where I thought my life was ended, I found new life. I found I had never really lived. God has forgiven me for my attitude. I want to ask the forgiveness of this congregation of which I was a member. My happiness, my life has only begun."

Elder Connley slowly arose from his usual pew. His snow white hair seemed a little whiter. He raised his hand up and over the assembly, and said with a voice that quivered, "Let us pray."

Canton, Kans.

MEMORIES

By Anna Swartzendruber Yoder

The author of this interesting article of pioneer life in Iowa is the widow of the late C. S. Yoder of Chappell, Nebraska, and the mother of S. C. Yoder, Goshen, Ind., a frequent contributor to the Monitor, and whose article on South America appears in this issue. This life sketch was originally prepared as a letter to her children and her nephews and nieces. It is now published by permission.

I am now eighty-three years old, and when I sit alone in my little house on the plains of Western Nebraska, my memory often carries me back to the days of my childhood and the home in the early days of Iowa when I was a little girl on the lovely farm with my parents.

My father, Frederick Swartzendruber, was born in Germany, March 2, 1825. He came to America with his parents when he was seven years old. My mother's maiden name was Sarah Yoder, born in Pennsylvania, May 27, 1829. They were married on February 6, 1848, and came to Iowa in the year 1851.

They bought a farm two and a half miles south of where Sharon Center now is. They paid $2.50 per acre. This land was mostly covered with timber and brush of hazel nuts and shrubs. There was a small, one-room log house on it, where my parents lived for about six years. It did not even have a door on the outside, so Mother said she tacked a quilt over it at night, as they could often hear the timber wolves howl around the buildings after dark. She was often alone when Father went to town which was probably thirty-five miles away. It usually took him several days to make the trip in the wagon.

They had no cellar, so they made an opening in the floor and dug a hole underneath, where she set her milk and butter and could reach it from the opening.

Then in a few years they built a good frame house, with three rooms upstairs and three rooms downstairs, and a full basement. They moved in the new house about the year 1857, so this was all before my time.

Father and Mother were both hard-working people. They toiled and worked hard, but when I think back now it seems a most beautiful home. There were three sisters and one brother older than I, living, and three brothers and one sister younger than I, living.

I remember when I was about four years old, and my brother Eli was two and a half, we were out in the garden and were playing with a sharp hatchet. Eli had it and threw it to me, and cut off my little finger of my left hand. It just hung on by the skin. My father dressed it, and bandaged my hand to a little board. It healed nicely, but now after eighty years I can still see the scar.

There were no automobiles, nor even buggies. Everybody went in the lumber wagon. There was almost no machinery on the farm. Father mowed the hay with the scythe when it was dry. Then Mother and all the children went out into the field to help. Mother put a quilt under a shade tree, placed the baby on the quilt, then the ones too small to help had to stay with the baby. The older girls and my brother Jake helped Mother rake the hay in rows with big wooden rakes. The others piled it up.

Whenever a new machine came on the market, Father was usually the first one to get it. I remember when he bought the first mowing machine—a Buckeye mower. The neighbors came from miles around to see this wonderful machine working. Then a few years later he bought a reaper to cut the grain. Before that they cut it with the cradle.

The corn was planted by hand. Father made a marker, and then marked the whole field in checks. Then two or three of the neighbors came together, with children and all, to plant the corn. Some had little pails and some had the corn in their aprons and dropped the seed. The older ones had hoes and covered it.

Mother did the cooking; sometimes she had a hired girl. If not, then some of the neighbors helped her. When one farmer was done, the whole crew went to another place. They

all helped each other, and no one could be independent.

I remember that very often we had hired hands. In summertime we always had supper at five o'clock. Sometimes on Saturday Father said, "We will have 'feier-abend,'" (holiday evening), so we had supper at four-thirty. Then there was nothing done after supper but the milking. Father and Mother sat on the porch and talked and visited; the hired men would lay around and rest; and we youngsters played. It was so nice and pleasant!

On Sunday morning Father and Mother got up as early as usual, and did up the work. There was no Sunday school. Church was held every two weeks. On church Sunday Father hitched a team to the wagon, and he and Mother and some of the children went to the services. In those days we worshiped in the homes of the people, and if it was not too far we all walked that were able.

On Sunday morning when we had no church, Mother had all the little ones cleaned up. Then we were not allowed to go out to play until they read to us out of the Bible, sang a few songs, and talked to us awhile. Then after dinner we could go out to play; or sometimes we went to a neighbor to visit. We all walked or ran, and what a merry time we had, as much as children now have, and more so, and it was not so dangerous.

We had a single buggy for Father and Mother to go to church, but when we children would go along we went in the big wagon. Then in the spring before Mother died, Father had the running gear made for a spring-wagon—a buggy we called it. Mother was so glad to have a way to go that the children could also go along, but before it was done she was gone. She never saw it.

Generally in the fall we all went to the shoemaker, Mr. Kessler. He took the measurements for our shoes. We each got a new pair of shoes which lasted a year or longer. On Saturdays Mother had us all clean our shoes, then she greased them and rubbed them soft. In those days there were no overshoes to wear and our leather ones had to last a long time. After they were greased they were then ready for Sunday and the following week.

In the spring Mother and the older girls helped shear the sheep. Then they washed the wool and sent it to the factory to have it carded. After harvest, spinning time came. Mother dyed the yarn, then wove it into flannel, and made our winter clothes.

Mother did all the sewing by hand, until I was about seven years old. Then Father bought a sewing machine from a peddler. We screwed it on the table and turned it by hand. It worked fine, but we could not sew heavy material on it. So she made all the men's clothes, overcoats, and everything by hand. Sometimes she got someone in to help her sew.

We knitted all our own stockings and mittens. We never thought of buying anything like that. I learned to knit my own stockings and mittens when I was nine years old. I always knitted them as long as I was at home, and so did the rest of the girls, as well.

I well remember the time of the Civil War, how we used to hear them beat the drums, and one Sunday Father and Mother came home from church and said, "Abraham Lincoln was shot and killed."

Mother always had the most lovely garden. She had nice flowers and vegetables, but no fruit except what she gathered in the timber, such as blackberries, plums, and crab apples, and we all enjoyed them.

I remember when we planted our orchard of about two acres in apple trees. As it was so hard to start the young fruit trees, Mother worked very hard to get them started. She often told us about the many apples they used to have in Pennsylvania, and how she would enjoy to have apples again. But she never got a taste of one. One tree had two on but they were late ones, and were not ripe when she died.

In a few years we had apples. It is sixty-four years now since I left home. I can still see every tree in that orchard and what kind of apples it had, but I suppose they are all dead and gone now. Our sweet home is now a home for someone else. Soon after Father died the place was sold to strangers, and one by one the members of the family died, until only two are left.

Ours was a lovely home, and it seemed my childhood days were the most pleasant as long as my dear mother was with us. When I was nine years old, she died and left ten children. My oldest sister was seventeen and Baby Helena was nine days old. Oh, what a change this made—the dearest on earth had left us. After nearly three months little sister Helena joined Mother in that heavenly home.

How sad is a home without a mother! There was so much work to do, and very often I was so homesick and lonely for Mother that I went to bed and cried myself to sleep. I do not know, but I believe the others did the same. We never talked much about her as it was so hard to think about it.

After four years, Father married again. He married Miss Elizabeth J. Yoder. My oldest two sisters were then married, so Delilah, 14, and myself, 13, had kept house six months until my stepmother came into the home. She was a good stepmother, only two years and two months, for then she passed away very suddenly with heart trouble.

Then the responsibility rested on Sister Delilah and me again. By this time we were older and housekeeping was not so hard. We kept this up until we were married and had homes of our own.

In the year 1885, Father was again married to widow Barbara (Yoder) Mast, of Daviess County, Indiana. About the year 1889, Father took sick with rheumatism and lay on his back most of the time for six years. Stepmother cared for him faithfully. The last few years she had to have help, as Father got very helpless. He had to be cared for like a child. His mind was good to the last. He suffered very much until the morning of July 5, 1895; when he breathed his last, at the age of 70 years, 5 months, 2 days. For thirty years he was minister and bishop in the Old Order Amish Church near Kalona, Iowa. Father and Mother and the first stepmother are all buried in the Peter Miller graveyard, Johnson County, Iowa. Of that once large and happy family only I and a brother are left.

Chappell, Nebr.

HE CAME DOWN TO TAKE US UP

Our loving Saviour came to earth—
He came in humble, lowly birth—
To save us from our sin and shame—
Oh, let us praise His holy name!

He left His home of love and grace,
To die for us—He took our place—
Now, though unworthy all are we,
With Him forever we may be.

Far DOWN He came to where we are,
That we may be UP just as far;
He'll soon come back to raise the dead,
And change the living—as He said.

Then up with Him away we'll go
To meet the One who loves us so;
We'll praise Him then forevermore
For what He's done, and Him adore.

—Mabel Glenn Haldeman.

TEN REASONS FOR HAVING A FAMILY ALTAR

It will sweeten home life and enrich home relationship as nothing else can do.

It will resolve all misunderstanding and relieve all frictions that may enter the home.

It will hold our boys and girls to the Christian ideal, and will determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best, and to determine in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious throughout the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the Church, the Sunday school, and the agencies helping to establish and maintain the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the Church.

It will honor our Father above, and express our gratitude for His mercy and blessing.—Wesley Herald.

CHRISTIAN MONITOR PULPIT

CHRISTMAS SERMON

By Willard Leichty

TEXT: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.—Luke 2:15b.

In the early history of Christianity, perhaps nothing is more fascinating or more perfectly in harmony with the spirit of Christianity, than the first revelation of its cardinal principles from heaven to the lowly shepherds.

This great event of history was not revealed to those who were in the chief positions, but to humble men engaged in a common, ordinary occupation on the hillsides of Judea.

As the Christ Child was born in Bethlehem's lowly manger the world round about was largely in silence and ignorance. This was in sharp contrast to heaven, which was all aglow because of the tremendous significance of this event. The Word says, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The angels rejoiced, not because of a great blessing that had come to them, but they rejoiced because of the wonderful blessing that had come to fallen humanity, for the angel declared, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The lowliest circumstances of Christ's condescension were all along counterbalanced with manifestations of His glory, and demonstrations of His power, so that faith might be begotten in the hearts and lives of men and women. This principle was true in His birth, inasmuch as the humble circumstances of His advent in a Bethlehem stable were likewise accompanied with a great demonstration of heavenly glory.

The angels celebrated the birth of none other than the one of whom Isaiah had said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The coming of the eternal Son of God to earth was such a momentous event that heaven's glories could well be demonstrated in a remarkable way.

After the praises of the angelic hosts were ended, the heavenly messengers disappeared, and the shepherds, who were the favored spectators of this demonstration, by common agreement said in the words of the text, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

Note they did not say, "Let us go and see if these things be so." There was no doubt in their declaration. They believed that the coming of the Saviour actually occurred. They accepted that as a foregone conclusion, for they were now ready to act upon their faith and make their way to Bethlehem.

When God speaks to us, it is up to us to improve the advantages we have to strengthen our faith. To the shepherds that meant for them to go and gain by actual experience and observation the reality of that which the angel declared.

When the angel spoke, he expected that they go; he inferred that they should go, so their going was not out of curiosity, or lack of faith, but it was rather an act of faith and obedience,—they expected to see that which had been revealed to them.

Failure upon their part to go to Bethlehem would indeed have been an indication of indolence and indifference, but we must remember that in the first place God never reveals such glories as these to those who are ill-disposed toward receiving them.

They lost no time but came with haste and found Mary, and Joseph, and the babe lying in a manger. It is not likely that the poverty and lowliness in which they found Christ was a jolt to their faith, because they were expecting this, inasmuch as the angel had informed them as to the place and circumstances. Furthermore, they themselves were men who no doubt knew by experience what it meant to live in fellowship with the Lord, even in humble circumstances.

In their conversations with Mary and Joseph, it is quite likely that they related their extraordinary experiences to each other and thereby were the means of strengthening one another's faith.

The shepherds apparently were greatly rewarded for making the journey to Bethlehem, for "when they had seen it, they made known abroad the saying which was told them concerning this child." "And all they that heard it wondered at those things which were told them by the shepherds." A great blessing was theirs, inasmuch as they went even unto Bethlehem and beheld these things which had come to pass.

I believe there are worthy lessons we can receive from the shepherds. We do well to do as they did.

First, they received the heavenly manifestations with becoming reverence and awe. When "the angel of the Lord came upon them, and the glory of the Lord shone round about them: . . . they were sore afraid." They instantly thought of God and referred the whole thing to its proper divine source. They did not seek to explain it away, as unbelief would do. A right mind and a right understanding see God in all things, and behold in what others may consider common occurrences, definite manifestations of the power of God.

The shepherds beheld a wonderful sight and received it with reverence. Perhaps soon we may be witnesses to great signs in the heavens foretelling His second coming. If so, may we receive those signs with reverence, as the shepherds did at His first coming.

Likewise the shepherds believed what the heavenly messengers told them. On this point J. A. Seiss says, "Their ready persuasion in this respect also serves to show how self-evidencing the true gospel is to minds that are unprejudiced and really open to receive it." The heart which has a desire for truth will be qualified with the capacity to receive and contain that truth. God does not make it difficult for us to believe. He opens the way for faith. The Holy Spirit illuminates darkened minds whereby spiritual truths may be comprehended. The honest, open heart is never left without something to which he can anchor his faith if he only will. The honest searching heart can anchor its faith to the very things that are an offense to those who are not open to the truth. The absence of faith on the part of those to whom the Gospel has been faithfully sounded is not because of a lack of sufficient proof and demonstration, but it is due to a lack of willingness to be convinced or admit the truth.

Moreover, the shepherds diligently improved the light they received. They did this through personal fellowship. They were not satisfied with the mere hearing about the newborn Christ, but they made haste to see what had occurred. They desired to be eyewitnesses to this fact. If they would have been indifferent and unconcerned, they would not have bothered about going to Bethlehem.

Faith in the heart is always conducive to action. Faith comes to the surface in suitable works. Knowing of the Christ brought a definite responsibility to the shepherds that other people just now did not yet have. That responsibility was to use the light they already had as a steppingstone to the receiving of still more light. The way in which you and I receive the light we have determines the amount of progress we will make in our Christian experience.

If knowing of Christ will not carry with it a deep desire to know Him better, more perfectly and completely, as our Saviour and King, we will forever remain outside the borders of the Kingdom of God. Someone has said that the difference in professed Christians is not so much because God has created them so differently, but that their difference or contrast often lies in their response or lack of response to the light which God has given them.

What was the shepherds' response to the revelation God had given them? They went

even unto Bethlehem to see this thing which was come to pass. They wanted to make that which they had heard their own possession, their own experience. A true faith cannot hear of a Saviour and then not go in an ardent search of Him.

Are you satisfied only in knowing Christ by hearsay, or in a superficial, intellectual way, or, spiritually speaking, are you willing to go all the way to Bethlehem and make Him your very own? True faith will not allow any obstacles to obstruct it from going all the way to Bethlehem, and there in personal contact and fellowship accept and worship the Christ.

Today Christ is found in His Word, in His Church, in prayer, and spiritual communion. These are some of the elements which constitute the Bethlehem to which you and I must go to "see this thing which is come to pass."

The trip which the shepherds made to Bethlehem involved walking so many rods or miles to where Jesus lay. The journey which you and I must make to Bethlehem means the reading of His Word, fellowship with Him in the secret closet, fellowship with His saints, and meditation upon His many benefits toward us.

Oh, that none of us would be satisfied with a partial or insufficient knowledge of Christ, but that we would go all the way to Bethlehem, thereby fully yielding to Him, fully obeying Him, and fully loving and serving Him.

We want to be near those whom we dearly love. Being at a distance from them is always unsatisfactory. So if we love Christ we want to be near Him. Living close to Him, alone can bring us a blessing. If we don't go all the way to Bethlehem but follow only afar off, we will have no occasion for glorifying God as we believe the shepherds did.

To go even unto Bethlehem, spiritually speaking, means something in the Christian life. We can't go all the way and come back unchanged. God forbid that any would refrain from going because of some worldly loss they feel they would suffer. The Christ is God's unspeakable gift to man, but, like the shepherds of old, we must go to Him if we would receive the gift and be enriched.

To ge even unto Bethlehem involves repentance from sin. As we journey on that road we turn our backs to the world, for the world travels in the opposite direction.

On the way to Bethlehem we must lose the spirit of selfishness, covetousness, and greed, and acquire the spirit of good will toward men.

Spiritually speaking, we can't stoop to enter into that lowly stable if the heart is puffed up with pride, worldly exaltation, and dignity.

All evil, sin, hypocrisy, inconsistency, and unrighteousness must be left behind if we would progress on that road. Only as we go all the way can we draw life, peace, power, love, purity, and holiness from Him who is the source of these and who came that we might have life, and have it more abundantly.

At this season of the year the world thinks of Christmas, but it stops far short of Bethlehem, for commercialization of Christmas has provided a broad and wide detour. God forbid that as Christians we should stop with the outward observances of the day, but "let us go even unto Bethlehem" in spirit, whence alone true profit from the commemoration of this day can come, and whence alone arises the proper incentive for praising and glorifying God.

The shepherds were amply repaid for their efforts. They found the Saviour as the angel had announced. In like manner every true seeker after Christ will be rewarded. The ones who seek will find.

The shepherds saw a great deal at Bethlehem. They saw the Child through whom God sent His greatest revelation of Himself. They saw the world's Saviour. They saw earth's greatest Teacher. They saw the coming righteous Judge of the earth, in whose hand is all wisdom, power, and might. No devoted observer sees any less today.

The shepherds having found the Christ freely confessed Him before the world. "When they had seen it, they made known abroad the saying which was told them concerning this child." May we follow their example in making known the Christ we have found.

Christianity deals with us as individuals, but since we are social beings, definite results are felt by those with whom we associate. Faith within our hearts seeks to kindle faith in the hearts of others. Our personal experience will have an effect on others. May we like the shepherds go even unto Bethlehem, and see these things which are come to pass, so that like them we may have a worthwhile testimony and witness for the Lord.

The shepherds returned to their flocks glorifying God. Following Jesus does not necessarily take men away from their everyday occupations, but it does change their conduct in those pursuits.

They went back to their work, taking the joy of the Lord with them, and witnessing to others. May God give us grace to do likewise.

Wayland, Iowa.

HIS NAME

His Name is "Wonderful" and Fair,
  And "Marvelous" as well,
His Name is "Secret"—God is He,
  Who can His glories tell?
The glory of His worth is seen,
  The glory of His death,
The glory of His saving grace,
  And Spirit's living breath.

His Name is "Counsellor" and Guide,
  His Word directs our way,
He counsels by His loving Voice,
  And leads us all the day.
He guides us when the path is dark,
  And holds us by the hand,
Within the wilderness He keeps,
  And brings to Promised Land.

His Name is "Mighty God," the Lord
  All might is found in Him,
No power can stand before His might
  No cause He cannot win.
His mighty Love will kill all ill,
  His power will keep from self,
His mighty grace will grace the life,
  And give eternal wealth.

"The Everlasting Father" too,
  Is Christ, the Lord Divine,
He was, He is, and is to be,
  Himself the Living Shrine.
He cares for all, He cares for each,
  He knows our every need,
And so we trust our wants to Him,
  For He will surely feed.

"The Prince of Peace," His Name so true,
  With Him all war must cease,
His Blood on Cross of Sacrifice,
  The price He paid for peace.
The peace with God, how great a boon,
  The peace of God how real,
The God of Peace is with His own,
  Who have the Spirit's seal.

—F. E. Marsh.

STORIES FOR GROWN-UPS

The gentle, white-haired lady next door first suggested the idea. It was when my three-year-old son, recuperating from an illness, was restless and overactive.

Mrs. Smith, who had brought some flowers from her garden, watched Billy's restlessness. Then simply and naturally, she began the familiar "Once-upon-a-time" prelude to a story. My boy's eyes seemed to grow bigger and he sat quietly to listen.

It worked like a charm. "That's a gift," I admired, "knowing just the right story, for just the right time."

"Perhaps," my neighbor smiled, "but, if so, it's a cultivated one. A story," she continued, "is one of my favorite solutions for a great many problems."

"What sort of problems?" I asked.

"Well, of course, stories work like charms with most children," declared Mrs. Smith. "You can interest them, amuse them, and teach them a great deal with stories. And as for adults, a story is one of the best ways I know for making a point, suggesting an idea, urging a course of action.

"After all," she went on, "the idea of stories, as you know, is almost as old as time. Jesus' parables, told often in the course of everyday life to make an idea vivid, to make the listener's mind follow the path he wished it to follow, these are the shining examples of perfection in story-telling."

I often look back on that conversation when I observe Mrs. Smith's gracious and apparently effortless ability to get on with people; to help them see her point of view.

Once at a meeting, when discussion threatened to reach an acrid point, it was Mrs. Smith who smilingly related a brief, but appropriate, story. The tension relaxed, the questions miraculously clarified themselves, and harmony once more reigned.

After all, if a child can be calmed by listening to a narrative, if he can learn facts through stories, why don't we use more of them with adults?

Interesting sources of material are all about us. Facts are ours for the finding in our reading and in the daily life of our community. These items are ours to see and ours to tell. Merely keeping our eyes open for significant incidents adds zest to our lives and interest to our conversation.

Why not try stories?—The Christian Advocate.

Editorials

A Christ-centered Christmas

At this writing Christmas is still more than a month in the future. The work of an editor requires that he constantly think ahead and get into the spirit of events yet to come. However, it is not too early for all of us to think of Christmas time and how we intend to observe it. Most of us no doubt give a certain amount of gifts, and the sooner we plan for them, order them, and get them off our list the better we can enjoy Christmas time when it comes. Perhaps there are some greetings that should be sent to our foreign missionaries. This should be attended to at once. And so in a number of practical ways it is well to get Christmas into our thinking and planning.

But the type of things which we have mentioned, while having a legitimate place in our Christmas activities, are not the most important things to enter into our thinking relative to Christmas time. They are in a sense only excrescenses; the abiding values lie much deeper. Let us early settle it in our minds that all our Christmas activities will be Christ-centered, for apart from Him there can be no true Christmas observances. Some one has very well said:

"Christ is the center and source of a true, thoroughgoing Christmas. Unless we kneel at the manger and there greet a divine Lord, and unless we recognize that God came to earth in the person of the Child born in Bethlehem of old, we have no Christmas at all, but just the relics of an outworn social custom, attended by doubtful buying and giving of trinkets, most of which are more ornamental than useful."

Let us think then of how a Christ-centered Christmas will affect our hearts and lives if we adhere to it in all our Christmas plans and observances. (1) It will at once bring us into the spirit of worship. The shepherds and the Wise Men, when they made Jesus the center of their attention and affections, just naturally bowed before Him in worship and adoration. As we meditate upon the coming of the Christ Child and what His advent meant to the world and to us as individuals, Christmas time will be for us a time pre-eminently of worship. (2) Christmas will be a time of spiritual joy. The angel said, "Behold, I bring you good tidings of great joy." This is intended for all people, but only those who worship the Christ enter into the fullness of that joy. The Wise Men "rejoiced with exceeding great joy" at the sight of the star which led them to the Christ. A Christ-centered Christmas will bring us into the realization of that spiritual joy. (3) Christmas will be a time of giving to and in the name of the Christ. The shepherds gave their message, the Wise Men brought their gifts and devotion. Christ was the center of their giving. Let us render to Him our heart's devotion, and let the gifts that we give flow out of our love for Him. This will keep us from becoming selfish in our giving or lavishing gifts upon those who have no need and from whom we only expect similar gifts in return. It will help us to remember the poor and the suffering in our gifts. It will help us to direct our gifts to missions, which spread the "glad tidings" to people who have not yet received the light of the Gospel which Jesus came to bring.

The observance of a Christ-centered Christmas will bring many other blessings to us and vitally affect our attitudes and actions not only at Christmas time but all through the year. This issue of the Monitor has a number of special Christmas articles, all of which will help us to put Christ first in our Christmas thinking and planning. We trust that you will read them all and profit by their helpful messages. We wish to all our readers "A Christ-centered Christmas" and join in the prayer of Phillips Brooks:

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great, glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

This Winter

The unmistakable signs of approaching winter are upon us, as we note the shortening days and lengthening nights, and the increasing cold, in spite of the beautiful days of Indian Summer. It will be well for each of us to plan how we may make the most out of this coming winter, if the Lord spares us. Most people, old and young, have their routine activities of work and school that absorb considerable of their time, but all of us have periods of more or less leisure, which we should utilize for our own spiritual profit and the help of others. Why not organize a Teacher Training, or Mission Study, or Bible Study class in your congregation in order to give an opportunity for helpful instruction and new inspiration in the work of the Lord? Or if you are situated so that you can spare a few weeks of time, why not plan to attend one of the many special Winter Bible Schools that are being conducted in various places in our church practically from coast to coast? If you are a minister, why not plan to attend some of the special ministers' sessions at our Bible schools? If you are a Sunday-school worker, why not plan to attend some of the special Sunday-school periods provided by some of the Bible schools?

But perhaps none of these things will fit into your own peculiar circumstances. Perhaps certain duties keep you close at home. It may be that you are living in some distant place where you do not have privileges which people enjoy who live closer to our church centers. But there are still things you can do to help to strengthen your spiritual lives this winter. You can devote more time to reading the Bible and other helpful books in the long winter evenings. You might take a correspondence course from one of our church schools and thus gain new knowledge of the Bible and strengthen your spiritual life and equip yourself for better service in the kingdom of our Lord. Let us give due consideration to the various things which we may plan for and do this winter to make us better and more useful Christians.

However, there are still other things that we may well think about as we contemplate the coming winter, if the Lord tarries. In fact, the title of this editorial was taken from a folder recently issued by the Mennonite Central Committee. As we may expect, the burden of its message is the need of the homeless and destitute and suffering in lands that have either been torn with war or are giving refuge to those who have been driven from war-devastated areas. Probably no one knows how many millions are suffering this winter because of a lack of clothing, food, fuel, housing, medicines, and other necessities of life. Our Mennonite workers are touching four such regions this winter—England, France, Poland, and Paraguay. There is great need there, and

they are doing as much as they can to help. As the war goes on and relations between this country and Germany become more strained, the work in German-dominated Poland becomes more difficult, but if this should close there are many other needy fields that are still open to our relief workers. One of these is China. Plans are now being worked upon to send Mennonite workers there if the way opens.

Every informed person concedes that the physical need and suffering in the war-affected countries will be tremendous this winter. Millions can not be reached because of the rigid blockades which will not be lifted, even to admit foodstuffs and clothing for the most needy. We live in a cruel world, but we have the opportunity of giving our testimony of peace and good will by ministering to such as we can where the door is open. The goal of the Mennonite Central Committee is an average one dollar per church member in her constituency. A really substantial relief program can be carried on if we help to that extent. Can we do that much for the needy this winter? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Spiritual Growth

The law of growth applies in every realm of life in God's creation. This is true of the vegetable kingdom, the animal kingdom, the physical life of man, and the spiritual life of the children of God. In each there are certain laws that must be observed if growth is to take place. All who have to do with plant life know some of the essentials for growth, such as light, heat, moisture, and plant food. The physical life of man has its conditions for growth, such as air to breathe, water to drink, food to eat, and physical exercise. It is God's plan that man should have a balanced growth and development, as illustrated in Luke's statement concerning the Boy Jesus: "And Jesus increased in wisdom, and stature, and in favour with God and man" (Luke 2:52). We see here that Jesus grew mentally, physically, spiritually, and socially. Every one should develop this fully rounded life, for every phase mentioned here is important. But if the principles of growth for each realm of life here mentioned are hindered, obstructed, or neglected, development in any and all phases will be restricted and life's usefulness and blessings impaired. Thus we see in life people who are dwarfed physically, stunted mentally, misfits socially, and wrecks spiritually.

While it is true that each of these aspects of life is important we should have no difficulty in recognizing that the spiritual side of life is the most momentous. The Apostle Peter in his farewell message to the Christian Church, in the last verse of his last epistle, gives us this pertinent instruction: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It would seem as if this leader of Christ's apostles, in thinking over the most helpful message to give to Christian believers before he took his departure, was led to impress the fact that spiritual growth is essential to every believer in every experience in life.

It is well for us to notice the context in which Peter set these words as he penned his farewell message to the Church. He was speaking about the last days before the coming of Christ, when the heavens and earth should pass away in a mighty catastrophe. He looked forward with the eye of prophecy and saw how wickedness and apostasy should characterize those final days. He saw the difficulties and trials and persecutions to which the true followers of the Lord would be subjected in these last days. And he counseled them to be faithful and steadfast in the face of all these things, and to look forward with a bright hope of the coming, according to the promise of God, of the "new heavens and new earth, wherein dwelleth righteousness." His counsel seems to summarize itself into something like this: Make every occasion in life, no matter how hard or difficult or displeasing to the flesh, contribute to your spiritual growth and life. Let every hard circumstance in life make you more patient and loving, more prayerful and devoted to your Lord, more faithful and zealous in His service. Let nothing hinder your growth in grace and the increase of your knowledge of the Lord Jesus Christ.

We should not close this discussion without giving a few of the essential principles of Christian growth. Growth in the spiritual life has its laws just as definitely as physical growth. We get our position as babes in Christ through the new birth by faith in His saving work on the cross. But just as it is important that a newborn child grow physically after it is born, so it is essential that the babe in Christ grow spiritually all through life. Peter suggests that the way to do that is to increase in the knowledge of Christ our Saviour and Lord. This means that we constantly feed on His Word, that we breathe the spiritual atmosphere of prayer, that we enjoy the abiding presence of the Holy Spirit, that we exercise ourselves in witnessing for Him and rendering loving obedience and service. It means further that we be humble and teachable and yielded to His Word and Spirit. Peter knew what he was talking about. He himself had made tremendous strides, a phenomenal growth, in his Christian life from the time that he first answered the call to salvation as a fisherman of Galilee, through his experiences with Jesus, including the base denial, through Pentecost, through his leadership of the early church, on to His glorious homegoing as a martyr for his Lord. He had enjoyed spiritual growth, in spite of handicaps and difficulties, and fierce trials. He counsels us to do likewise. And through it all we want to remember his final word—for we dare not take any credit or merit to ourselves, and we must recognize that all the spiritual blessings which we enjoy are through the help and grace of God—"To him be glory both now and for ever. Amen."

A Word to Our Subscribers

Another year of service of the Christian Monitor has almost passed into history. The material that has been published throughout the year is listed and classified in the Index published in this issue. Take a look through it and see if you were not served with a large amount of good reading matter for the comparatively small subscription price. We appreciate very much the fine support our readers and contributors have given us during the past year. Our subscription list is now considerably higher than it has ever been in the thirty-three years of publication of the Monitor. We have passed the 6600 mark and hope by the time another year passes by we will have gone well beyond 7000. We solicit your co-operation to achieve this goal. Why not send the Monitor to some of your friends for a Christmas present which will remind them of your thoughtfulness every month of the year? A hint to the wise should be sufficient.

We are planning new things for the paper in the coming year. Announcements will be made from time to time. Pray for us that the Monitor may continue to be an instrument which the Lord can bless and use for the advancement of His kingdom.

CHRISTIAN LIFE

"GLORY TO GOD IN THE HIGHEST AND ON EARTH PEACE, GOOD WILL TO MEN"

By Mary L. Schload

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
'Peace on the earth, good will to men,
From heav'n's all-gracious King.'
The world in solemn stillness lay,
To hear the angels sing.

"Still thro' the cloven skies they come,
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world.
Above its sad and lowly plains
They bend on hov'ring wing,
And ever o'er its Babel sounds
The blessed angels sing.

"And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,—
Look now! for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing.

"For lo, the days are hast'ning on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing."

Another Christmas season is here, and we do well to meditate upon its real meaning and beauty. How it thrills our souls to read the beautiful passage telling of our dear Saviour's lowly birth! Its message has a deeper meaning each year as we ponder quietly upon those sacred scenes. How marvelously the prophets have foretold the events circling around His birth! The poet has so beautifully put in words the thoughts that circle around our meditation at this time.

We can almost picture the beautiful night scene when the angels' chorus suddenly in the stillness of the night burst forth with their praises to God, saying, "Glory to God in the highest, and on earth **peace**, good will toward men." What did it mean to those lowly shepherds? What does it mean down through the ages to us? It brought joy, serene joy, to the shepherds. It should do the same for us, and it will if we allow the wondrous beauty of the message to fill our souls. It will calm our souls with a peace which passeth understanding. It will help us to praise God for His Gift of all gifts—our Saviour. It will inspire us and give us a longing to give this wonderful message to a world that is war-torn,—to a world that is mad with pleasure seeking, and reveling only in the glitter and material side of the Christmas season.

Perhaps this year as never before comes to us in the angels' message the word **peace** with tremendous significance. The coming of our Saviour brought forth an acclamation of the heavenly host—a triumph of peace, because the Prince of Peace was born. But where is that peace? It truly was found in the hearts of the lowly shepherds. Is it found in your heart and mine at this time? Multitudes are seeking peace of a kind. Probably we should say pleasure and satisfaction. We think of the many and varied artificial means folks are using to attain this satisfaction. All kinds of festivities, decorations, and liberal spending and giving are being employed to gain this end. And yet how extremely shallow and even sinful all this may become if the Prince of Peace—the Gift of all gifts—the Saviour, is left out! Then again how sacred and beautiful, even worshipful, our activities can be made if our planning, our giving, is done with the utmost desire truly to praise God for this wonderful Gift and to tell by the things we do and say the story of the coming of the Prince of Peace. There are still lonely hearts that can be made lighter with a remembrance bearing the message of our Saviour's birth. There are still hearts at unrest because they have no peace, and what could give greater joy than to point such a soul to the Prince of Peace? To those whose forms are bending low with life's crushing load comes the challenge to repeat the angels' song and to look to the Messiah to find peace.

Quite a few of our hearthstones may find a vacant chair. Some may have passed on to be with the Lord Himself, others may be called away because of conditions due to a world of strife and unrest. Our hearts are saddened because One came from heaven's glory to give **peace** and that He has been rejected in the hearts of men and nations. We cannot picture **Christmas** in the saddened homes in war-stricken Europe. It may be all too true that many homes and many hearts do not want to think or meditate on the events surrounding the coming of the Prince of Peace. Their program has no room for such an One, nor do their hearts flow with love and joy—praise and peace. We cannot help but believe that there are some hearts, yea, many hearts, who are longing for deliverance from blood-shed and hatred. Yet many of these have blinded their minds and hearts to the true Source of peace. Our hearts bleed for those who must suffer severe privations, and punishment because of their testimony of faith in Him, and yet we know that they can have peace beyond measure in the midst of the blackness of sin and strife.

As we take a look across the waters does it not behoove us at this blessed Christmas-tide to bow in deep reverence and adoration to the lowly One of Bethlehem? Do we not want to consecrate ourselves anew and have the sweet consciousness of peace flowing in our very being—sweet peace from the Prince of Peace? May we breathe a prayer also for our nation that men's hearts may be melted and hatred may cease; nevertheless, the will of the Lord be done. And should our cup of iniquity be full as a nation, may we who have named the name of Jesus maintain a spirit of love, peace, and joy of service.

Again as we turn our meditations to the events surrounding the birth of our Lord and as we see the promises revealed to the prophets fulfilled, we are made to look up for the fulfillment of the promises concerning the return of the Prince of Peace. Just as true as were the promises concerning His birth, just so certain we can rest assured that He will come again. We do not know when the trumpet will sound and deliverance will be at hand, but with this hope anchored in the soul may we go on redeeming the time. Again we say there is no better time than now—this hallowed Christmas time, to launch forward in telling the "glad tidings" of salvation. The angel messengers brought the glorious song to earth and may we take up the refrain: "Glory to God in the highest, and on earth **peace**, good will toward men." Marvelous the depth of this message, glorious the opportunity to be a messenger to bear it on to others. Sometimes we bemoan the world condition of affairs and sad, sad indeed to have a world ignore its Prince of Peace, and yet what a wonderful privilege at this very time to give and live such a timely message!

We may do well to ponder a while on the thought of how we can live and give this message of peace and good will to men. God has a plan for your life and mine, and in His program He gives us opportunities to witness for our Lord. Our calling may differ greatly,—our fields of service may be far apart, as one may be an obscure laborer in homemaking, while another may be engaged in activities which continually bring him in contact with the throngs. Nevertheless the joy and peace which the Saviour's birth brought to the shepherds can find avenues of expression in every life. First, let every one of us who has experienced the new birth—the birth of the Saviour in our own souls with the peace and love it brought to us—meditate upon the message of the angels, and truly we will be refreshed and revived in our spiritual life. May the sweet peace, wonderful peace of the Saviour, sweep over our souls, and then we shall be ready to speak to others on this message.

Can we picture a more beautiful and sacred scene than parents with their children reading and singing the beautiful Christmas messages? May we never allow the material activities, such as feasting and gift-giving, to absorb the mind and soul to the extent that the home does not have time for prayerful, happy Christmas meditations. We should even have time at this season to carry this meditation and carols out to others. It affords much pleasure to our young folks to sing Christmas carols for shut-ins, and also in sections where little thought is given to the real meaning of Christmas. Can we picture

a county home with almost 500 inmates, which means that that many folks are homeless, or at least have no one interested enough in them to give them a home, some of whom also are disabled, and then take a group of fine Christian young people to visit them and sing and give to them the message of the angels? Can we see or feel a deeper sense of peace through such service? There are many ways of expressing this message but we will give no more; however, if we want fully to enjoy the benediction of the Prince of Peace upon us at the blessed Christmas season may we allow this peace to flow out to others in some definite expression.

Scottdale, Pa.

OUR ADVERSARY

By Geo. J. Lapp

It is essential that we know something about the great adversary of our souls in order to be better able to withstand his designs for the spiritual ruin of mankind. We are glad, however, that our Lord has greater power than he that is in the world, and that we can draw upon His help for victory over our archenemy. Next month we expect to present an article by Bro. Lapp on "Our Advocate," which will give us the truth concerning our possibilities for victory through Him who is our Intercessor at the right hand of God.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.—I Pet. 5:8, 9.

The following litany was written in 1856 by Baudelaire, perhaps as a satire on Satan, but it certainly expresses the actual sentiment of those who have a superstitious fear of the devil and worship him.

"O thou the wisest and most beautiful of the cherubim,
A god betrayed by fate and reft of worshipping,
O Satan, have pity on my endless woe.

"Thou who dost have the bones of old Sot
That reels twixt prancing steeds and heeds them not,
O Satan, have pity on my endless woe.

"Adopted father of those whom, in His rage on high
The God of vengeance banished from His paradise,
O Satan, have pity on my endless woe."

A Brahmin pundit while teaching the writer the Hindi language told him that it was not necessary to worship the Creator of the universe, as He is constructive in His work and would bring no harm to His own creation, but that it is necessary to worship the destroyer of God's handiwork in order to appease his insatiate thirst for blood and spoliation and consequently to leave off working destruction to the body and soul of the devotee. For this reason the causes of works of destruction and darkness are objects of veneration in pagan lands, regardless of the difference in the essentials of the religions of the different peoples. While Hinduism has developed a deep sense of contemplating the Infinite, yet the worship of demons and the denizens of evil prevails throughout India. There is no question of a personality in connection with the existence of evil. In the minds of all classes of heathen it comes from a personal source, whether that source be the Creator Himself or a separate personality. The Zoroastrians, whose religious belief dates back as far if not farther than Judaism, recognizes the existence of the Author of good and the Author of evil. The one is supposed to say, "I combat sickness, suffering, fever, evil, corruption, and death which Agra Mazda (Author of evil) has created in the bodies of men. I slay wicked demons" (Zenda Vesta 20:23-25). And again, "Ahura Mazda (Author of good) produced a congregation of heavenly honored men, a congregation of the best men. . . . To the men who are in the circle let there be no strife, no aversion, no enmity, no beggary, no deceit, no poverty, no jealousy, no other token of Agra Mazda (Author of evil)" (Zend. 2:42, 43). Even the humpbacked, the toothless, lunatics, liars, and ugly and contemptible, the leprous, and impotent all bear the brands of the Author of evil.

The Jews recognized the existence of one God over all and that there is no other beside Him (Isa. 44:6; 45:22), but according to later Jewish tradition, which seems to have become tinged with Persian philosophy, some held that God was the Author of both good and evil and that He must be revered more for the harm He might do than for the good. Some present-day writers who advocate that there is no personal devil who directs the forces of evil quote such passages of Scripture as: "Shall we receive good at the hand of God, and shall we not receive evil" (Job 2:10)? "The Lord of hosts, that planted thee, hath pronounced evil against thee" (Jer. 11:17). "Thus saith the Lord; behold, I frame evil against thee" (Jer. 18:11). "I form the light, and create darkness: I make peace, and create evil: I the Lord doeth all these things" (Isa. 45:7). However, they fail to take into account the circumstances of the references, their contexts, and the authors of the words. Job 2:10 is from the mouth of Job's wife who counseled him to "curse God and die," and is a misconception of God's dealing with man. Jer. 11:17 is the result of provoking the Lord to just judgment against the evildoing of the house of Judah and Jerusalem. Jer. 18:11 is a pronouncement of judgment on the house of Judah which walked after its own devices and has no reference to the origin of evil. Isa. 45:7, if carefully studied, will reveal God as establishing His own sovereignty. Verses 5-15 should be considered in connection with the text. His laws are immutable and, comparing His statement here with other passages of Scripture, it can be clearly seen that He refers to creation and not to the origin of good and evil. Those who have followed the popular trend of the times in their thinking on good and evil contend that evil is but the absence of good, as cold is the absence of heat, and read into isolated passages of Scripture such meanings as they wish to retain and which fit into their system of thinking.

This suits the Hindu and no doubt would please the more advanced of all religious beliefs which consider it essential that one strive in his own strength to overcome the absences of good which prevail in the world as a result of ignorance. They consider that the depravity of man is but a backward step in the onward progress of mankind, rather than an actual relationship with a personal devil and his host of evil spirits that everywhere abound to entice man to evil. It is possible that the belief in witchcraft and the devil of Milton have a shade of misconception, but there can be no doubt of demon possession in the world, as medical records will show and as is evidenced in the inhuman conduct of some individuals which can only be cast out by prayer and fasting and bringing into play divine intervention through Jesus Christ our Lord.

There can be no doubt that there are powers of personality of which we yet know little, and which thoughtful and intelligent investigation will yet bring to light. There is no doubt but that the devil, knowing something of these powers, enables those who have given themselves to him to become superhuman in their accomplishments for evil. He will bring into play forces not commonly used or perhaps not known to mankind, by which means he works his pernicious wonders in the world. Without taking away the least from the psychological and other scientific findings prayerful and conscientious scientists themselves recognize the existence of such forces. It is only the prayerless, reckless, careless, misleading scientists who are not willing to give God the credit due Him, neither do they want to (and no wonder) give the devil his dues for fear of their own possible misfortune.

Dondi Awara, Via Rajnandgaon, C. P., India.

PRAYER SAVES TIME

What irony the phrase "quiet hour" must convey to many a busy and harassed mother! Yet in any life there is time for upreaching moments whose value is as hours. And one of the strangest things about these moments with God is that they do not rob us of working time; instead, it saves time to pray. Martin Luther was right when he told his wife, "I have more work than usual to do today. Therefore I must spend more time in prayer."

Again and again has it been proved how the day's work marches on with a tranquil, systematic efficiency on the busiest day begun with a few minutes of genuine, wholehearted communion with God.

Never will there be a human-efficiency expert equal to God. God is never flustered and flurried; He always has time sufficient; He knows equally well how to arrange the details of the whole broad universe and of our little lives; best of all, He is willing to do it. Such things aren't beneath God's dignity at all. And oh, the calming touch of His wise, loving hand on our tangled threads of life!—Golden Now.

OUR HOME CIRCLE

RESPONSIBILITIES OF A MINISTER'S WIFE

By Martha Guengerich

I wish we could have this discussion together as ministers' wives, just to remind ourselves how much we can help, or how pitifully we may hinder, the work of the minister of the Gospel.

Not many scriptures are given directly to the wives of God's servants, but sufficient to give much instruction. I Tim. 3:11: "Even so must their wives be grave, not slanderers, sober, faithful in all things." To be "grave" means not to be flighty, or foolish, but serious. "Not slanderers"—a slander is a false report, maliciously uttered, and tending to injure the reputation of another. Here is something to think about, when anything has been told to us, it had better be carefully analyzed before it is repeated, so that we are not caught in being slanderers. "Sober" means to be steady, quiet, cool, collected, not panicky, but well-balanced. And the last, "faithful in all things," is quite inclusive, and would mean to be faithful to all the teachings of God's Word, and faithful to all one's duties besides. Unnoticed and little things often make up the life of a minister's wife, but one who "is faithful in that which is least, is faithful also in much."

The minister's particular work may designate the responsibilities of his wife. If he is an evangelist or is engaged in work in which he is called away from home much of the time, it may be her task to attend to the temporal affairs of the home. One evangelist who was called away from home scores of times, said his wife always felt it was God's call and packed his suitcase cheerfully, gave him words of encouragement, wished him God's blessing when he left, while she stayed home and tugged with the strenuous duties of the farm. Another wife weakened whenever her husband was called away. Her selfish remonstrances and tears were a weight and hindrance, keeping him from the work to which God had called him.

A minister's wife, if she is the mother of boys and girls, necessarily makes many sacrifices, but her influence is great and far-reaching. God often calls to the ministry the sons she has carefully trained, and brought up in "the nurture and admonition of the Lord."

Some ministers live in isolated places or where workers are few. In these circumstances the wife is called upon to assist in many of the church activities. She accompanies him in his visitation work, and helps wherever a Christian woman is needed. Oftentimes she is song leader, young people's meeting, prayer meeting, and children's meeting leader. Thus she shares the work with him. She sometimes is janitor too, keeping the house of worship swept and dusted, and making fires in the winter.

The wife of a minister, whose husband is active in the work of the church, said, "I had guests at my table every day for weeks at a time, besides the care of my family." Much depends upon the minister's wife if their home has the charm of genuine courtesy and hospitality. This should not be tendered to visitors only, but to all the home congregation. Many will be thankful for this privilege. One minister's wife did not open her home to others, her attitude in this respect was chilling, keeping away some who needed special encouragement. How can a minister "feed the flock of God," when thus hindered by his wife? A bishop is to be "a lover of hospitality." This also applies to ministers. To "use hospitality one to another without grudging," is enjoined upon all. From the youth to the aged, every one who comes to the minister's home should have the full assurance, that whatever has been spoken, the minister's wife will keep the door of her lips.

What about the wife's relation to her husband? By way of calling to remembrance what the Scripture says, we quote, "Wives submit yourselves unto your own husbands, as unto the Lord. . . . As the church is subject to Christ, so let the wives be subject to their own husbands in every thing. . . . And the wife see that she reverence her husband" (Eph. 5:22-33). To be submissive and loyal, giving due reverence to her husband, is the wife's obligation. Should she not be submissive but lord over him, and also the church affairs, she is sure to bring disaster.

A CHRISTMAS PRAYER

Father, hear our Christmas prayer:
Christmas stars are bright;
Let all children everywhere
Happy be tonight.

Some are in the warm, fair lands,
Somewhere snow is deep;
All around the turning earth
Christmas let them keep.

Long ago across the sea,
Wise Men saw a star
Shining for the whole wide world,
Shining near and far.

Long ago upon a hill
Shepherds heard a song;
Christmas music's sounding still,
Sweet and clear and strong.

Christmas night has come again,
Every, everywhere,
Father, may Thy children kneel
And make a Christmas prayer!

—By Nancy Byrd Turner.

A minister's wife having taken her scriptural place, proving by her character and conduct that she is worthy of her husband's trust, will be given a mutual share in all that concerns his life. She will know his deepest convictions, his most serious concern for the work of the Lord. He will confide in her his triumphs and discouragements and seek her counsel. To fully sympathize, to have faith and cheer to impart when his work is discouraging, to gently remind him of any weakness, in the spirit of meekness to give counsel worthy of the importance and seriousness of the problem, to be true to all his interests, brings a responsibility to the minister's wife far beyond that of keeping his shirts and kerchiefs snowy white, and his suit cleaned and pressed—and ministers need good caretakers, too.

The transforming power of the Gospel should be in evidence in the life of the minister's wife if his ministry is to be most effective. She is responsible to be a worthy example. Her appearance should harmonize with that which is expressly given in the Word for Christian women. She should not be slovenly, and God hates a proud look. Let her carefully adhere to modesty, and that which is suitable for godly women to wear. Her convictions, for wearing the devotional covering, and the appropriateness of wearing the bonnet have a definite influence in the congregation where she is at home.

The presence of the minister's wife is not only a protection but a very much appreciated help to him in some difficult situations. She should accompany him in visitation work, if possible, and if suitable. Prayer will make available to the minister just what he needs in his varied experiences, and his wife should not fail in this important help, for she alone may be the one who knows the need of the hour.

Since a minister's wife can be a mighty help, under God's direction, in promoting and strengthening the cause of Christ, or can hinder and destroy by her thoughtlessness and disobedience, and since her opportunities and responsibilities are so closely associated with that of the minister, she must indeed give account to God not only for herself, but in part for his stewardship. How that ought to open our eyes, and bow our hearts to God! O Lord, cleanse us from all selfishness and pride. May Thy Holy Spirit dwell in our hearts, giving us wisdom, a sound mind, power to testify for Thee, and to assume every responsibility conferred on each of us, individually, as a minister's wife.

Wellman, Ia.

The believer's privilege is to walk with God. However, God never forces His company upon any. It must be a voluntary surrender, a willingness and readiness on our part.—R.

MAID OR MISTRESS, WHICH?

By Wilma Diener

The girl who chooses housework as her occupation selects her mistress. The mistress who employs chooses her employee. The two must work in harmony, if both are to be happy. If each would practice the Golden Rule there would be a more considerate understanding between them than is usually the case.

Many of our girls are being employed in the city, while mothers in our rural communities are asking, "Why do our girls go to the city for work?" Probably the first answer to this question would be that they do not understand each other. However some of our girls go to the city who have had good mistresses in the country, and were happy in the homes in which they were employed. Others go to the city because they have not enjoyed themselves in country homes.

What does the city offer the girl who does housework?

First, it offers a job. A Christian girl is in demand and in cities where the Mennonite girls are known for satisfactory service as maids, they are in demand. The city mistress wants a girl who is honest, industrious, and conscientious about her work, and one who can be trusted with responsibility. She leaves her house, children and work in the care of her maid while she is working in the city or attending social functions.

Second, the city offers permanent jobs, with better pay, shorter hours, lighter work, and better equipment than the jobs open in the country. The maid in the city home generally has one-half day during the week which is hers, to use as she sees best, while most country homes give very little time to the maid for her personal use.

Now, what does the rural community offer to the working girl?

First, a job where help is needed. The mistress says, "I must have a girl." This is usually true and many times it is an emergency situation. The fact that it is an emergency makes the work more difficult, and of shorter duration than a job in the city. Very often the maid is expected to do all that her mistress has done during normal times, plus taking care of the emergency. Here probably lies the key to the question as to why our girls go to the city. The emergency to be met in every new job proves tiresome and strenuous, so the girls seek permanent jobs.

Second, the country offers the girl an environment which is similar to that in her own home. Her surroundings are familiar, her neighbors are her friends, and she is acquainted with their practices. Her religious background is familiar to her mistress and quite frequently they are members of the same church, thus giving her religious privileges not found in the city.

The city and the country have two general types of homes—the good homes and the bad homes. Mistresses in both places are considerate and again, both places have the inconsiderate. The maid has the right to choose her place, country or city, and her mistress, good or bad.

What should be the attitude of a Christian girl toward her mistress?

First of all, the Christian girl should put Christ foremost in her life and feel that the place where she works is where God wants her to be. She should seek His guidance as to the home and place where she is to serve. She needs to consider her spiritual life much more important than money, length of hours, or the amount of work. If she feels that her mistress is the one for whom God would have her serve, then her attitude toward her will be one of love, and thus she can render loving service.

God calls some girls to work in non-Christian homes as a testimony for Him. She is contacting these people by serving them in a material way, but she must continually "adorn the doctrine of Christ."

Paul says, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph. 6:5-7).

The maid should be conscientious about her work and endeavor to give her mistress efficient and sufficient service. She should try to comply with the demands of her mistress, but never should she break her religious principles. Her chief aim should be to serve and to serve cheerfully.

The mistress in turn has a responsibility toward her maid. She needs to think of her as a helper, not as a slave. In case she herself has been a maid she should consider, "What would I have appreciated when I was working?" and then realize that her maid would appreciate the same things now.

Paul says to mistresses (masters), "And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph. 2:9). Just before this verse Paul speaks of the duties of a servant and now says that the same standard is for employers also.

In conclusion, for mistress and maid to work together in harmony they need to seek to understand each other, and if they did understand one another better, probably more of our girls would work in the country. May both maid and mistress keep Matt. 25:40 in their minds, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Wichita, Kans.

BEING A TRUE FRIEND

By Chester E. Shuler

Why do we desire to have friends?

The desire for friendship is a normal one. Life without friends would be dull and dismal indeed, and the man who has no friends is very much to be pitied.

Now, of course, there are many kinds of friends—treacherous friends, evil friends, fair weather friends, false friends, and true friends.

We are writing only about the true variety in this article.

Now, one of the first reasons why we seek to have true friends is because of their genuine worth. We seek them for their value, just as we would seek gold or gems. The fact that genuinely true friends are comparatively rare only serves to add to their value.

Then, we seek true friends because it will have a good effect on what others think of us; because it is generally claimed that the brand of friends we have indicates much about our own characters.

True friends are helpful. We learn much from them. In a sense we become like them—just as we unconsciously take on, to some extent, the character of folks with whom we habitually associate.

True friends always share their joys with others, and so, of course, they are pleasant to have around. They generally hide their woes and do not burden their friends with them. This makes them comfortable to be about.

But isn't there a higher motive in seeking true friendships?

How about being glad to have true friends because it is an opportunity to help them?

It's a real joy to help a friend. We do not count the extra steps when we go out of our course to favor a true friend. But is that friend finding joy in our friendship also? Is the atmosphere of our friendship healthful for our friend? Is he a better person because he is our friend?

Being a true friend to someone means that we sincerely strive to keep out of our life certain things which would harm or injure that friend; for example: selfishness, self-conceit, malice, disagreeable ways, unkind words and deeds, thoughtless speech and actions, and idle gossip about others.

"I surely do like that chap," said a fine, manly youth when speaking about a lad he had just met; "he's pretty nearly pure gold. But I do wish he wouldn't tell me so many of the faults of other folks in this town. That's his own great fault, I fear."

When we are trying to be a true friend to someone, we should frequently ask ourselves this question: "If I do this thing, how will it affect my friend? Will it help or hinder him?"

We find that there is, then, a real responsibility connected with true friendship. A true friend trusts you, believes in you, "knows all about you and loves you just the same," and, to some extent at least, becomes like you. "For none liveth to himself, and no man dieth to himself," as the Word of God so truly says. We do not want to lead anyone—much less a true friend—in the wrong direction.

We meet folks every once in a while who would be our friends if the opportunity were extended. God's Book says: "He that would have friends must show himself friendly."

"He who gives o'erflowing measure,
Gives like sunshine and the rain;
To him flows the tide of friendship
As the tides return again."

—Gospel Messenger.

Sinful indulgences emanate from the heart, and defile the lips and life.—M.

MISSIONS

TO AND FRO IN SOUTH AMERICA

IX, On to Paraguay

By S. C. Yoder

One Saturday evening late in July when the tall buildings of Buenos Aires hung in a mist and the atmosphere dripped with rain we boarded the fine, palatial river steamer, "City of Asuncion," for the inland city whose name our ship bore.

All day we had walked the wet streets getting things in order for the trip. Visas, tickets, permits to take cameras, instructions from the Casados who own an immense tract of land in the Chaco, were all matters that needed attention and now that everything was in readiness, a taxi (a Plymouth from the United States) took us to the dock where a steward showed us to room number 72 which was to be our comfortable home for the next four days while the steamer ploughed the muddy waters of the Parana-Paraguay or scraped the shifting sand bars with its flat bottom.

When we arrived at the dock the crowd was already there—passengers and their friends who came to give them a demonstrative good-by. Just before the night fell orders were given for visitors to leave the ship. With many an embrace and many a loving pat on the back, farewells were spoken and people hurried off to the shore. The Latins are an affectionate folk and to us foreigners, their leave-takings seem extravagant and profuse, though tender and heartfelt in sentiment. Then the gangplank was raised, the anchor lifted, the whistle blew, while the pilot—one of those sturdy little river boats that bobs on the waves like an egg shell and seems to have the life of nine cats—puffed alongside, took over our rope, snubbed our great ship securely to herself, and pulled us away from the dock into the channel. She saw us safely out into the stream where our navigators knew the way.

We were now on the River of Silver (Rio de La Plata) which is in reality nothing but the hundred or more mile wide mouth of the Parana-Paraguay and other rivers which meet here to disgorge their waters loaded with silt and sand into the vast Atlantic. This river is an eternal problem to navigators. Dredges are constantly at work to keep the channels open. A half century or more ago Buenos Aires had no docks, they say. Carts with high wheels went as much as several miles out from the shore to meet the passengers from rowboats that plied between them and incoming ships. Freight and baggage were handled in the same way. Lighters loaded to the water line brought the cargo off ship and carried it landward, where wagons picked it up and brought it ashore. Then came the dredges that opened the roads to the deep sea, and dock builders followed to give Buenos Aires harbor facilities equal to those of any large city in the world.

Our ship was the latest and newest in the line of river crafts. To us she looked as large as an ocean liner. Two hundred seventy-five passengers were pleasantly housed in her fine cabins furnished with every convenience and comfort. In the spacious dining room the best of food was served in Argentine style—some of the meals having four meat courses, the last of which consisted of the unparalleled Argentine beefsteak, prepared as only Argentinos can prepare it. The tiled shower or tub invited one to frequent baths. The luxurious reading room was meagerly stored with periodicals and books but with plenty of tables for cards and wine. The absence of deck games bespoke a clientele that found its amusement and pastime in other things, though not always more elevating or ennobling than deck tennis, shuffleboard, or swimming.

Sunday morning the steamer docked at the large interior seaport of Rosario, where we saw ships from the Scandinavian countries, Holland, England, and Portugal. The sky was clear, and a brisk wind swept the deck as our crowd from all parts of the globe gathered along the rail to get a view of the city. Among us we had refugees from Germany—some proud and embittered. There were salesmen from the same country, as well as from the United States and other lands. Tourists—some from California—were en route to the great Iguazu Falls on the Brazilian border. Others were bound for interior Argentine points, as well as for Paraguay. Among the number was a priest, a fine looking, friendly fellow, who liked his wine and cigarettes and an occasional drink of whisky. He was the private secretary of the Archbishop of Cordoba. He traveled with us all the way to Asuncion where he had important business to transact with the Archbishop of that city. Other priests came and went. Of special interest to us was the one—an old man with a faded gown and much worn skullcap—whom we met on the boat above Asuncion. He had been a chaplain in the Army during the Paraguayan-Bolivian War and was often in the Mennonite Colony in the Chaco. He knew many of the people and informed us that he thought the Mennonites were good folks, but that he advised them to turn Catholic—they would be much more certain of getting to heaven, he thought.

We had in our company a group of some eight or nine schoolteachers—most of them just graduated from the schools of the Nuns in Buenos Aires. They were a very well-behaved, cultured group. With few exceptions they were accompanied by their mothers, who un-North-American-like are not ready to entrust their daughters to their fate among strangers, but who rather sacrificed their own comforts to see their children get a good start under maternal protection. And why shouldn't they be concerned when their children were scheduled to teach at such places as Infierno and Diablo? What an opportunity to instruct the population of such places! Other towns with more happy names were perhaps no better or no worse, as far as the character of their inhabitants goes.

Day by day, as we sailed on the water of the broad, ilse-studded Parana, the weather became warmer. The few settlers on the verdant, tree-laden patches of earth that lie on the three-to-four-mile wide expanse of this vast stream, lived in most primitive shelters, unencumbered with the pains of our modern establishments. The clean soil furnishes them a place to lie down under the roof of palm leaves, or the long native grass to protect them from the rain and sun. The few goats that browse on the shrubs and grasses furnish them with milk and meat. The waters teem with fish, while the good earth supplies them with fruit and garlic and vegetables. As for clothes they need but little. A person is almost driven to wonder why one has to be civilized when the way of these people is much more free from care and perhaps no less happy. After all, the actual needs of mankind are not many, and most of our work, as well as our trouble, comes from the desires to have things we want rather than those we need. As the good ship ploughed onward, the banks became lines with large stretches of palm groves, inhabited by chattering birds of rich and varied plumage. There were river ports to which are brought the products from the immense hinterland and from which they are sent on to the markets of the world on the steamers that go up and down the stream, carrying the grain, the livestock, the oranges, and other citrus fruits, the tannin, and the lumber, which a motley array of producers has to sell.

What a wonderfully restful trip this is! There are no rough seas where the wind, sweeping over miles of water, piles it into mountainous waves that set ships on end as they go from crest to trough, and there are no bleak wastes where from one day's end to another nothing is to be seen but water and sky, where flying fish, that really do not fly, porpoises, an occasional whale, and in these days of danger, now and then a ship, are the only things to break the monotonous routine of the open sea.

On this river trip the waters are calm, the foliage changes from day to day as the tropics draw near. Sometimes the channel runs so close to the shore that one may almost catch the leaves of the overhanging branches along the way. Occasionally one sees a little chapel where once or twice a year a priest may stop to say mass and baptize the children or say prayers for the dead of those that care to avail themselves of such services.

One morning before it was quite day our boat docked at Corrientes, a growing city of importance that stands at the place where Paraguay begins and where the Paraguay and

Parana Rivers meet. We left the ship to wander through the narrow streets in the early dawn in search for the city market. Dusky women, smoking long, black cigars, sat astride of demure and meek looking donkeys, delivering milk from house to house. Vendors of all kinds of wares were making their way to the market that reeked with the odor of garlic, onions, vegetables of all kinds, and with the blood of hundreds of carcasses of freshly slaughtered animals.

Here at the border of Argentina our schoolteachers left us, as did many of our tourists and some of our business men. Corrientes is an old city. Its people are perhaps more Paraguayan than Argentine. They speak in a droning musical way and move slowly. The large influx of foreign blood has probably not affected the population here as it has on the vast pampa and its thrifty cities and towns.

The sun was halfway up toward midsky when our ship pushed away from the shore and cut across the channel of the Parana into the Rio Paraguaya. We were now coming into an old, old sleepy land where the vegetation becomes more tropical and where the ripples set in motion by our ship disturbed the slumbers of an occasional crocodile stretched out on a sand bar to soak his hide in the sun. On the shore to the east lay Paraguay which until now has been only a dream to us—the land of revolutions and of yerba mate—Paraguayan tea which is the beverage of all these Latin countries. Around it have grown tales that read like those from fairyland, chief among which is the one that has to do with the origin of its use. Long ago, so the story goes, when Paraguay was young and its population sparse, a monk was grazing his goats on the open spaces. The debilitating, languid climate brought their vitality down until they hardly had enough energy, it seemed, to nibble the grass that grew around them. But he observed that after having browsed upon the leaves of certain shrubs, his flock was greatly exhilarated and became much more active and alert and frisked and frolicked, as good goats should—even sedate old billy forgot his dignity and gamboled like a kid. Curious of the strange effect of this plant, the herdsman began to chew its leaves. and to his surprise his energy rose, he partook the spirit of his goats, and his conduct began to resemble that of his flock. When word of the unusual behavior of his subordinate ame to the ears of the bishop, he sought to ascertain the cause and when introduced to the leaves of the offending shrub he, too, was seized with the same exalted paroxysm and indulged in antics that were considered far beneath the dignity of his noble position. And so the effect of the yerba mate was discovered, and its use was begun.

But this story is also told of the discovery of the coffee plant in Arabia, hence its authenticity needs confirmation. In my search for information, I have purposely avoided the encyclopedais and helps of a similar sort, because those unromantic and matter-of-fact authorities would surely say that this story, though beautiful, is not true and that the use of mate had a very prosaic beginning. Hence, I choose to be ignorant and carry with me a vision of gamboling goats and kids exhilarated by the leaves of this innocent tree, and of rollicking monks and cavorting bishops who first felt the effects of the yerba mate that has now become the famed beverage of the Latin American world.

The day was overcast with clouds on the morning when our ship drew up to the docks of Asuncion, capital of Paraguay, a city of one hundred thousand, founded long ago in 1537, forty-five years after Columbus informed the King and Queen of Spain that away off to the west, on the breast of what was then thought to be an empty sea, lay a great new world. To our left as we approached the docks, lay the Paraguayan Navy, consisting of three antiquated gunboats which were purchased from the United States some years ago, they say. If the officials who negotiated this transaction are still living, they have reason to feel that the deal was premature. Today they could probably secure this same equipment in exchange for a naval base somewhere on an obscure stream in the interior of the Chaco! On the dock stood Francisco Heinrich, a Mennonite brother, one of the Russian refugees of 1929-30, who lives in Asuncion. Though we had never met before we felt in his handclasp and in his thoughtful concern for us, the spirit that marks the Mennonite in every land the world around. He ordered a taxi of the fleet operated in this city by another brother from the same group and soon had us installed safely and comfortably in our room at Hotel Hamburgo, a German hostelry, whose proprietor spoke to us in good English and whose hospitality made us feel at home during our stay in the Paraguayan capital.

Goshen, Ind.

HINDUISM INVADES AMERICA

By Edwin I. Weaver

It is not very reassuring to know that Hinduism is actually invading our beloved America, but we know also that it is not the only heathen influence that is making inroads among the people of our nation. It should remind us anew that America needs Christ above all things else.

"Hinduism Invades America" is the title of a well-written book by Wendell Thomas, published in America in 1930. The author spent some time in India as a teacher in one of the mission colleges of India. He seems to have made quite an extensive study of the subject. The information I wish to give in this article is largely based on his book. All parts in parentheses are excerpts from the book.

You will be surprised to find out that there are in America thirty-two centers from which various Hindu organizations are propagating Hinduism. Hinduism is generally considered to be a nonproselyting religion, unlike Christianity and Mohammedanism in that respect. And this is true, but likely because of the proselyting done in India by Christian missions, various Hindu sects have felt the need of doing some proselyting of their own. Now since the coming of the first Hindu cult, founded in 1894 in New York by Vivekananda, many swamis and gurus have been going to America to make disciples. Neither have they been unsuccessful.

When we came to Drug in 1936 and began our evangelistic work many educated Hindus told me about Vivekananda who had gone to America and had converted thousands of Americans to Hinduism. Well, I had to confess to them that though I had met no Hindu converts in America it was possible that there were some. I was too well acquainted with the fickle and gullible American temperament, which turns readily to all kinds of cults, both Eastern and Western, to deny too much. These statements by Hindus about Vivekananda having converted thousands of Americans aroused my curiosity concerning his life. I thought: Are there really thousands of Americans now living in America converted to Hinduism? Are there now in America Hindu gurus who are teaching and converting to Hinduism, even as I in India, am teaching and converting to Christ? The thought was disturbing. Recently having read Wendell Thomas' book I felt that the information given in it should be more widely disseminated.

I.

Hindu foreign mission work began in America with Vivekananda. Before his time Hindus thought little about foreign missions. Vivekananda didn't really go to America with the intention of starting a Hindu mission. Neither did his friends who so strongly urged him to go expect that he would be the first of many Hindus to go to the West to preach the Vedanta philosophy of life. It was the time of the Congress of Religions in the year 1893. His friends in Madras were urging him to go. And American liberal Christians were inviting representation from all the great religions of the world in order that they might learn more about them. So finally, after much hesitation and persuasion, preparation for going to America began.

Vivekananda was born in Calcutta, of noble parentage, in the year 1863. He was an unusually clever child, also in his class, and leader of his social group. Part of his education he did in a mission college. His knowledge of the Bible and contact with Christianity no doubt greatly influenced his life. Many of his teachings reveal their Christian origin, particularly his teaching on service. One can't help but feel his founding of the Ramkrishna Mission after he came back from America is but an adaptation of the methods and principles of Christian institutional work.

About this time Vivekananda's father died. In poverty, despair, and hunger he turns to his religious guru, Ramkrishna, who tells him to go to the goddess, Mother Kali, who would do for him whatever he asks. There in prayer to the goddess he determines to be a swami. So he flees the world he can not conquer and becomes a wandering, world-renouncing monk. Wendell Thomas suggests that his economic condition likely had much to do with his decision. Because of his ability Ramkrishna made his pupil the leader of his flock. So to Vivekananda fittingly fell the task of propagating the master's teaching. Shortly after in 1886 the master died. Six of these young disciples of Ramkrishna were destined

to go to America to preach. The first and most prominent of these was Vivekananda. The young disciples treated their deceased guru as still alive and saw visions of him. Visions, miracles, and appearances of the gods are not unusual things in Hinduism. In telling the miracles of Christ, even His miraculous conception, one doesn't meet with the skepticism and unbelief you do in America. India takes them more or less for granted, and will usually reply to a story of a miracle with a more wonderful and miraculous story of the doings of the gods. The young disciples then saw their master after his death, even as disciples of Jesus saw Him after His death and resurrection. They also even as the disciples of Jesus, had their pentecost in a village, the home of one of them. Here they took their "vows of eternal sanyasis before God and one another." Here they formed the monastic order of "teaching brothers." Their order is a mixture of Christianity and Hinduism and still is strong in India today. For four years Vivekananda stayed with the "brothers," then broke away and began wandering. Finally he came to Madras in 1893, where he vaguely heard of the World Exposition in Chicago and of the parliament of religions to be held there. He longed to go to America to preach. He felt that the time had come to take the message of Hinduism to the West. If Hinduism was to stand against the missionaries, its doctrines must be taught in the very seat of Christianity. The West must be shown that Hinduism is a greater religion than Christianity. He was fired with a zeal to preach. Seeing a vision of his master walking from the seashore into the ocean and beckoning him, he is assured and all doubts clear away. He must go. His friends help him raise the money by public subscription. With pockets full of money and suitcases stuffed with the finest of Eastern clothes, in the fastest boat, traveling first class, he sails for America.

II.

Vivekananda was on his way to America, the country he had heard so much about. He was now to have a chance to proclaim the Hindu faith in the great parliament of religions soon to be held in Chicago. He was happy. He would prove to the West the greatness of the Hindu religion. The story of his early experiences in America read like a novel. He arrived in America in May but the parliament of religions was not scheduled to open until September. He stayed in the best hotels and lived luxuriously. The handsome young son of India, unacquainted with the mercenary ways of the West was fleeced at every step. In twelve days he was out of money. Discouraged and in despair, he went to Boston. On the train he met a delightful lady who invited him to her home in Boston. Here he met the professor of Greek of Harvard University who sent him back to Chicago with money and influence. He arrived in Chicago in good time. Having presented his credentials, he found himself seated on the platform with the rest of the representatives to the Congress. This was a new thing in the history of the world. Here seated on one platform were representatives of all the great religions of the world. Each in his turn read a long manuscript explaining his faith. Finally the turn comes for the smooth-tongued, handsome, richly-dressed orator from India. He is without manuscript or even notes. Rising with hesitation he begins: "Sisters and brothers of America." This simple, friendly introduction brings the house down. The speaker continuing in fluent English, in a warm, friendly manner, makes a plea for a tolerance that will accept all religions as true. He steals the show. Newspapers hail him as the most prominent figure in the parliament. The crowds clamor for more lectures, to which immense crowds assemble to hear this magnificent personality of the East. Particularly did ladies flock to hear him.

So Vivekananda in his first appearance in America was a tremendous success. No doubt he had a magnetic personality. Wherever he went he was received with open arms. The response he got was beyond all expectation and encouraged him greatly. The story quickly spread to his motherland. This story, as all stories, was told in a greatly exaggerated form, and by the time it had reached India, it was being told that thousands of Americans had been converted to Hinduism. This is much as the story frequently has been told to me. Hindus have misunderstood the friendly reception given to Vivekananda as meaning that all these people were now becoming Hindus, whereas America's friendliness represented more the liberal spirit which was sweeping over American Christianity. Vivekananda had no difficulty in getting invitations to speak in churches. Pastors readily gave him their pulpits. The use of churches was frequently given for series of lectures. Added to the growing liberality of American ministers and the magnetic personality of the man, there is this also to account for Vivekananda's popularity—the American temperament; we, like the Athenians, are always ready to assemble in large crowds to hear "some new things." Cults of all kinds have been very successful in America.

Going to Worship at a Hindu Temple in India

Now to go on with the story. After the close of the Congress of Religions for two years Vivekananda went up the length and breadth of America receiving tremendous ovations wherever he went. Finally in 1894 he settled in New York City and there organized the first Hindu cult, called "The Vedanta Society of America." Here in a simple ordinary hall on a second floor, to overflowing classes, the swami taught Hindu philosophy. By 1895 his work was fairly well established. He had made numbers of followers, among whom were rich and influential people. The majority of his disciples were women. The real disciples took vows of poverty and chastity and aided their guru in the work of spreading the gospel of Vedantism. Some of the intimate followers became leaders in other centers from which the work was carried on. Some also changed their names to Hindu names.

Lecturing in Harvard, Vivekananda made quite a name for himself and was offered a chair of Eastern philosophy. This for some reason he refused. He was now quite well exhausted from his strenuous work and also from the criticism which now was becoming very strong. He said once when worried and exhausted: "I long, oh, I long for my rags, and my shaven head, my sleep under the trees, and my food from begging." (Gurus in India live such a life of self-renunciation.) So in 1897 Vivekananda sailed back to his native land.

III.

Vivekananda had a triumphant home-coming. India was elated over the reception given her son in the West, when they heard of immense crowds flocking to hear him, of the lecturing tours, of the Vedantism. The Guru himself apparently believed that the time was speedily coming when most of the English people would accept Hinduism. That Hinduism has a following in America there is no doubt. This is proved by the fact that there are over twenty-five Hindu centers from which there is work being carried on. This may come as a shock to some of my readers. It did to me.

Arriving in India, Vivekananda organized his work and immediately established the famous and far-reaching Ramkrishna Mission which attempts to serve the poor, widows, orphans, give aid in famines, and establish schools, in short, it imitates institutional and philanthropic work of Christian Missions in India. After two years Vivekananda returned to America and continued his lecturing-preaching tours. In 1900 he again came back to India where he died in 1902, while still a young man.

After the death of Vivekananda others went over to carry on the work so successfully started. Also some Americans were trained who became swamis and leaders of centers of work. Gradually there were more requests for centers, which were opened as the need presented itself. So the work grew. In all about twenty swamis have come from India

as leaders of local organizations. In 1906 there were about 340 members of the Vedanta movement in America. Later the membership declined. The failure to expand was due, says Thomas, to the wearing off of the novelty, to the conservatism of the message and unwillingness of the Vedanta Swamis to adapt themselves to American methods and institutions. Then in addition to this, their attitude towards wealth made it almost impossible to expand. Hinduism did not appeal to the masses in America. Thomas sent questionnaires to one fifth of the Vedanta members and found that four fifths of them were women; and two thirds of them strayed away from the church of their birth into other cults before joining the Vedanta movement; almost all were religious wanderers; one half who were church members left their church, even though the Vedanta Society does not require severance from former church connections.

There was also formed in America the Hindu cult called, "The Yogoda Satsanga Society of America." Yogananda was its founder. Its headquarters are in Mt. Washington, Los Angeles. It has twelve centers in America and is well organized. It uses modern methods of cult propagation. Its work is carried on much like American Christian churches. The lectures on Sundays are the preaching services; the Wednesday classes the prayer meeting; and the Helper's Association is the Ladies' Aid. As in Vedanta so in Yogoda there are many more women than men. But the Yogoda has adapted itself more to American methods and temperament, so consequently it has more members.

Both Vedanta and Yogoda have much in common with such cults as Theosophy, Christian Science, New Thought, Unity, etc. But Vedanta harks back to conservative Hinduism, while Yogoda leans forward to liberal Christianity.

IV.

Before concluding this article there are just a few afterthoughts that I want to give. There are quite a number of Americans, as well as Europeans, who have become Hindus, some of whom have come to India literally to sit at the feet of the great teachers of the East. A daughter of Woodrow Wilson is now here in India at a Hindu ashram. This I was told by an American who a few weeks ago stopped in Drug. And if you will forgive me for digressing I will tell you a bit of his story. He stopped by mistake at our bungalow. Finding out that I too was an American and a missionary he changed the subject of his business to another. He undoubtedly knew from experience that not only do missionaries not have money but they are more acquainted with the high-pressure sales methods of certain types of American business men than are the unwary well-to-do people of India. To make a long story short, his was a story of a prodigal son. This prodigal had not come to the end of his financial resources but certainly of his spiritual resources. He was longing to get back to his heavenly Father's home. He felt that he had made a miserable failure of life. Somewhere along the way he had missed the road. He was most unhappy and frankly told me so. He confessed that once he had been a Christian but somehow had lost out. He had drifted farther and farther away from God until now he felt that there was no more hope for him. In such a state of mind he was recently talking to a Hindu. The Hindu told him about the gospel of a second chance as interpreted in Hinduism in the doctrine of rebirth. Here, the prodigal salesman felt, was a great revelation. He had made an awful mess of things in this life, in the next life he would make good. This was just the hope he needed. I tried the best I could to explain the infinitely better "good news" of the Gospel of Christ. He would not have to wait for future rebirth. He could be reborn now and begin living the life he wished he had lived. It still was not too late. Christ was willing even in this late hour to accept him and give him that second chance.

There will continue to be people to whom Hinduism will make a powerful appeal, but the number of people in the West who will really become Hindus will always likely be comparatively small. If there is a danger I think it lies more in the indirect influence of cults which are Hindu in origin or partly so. Even greater than this I see the possibility of the influence of Hinduism through Christian modernism. Here is a possibility that Christian theology might be influenced. There is a similarity between modern liberalism and Hinduism that I would like to point out. Philosophically and theologically they have much in common. It was liberal Christian leadership which invited the leaders of all the great faiths to a conference of religions in Chicago in 1893. It was the liberal ministers who opened the doors of their churches to the Hindu swami, Vivekananda. And it was the liberal element in the Layman's Missionary Report which emphasized the need of collaborating with Hinduism and the other great religions in a common search for God. Modernism is really another natural religion, such as Hinduism, with more kinship to the natural religions than to orthodox Christianity. The religion of modernism is a search for God on a rationalistic and naturalistic basis. In this sense orthodox Christianity is not a religion but more a way of life, a life of faith, hope, and love. God is not discovered by rational or natural processes, but revealed. It is not our finding God; it is God finding us and revealing Himself to us. In orthodox Christianity it is first faith, then experience. In modern liberalism reason, facts, and experience come first, then faith. Liberalism attempts to apply to religion what science has to nature. Hinduism does not use the scientific method, but, like modernism, it attempts to find God through natural processes. Modernism is not so much a creed as a method. Two may have vastly different creeds, yet both be modernists. The same thing can be said of Hinduism. You may have any creed and be a Hindu. So Hinduism is not so much a creed or particular doctrine. You may also have any creed and be a modern liberalist. Both Hinduism and modernism are more of an attitude and method than a defined creed. Broadness of viewpoint is most characteristic of Hinduism. Isn't the same thing true of liberalism?

In conclusion: Hinduism has invaded America, and it is possible that indirectly their cults may influence modern theological thought and movements.

Drug, C. P., India.

THE HEARING EAR

The human ear hears what it has been trained to discern. The orchestra leader, with scores of differing instruments giving forth a variety of sounds, will detect the omission of any individual instrument that has a special part to play. The factory superintendent will note the stoppage of a machine though a dozen others are thundering, and to the visitor there seems but a confusion of noises. The mechanic will be instantly observant of a change in the rhythm of the motor which he is testing, and can quickly tell where the trouble is located. The mother knows at once whether the cry of her child is one of pain or of temper. The teacher will hear, through the subdued murmur of the large class, the whispering of the disobedient pupil.

It is the same in the spiritual world. The inward ear that has been attentive to the monitions of the Word of God, and has spent time with Him in the secret place, soon comes to the point where conscience feels in advance the approach of sin or temptation, and where the intuitions of the heart are instantly conscious of the checks of the divine Spirit. As these are obeyed, the sense of God's presence and guidance increases, until the daily walk becomes a constant experience of heavenly fellowship with Him in whom is no darkness at all. But there is never room for self-confidence. Many choice saints have failed to abide in full obedience, and grace has found it necessary to recall by some sharp lesson when other means have failed. The Father's love will not permit the objects of His tender affection to lose the vision of His perfection (Matt. 5:48) or turn aside from the mark (Phil. 3:14) without reproof.

The spiritual ear is sharpened by listening. James H. McConkey tells of waiting for an overdue steamer on one of the inland lakes. At last the agent told him it was coming. But around him on the wharf were voices and bustle, and he could hear nothing of its approach. Then the man invited him into the little office, and closed the door. As he listened there, with other sounds shut out, he could distinctly hear the striking of the paddles of the invisible but coming vessel. So the place to hear the voice of Him who is invisible is where the clamor of the world is shut out. When it has become the constant habit of the life to go apart and open the spirit to God and to His Word, there will come the experience of His presence and fellowship and guidance in ever-increasing measure.—The Alliance Weekly.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—McCheyne.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXIX. The Holy Spirit, His Relation to Christ

By the Bible Study Editor

The Holy Spirit is not independent of the Godhead. He is the Spirit of God and is also associated with and the possession and gift of the Son, Jesus Christ. It is said that the prophets spake as they were moved by the Holy Ghost.—II Pet. 1:21. But Peter also declares that the Spirit by which they spake was the Spirit of Jesus Christ. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow" (I Pet. 1:10, 11). Thus Peter attributes the work of the Spirit both to God and to Christ. It is in perfect harmony with the unity of God and Christ that God should testify concerning His Son by the Holy Spirit through the prophets, and that Christ should, by the same Spirit, prophesy concerning His own coming into the world. It is in accord with the Scriptures that Moses testified concerning Jesus Christ and that Abraham saw Christ's day and was glad. "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). Jesus was interested in the declarations of the Scriptures concerning Himself. "Search the Scriptures, . . . and they are they which testify of me" (Jno. 5:39).

Jesus Christ was closely united with the Holy Spirit in the declarations concerning Himself in the Old Testament. But the Old Testament, while written by the inspiration of God, was not given in the day or age of the Holy Spirit. John made a statement, in parentheses in the text (Jno. 7:39) that "the Holy Spirit was not yet given; because that Jesus was not yet glorified." It was the understanding of John that there was a certain time when the Holy Spirit was given and that such a time was the beginning of the Holy Spirit dispensation. The Holy Spirit could not have been given before the time of Christ, and He was not given except by the authorization of Christ, or when the work of Christ as ordained of God, should have been fulfilled. Jesus told His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7). The coming of the Holy Spirit to the believers and the time of His coming to them was entirely dependent on Jesus Christ.

Old Testament Witness to Christ and the Holy Spirit

The Old Testament was interested in the coming of the Holy Spirit and in His mission in the world. The dispensation of the Holy Spirit was not that of the Old Testament, as under the Law. Joel prophesied concerning the time of the Holy Spirit. Peter interpreted that prophecy, in which Joel had pointed out a time as "afterward," and the interpretation of Peter stands today as the evidence of the fulfillment of that prophecy of the Spirit's being poured out upon all flesh. The time of the Holy Spirit could not come before the Lord could say, "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else" (Joel 2:27; cf. vv. 28-32).

The Prophet Isaiah also foretold of a time of blessing upon men through the pouring out of the Holy Spirit. In rather a remarkable way the promise is associated with One who calls Himself "The first, and I am the last" (Isa. 44:3-6). Frequently through the New Testament statements are made concerning the mission of the Spirit and the walk and life in the Spirit. These conditions of the Spirit are usually contrasted with the law and with the flesh, which was subject to the law. The prophets could be certain that when they spoke of the Spirit and the blessings of the Spirit it was not such a condition as they were accustomed to know under the law.

Another very remarkable passage which contrasts the time of the law and the time of the promises to the patriarch with the dispensation of the Holy Spirit, is found in Gal. 3:14. In this passage three dispensations are given, and only in the third one is the promise fulfilled. The promise was made to Abraham. It was the promise of the "Seed," the one Seed "which is Christ" (v. 16). There was to be a special blessing accompanying the coming of the Seed. It was to be the blessing of all nations. But the people did not see that promise fulfilled in Isaac. It was not found in Jacob, nor in his family. It did not come with the deliverance from Egypt, nor with the coming of the law of Moses. See Gal. 3:10-13. The blessing was associated with the righteousness of Abraham, which was by faith. Gal. 3:6. What is of faith is neither of the law nor of the flesh. Faith righteousness must be a spiritual righteousness, and hence the promise must be of the Spirit and not of the law or flesh. Note the text in Gal. 3:14. This is the blessing with which Abraham and his Seed should bless the world. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might **receive the promise of the Spirit through faith.**" The Old Testament did not contain the fullness of the Spirit which would bless the world, although prophets and men of faith looked forward to the time when the Holy Spirit would come to bless the world, and that blessing would be made possible through faith.

John the Baptist's Witness

John the Baptist was called the greatest of the prophets, although Jesus said that the least in the kingdom of heaven was greater than he. The Baptist saw the need of something better than the law to establish and maintain the righteousness which belonged to the kingdom of heaven. All classes came to him to accept the baptism of repentance, thus acknowledging the failure of the law to bring about a sustained righteousness. All classes confessed their sins, and those individuals, who came to inquire, and who looked upon the ceremony of baptism as a cleansing from the sins of the flesh according to the law, were told also to repent and to bring forth fruits meet for repentance. They could not claim righteousness on the ground of their being the children of Abraham. They desired the righteousness of Abraham, but neither found it in their flesh, which was of Abraham, nor in their law and its ceremonies. John did not encourage people to trust in their repentance and cleansing by water baptism. The people were told to repent in view of the near approach of the kingdom of heaven; but they were told that when that kingdom came into existence, at the coming of the Messiah, He would baptize them with the Holy Ghost and with fire. The kingdom of heaven and its righteousness depended on the coming of the Holy Spirit. Christ was the giver of that baptism of the Spirit which Abraham sought and which alone could bless the world with a righteousness that would conform to the true nature of the kingdom of heaven. It has been the privilege of this age to enjoy that which all past ages sought but could not possess in full measure. Abraham enjoyed a righteousness which was by faith, but without the Spirit blessing. David sought the blessing of a clean heart and a right spirit, but had not the blessing of the Holy Spirit as an abiding presence and righteousness, such as every believer may possess in full measure. John the Baptist saw in Christ that Seed of Abraham who was able to give to the world the promise of Abraham, even the gift of the Holy Spirit. When John beheld the Lord coming to him, he cried out, "Behold the Lamb of God, which taketh away the sin of the world. . . . I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (Jno. 1:29-34).

Jesus and the Holy Spirit

Let us again be reminded that there are mysteries connected with the coming and nature and work of Jesus Christ which none can fully understand, much less explain. We must remember that Jesus was born of a divine conception, the Holy Spirit coming upon Mary and the power of the Highest overshadowing her. Lk. 1:35. This was the Son of God because of His birth from the Holy Spirit. But Jesus was not declared to be the Son of God before men until John saw the Holy Spirit come upon Him at the time of baptism. Jno. 1:31-34. The testimony of God concerning His Son was through the ministration of the Holy Spirit. The Holy Spirit came upon Him with the likeness of a dove. The Holy Spirit abode with Christ, not with the apparition of the dove, but with the power of the divine life which was apparent in all of His works. Jno. 10:37, 38.

Jesus was accompanied, led, and directed in all of His works and in all of the experiences of His life by the presence of the Holy Spirit. After His baptism it is said: "And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil" (Lk. 4:1, 2). "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about" (Lk. 4:14). In the synagogue of Nazareth He read from the prophecy of Isaiah, "The Spirit of the Lord is upon me," etc., and when He had closed the book and sat down, he said, "This day is this scripture fulfilled in your ears" (Lk. 4: 18-21). This anointing from God, this enduement of the Spirit, is in accord with the testimony of the law, in that the High Priest was specially anointed as the head of the house of God. Aaron was anointed into the office of High Priest by Moses, and the oil was poured out from the horn of anointing oil until it flowed down over his beard and to the hem of his garment. Lev. 8:12; Ps. 133:2. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (Jno. 3:34). The sons of Aaron were anointed with the anointing oil and blood from the altar, and that was administered by the sprinkling from the finger of Moses. Lev. 8:30. Jesus, as the High Priest of our profession, was given the fullness of the Spirit for the work of witness unto God while He was in the world. The Son of God in the flesh while in the days of His humiliation was constantly dependent upon the Word and will of His Father. The Father was constantly present with His Son and that presence was manifested by the power of the Holy Spirit. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

There is no way to determine the exact effect or influence of the divine conception of Jesus over the flesh in which He lived, but it is possible to say that He was the Son of God, and that Jesus Christ is come into the world in the flesh. I Jno. 4:1-3. Before He was baptized of the Spirit at Jordan He proclaimed God as His Father, "Wist ye not that I must be about my Father's business?" After the baptism with the Spirit Jesus began to perform the miracles and declare Himself to be the Son of God, although He was declared to be the Son of God before the time of His birth. The coming of the Holy Spirit upon Him made no change in His relationship with the Father; it made a change only in the degree of His manifestation of His mission in the world.

His Power over the Holy Spirit

The first declaration of John the Baptist concerning Jesus was, that He would baptize believers with the Holy Ghost and with fire. Upon whom he should see the Holy Spirit coming and abiding on Him, the same was He who should baptize with the Holy Ghost.

Jesus suggested to the disciples that He would be able to give to them as well as to others this Holy Spirit. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (Jno. 7:37-39).

This is one occasion in which Jesus spoke of His own power and purpose to give the Holy Spirit to the believers in Him. This occasion was near the close of His ministry. In order to encourage the disciples concerning their persecutions, He told them of the ministry of the Holy Ghost to them. Lk. 12:12. But the principal instruction given to the disciples concerning their receiving the Holy Spirit and of His sending to them the Holy Spirit, called the Comforter, was during the last night of His presence with them. Jno. 14-16. During this discourse Jesus plainly assumed the power of sending to believers the Comforter, the Holy Spirit.

Up to the time of His crucifixion the disciples had not received the Holy Spirit. It may be said that they were in the power of the Spirit, and lived as men born again, but the same might have been said of John the Baptist, who was full of the Holy Ghost from his mother's womb. Simeon spoke by the power of the Holy Ghost. Zacharias and Elisabeth were both filled with the Holy Ghost before the birth of their son John. But none had received the Holy Ghost as He had been promised by the Lord, who would baptize men with the Holy Ghost and with fire. These who had thus far received the Holy Spirit and were filled or instructed by Him had the blessing of the Spirit as He had been bestowed upon prophets and men of God in the days previous to the coming of the Lord. That men spoke in those days by the Spirit of God is certain. The prophet Joel spake of another time than that of his own day, and prophets sought in their day to know the significance of the things they foretold, and they knew that other days would reveal the truth which they could not understand. Peter revealed this mystery by declaring that those who preach the things of God as revealed in the Gospel do so by the Holy Ghost. I Pet. 1:10-12. It is therefore certain that no man received the Holy Spirit of promise in that fullness which was promised by prophets and by the Lord until He was sent to men by the Lord.

The Holy Spirit Sent

There has been one person of the Godhead in the world constantly. God walked in the garden with Adam and Eve in the beginning. In the days of their perfection they communed with God. In the days of their transgression they excluded His presence but not His Word and Spirit. In the days of Noah God said, "My Spirit shall not always strive with man" (Gen. 6:3). The Spirit of God was present in that day. In the days of Moses, the Lord gave the Word, and His Spirit was given to move men to speak and to understand that Law. In the days of our Lord, the Word was made flesh and dwelt among men. When Jesus was about to depart from the earth He told His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7, 8). There is now but one member of the Godhead present in the world,—the Comforter whom Christ has sent.

The Comforter has come to men at the request of Jesus unto the Father. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Jno. 14:16-18. But Jesus said, "I will not leave you comfortless; I will come to you." This coming of Himself was in the person of the Holy Spirit. Continuing in His discourse, Jesus declared that those who love the commandments and keep them are those who love Him. "If a man love me, he will keep my words: and my Father will love him, and **we** will come unto him, and make our abode with him" (Jno. 14:23). The Father who sent the Holy Spirit at the request of the Son, and the Son who promised the Holy Spirit both are present in the life of the believer, and that in the person of the Holy Spirit who is sent to abide as the Comforter.

We must then conclude that the Holy Spirit has been sent of the Father and the Son to be the one representative of the Godhead on the earth, with His abode in the heart of the believer, and His mission to reveal God to the world through the believer.

When a task seems monotonous or ugly, and you are discouraged and ready to give up, just stop and look at what you have already accomplished. Just see how far you have aready come. Stop looking at how much there is still to do. After you have viewed what you have already done, you will be saying, "I've done that much, or I have done that much of a certain kind of work; I can do it again!"—Zelma Will.

SOME FACTS

Alcohol is a poison.

Alcohol always has been a poison.

Alcohol always will be a poison.

Alcohol is poison because its chemical ingredients are poison.

Alcohol is not a food; no poison is food.

EDUCATIONAL

EXTRACTS FROM LETTERS OF JOHN COFFMAN

Relief Worker in England

III

Compiled by Margery Coffman

The following letters very interestingly and appropriately tell us how Christmas was observed last year by our relief workers in London. May our interests and sympathies continue to go out to the homeless and suffering in Europe and everywhere else in this war-torn world.

Christmas in England, 1940

December 18.

Last Saturday we were reminded of the approach of Christmas. The Friends (or Quakers) have their headquarters in a fine building about three blocks from our office. They carry on an organization of students which they call the International Students' Club. It is a very informal organization and is merely to give students, especially foreign students, a place where they can meet once a week. They usually provide an interesting speaker and serve refreshments of some kind. Ted and I have been going to a few of their meetings and last Saturday they had a little Christmas party for the group. They had a few simple games, as ice-breakers, and then sang Christmas carols. The carols were interesting, some being old English ones, and quite new to me. We sang "Stille Nacht" in the original language, "O Little Town of Bethlehem" to an entirely strange tune, and one about the holly in which the chorus has these two lines, "The playing of the organ, sweet singing of the choir." The students present represented India, Siam, Persia, Jugoslavia, Czechoslovakia, Poland, Austria, Germany, Belgium, Holland, U. S. A., and Canada. Unfortunately there were so many Hindus, Mohammedans, and Jews present that the carols were not sung too jubilantly, because, of course, they were not known to those students. It was a nice way of getting the Christmas message to them, though.

The following are our Christmas plans so far. We have been invited out for afternoon tea for Christmas Day and Boxing Day (Thursday, day after Christmas, when boxes are given to postmen), and on Friday for lunch, afternoon and evening. On Friday it is at Captain Gracey's home (General Secretary of the Save the Children's Fund). We greatly appreciate the hospitality of these people to two strangers in their midst.

December 30.

We had a pleasant time over Christmas, notwithstanding the separation from loved ones which the King so graciously mentioned in his broadcast. On Christmas eve, Ted and I were invited across the street to spend the evening with a Norwegian couple there. They had a tiny Christmas tree and put candles on it and sang carols. We played Chinese checkers and ate nuts and candy and apples. Since there were no air raids, it was a lovely quiet evening. On Christmas Day we were invited to the home of Paul and Christina Yates, a Quaker couple. They had a number of people in and had a most interesting selection of games and contests. We were a mixed group as there was an Indian (from India) and three or four refugees from different parts of Europe besides several English folk. Naturally, it wouldn't be Christmas Day if I didn't go skating so I went out to skate at the West end of the city. We had dinner at a restaurant and heard the King's speech. Everyone stood up for the National Anthem except one chap sitting directly behind me, who waited until it was more than half over and then very slowly rose in a half-standing position, very grudgingly. I don't know if he was a communist or something else. People just seemed amused at him. The English are very tolerant of the peculiarities of others.

On Boxing Day we were invited out to another Quaker couple, David and Bridget Hodgkin. There were several members of the Friends Society there, besides Ted and me and four or five refugees from Germany and Austria. It certainly shows a fine spirit on the part of these Quakers to take such thought for people away from home. We had sausage and peas and potatoes and mince pies, little individual ones, like the English folk make.

On Friday at Captain Gracey's we had cold turkey and pudding and two more mince pies (n. b. John is noted for his fondness for little English mince pies in his home community) and Stilton cheese. The Captain has a hobby of collecting antique glassware and Chinese ivory pieces and original English paintings. He also showed us some pictures he has taken of the work of the S. C. F. as well as English, French, and Syrian pictures. He was a missionary in Turkey about 1907.

In the tubes they had arranged little Christmas celebrations. There were Christmas trees on some of the platforms or in the hallways. Some of them had only Christmas decorations and a fancy Christmas greeting overhead. Most of them had arranged a program for the occupants of the tubes and they had music and carol singing and a "Father Christmas" for the children. It is "Father Christmas" in England, not "Santa Claus."

My final Christmas celebration was to hear the Royal Choral Society render Handel's Messiah in Queen's Hall with the London Philharmonic Orchestra conducted by Dr. Malcolm Sargent, on January 4. (Queen's Hall has since been bombed.) There were three hundred voices in the choir and sixty-five pieces in the orchestra. I wish you could have heard them sing, "God Save the King," at the very beginning. The "Messiah" was simply wonderful. The solos were not outstanding but the expression by the choir proper was extraordinarily effective—for instance the emphasis on "for the mouth of the Lord hath spoken it," and the pianissimos and crescendos were most impressive. In singing the last chorus, "Worthy is the Lamb," they started in with great deliberateness, and then they simply sailed into the "Blessing and honour and glory and power be unto Him that sitteth upon the throne." I thought the whole an exceedingly worth-whlie way of expressing the praise of our Saviour and the story of our redemption through Him.

With love to all, John.

A Group at Wickhurst Manor Nursery Center in England. The Work There is Sponsored by the Mennonite Central Committee. Standing, Left to Right, Are: Mr. Blackhouse, Vice Chairman of the Save the Children Fund; Ex-governor Allen of Kansas; Bro. John Coffman; Mr. Watson, Chairman S. C. F.; Miss Johnson, Matron; Miss O'Brie, Miss Watkins, Nurses.

(See Article in November Issue)

LITERARY GEMS OF THE BIBLE

X. The Evangelical Canticles in Luke 1 and 2

By John Umble

It is very fitting that the author should discuss in this issue the hymns of praise that preceded and accompanied the birth of Christ, as Luke records them. May our study of them help to inspire in us the true Christmas spirit.

The Book of Luke furnishes a good example of the methods of the Holy Spirit in writing the Holy Scriptures. It is evident that He did not sit at the elbow of a writer and guide his hand across the page. He seldom, if ever, threw a writer into a trance and used him in this unconscious or semiunconscious state to produce one of the books of the Bible. He took a man with certain innate abilities, with a certain background of training and experience, and impressed him to write. It is true, to be sure, that some of the Biblical authors wrote truths of whose full meaning they were unaware. The Holy Spirit takes care of that, because He is not only the Writer, but also the Interpreter who reveals the meaning to the truth seeker reading the Sacred Page at a later period.

Luke's book was new, written from a new viewpoint. Matthew had been impressed with Jesus as the fulfillment of Messianic prophecy. He had written a book to show Jesus to the Jews as their Promised King. Mark, the friend and companion of Peter, had seen Jesus as the great Wonder Worker and had collected a large number of incidents that would serve as a sort of treasure-store of sermon materials for those who "went everywhere preaching the word." But another book was necessary, one that would bring Jesus nearer to the heart of humanity, one that would present Him as the Man, Christ Jesus.

Luke's Qualifications as a Writer

Luke was the man to write such a book. As a Greek, and the friend and companion of "the Apostle to the Gentiles," he could look beyond Matthew's concept of Jesus as a Jewish king. As a scientist, his attitude toward truth and research gave him important advantages in the chronological arrangement of materials and in the selection of historical data. As "the beloved physician," his experiences had prepared him to see Jesus as the human friend of all mankind, the powerful healer of their physical ills and of their far more serious mental and spiritual diseases.

Luke's Method—"having traced the course of all things accurately from the first" (R. V.)

It was natural for Luke, the physician, to begin his research with an inquiry into the conception and birth of the marvelous Son of Man, of this Miracle Healer who was Himself the Greatest Miracle in the whole history of humankind.[1] And where could he learn the scientific facts about these great events so well as by an interview with the only person who knew them, Mary the mother of our Lord? What an interview that must have been! And how important for the Christian world! For it gave us, through Luke, our most-prized Christmas stories, our only intimate account of the details connected with the incarnation of Mary's Son, the God-Man. I wonder if Mary ever related these details to anyone except to this cultured physician whose delicacy and sympathy and understanding made it possible for her to put them into words.

Some Special Features of Luke's Gospel

What a loss it would be to Sacred Literature, and to the music of the Church if we were to be deprived of those first two chapters of Luke, chapters that contain so much that all the other Gospel writers omit: the annunciation to Zacharias and the precious pictures of Zacharias and Elisabeth; the annunciation to Mary and her canticle of rejoicing beginning, "Magnificat anima mea Dominum"; the birth of John and the canticle of Zacharias, "Benedictus Dominus, Deus Israel"; the story of the shepherds and the angelic anthem, "Gloria in excelsis Deo"; the presentation in the Temple and the canticle of Simeon, "Nunc dimittis servum tuum, Domine"; last, but certainly not least, the picture of Jesus disputing with the doctors in the Temple. All these give to the opening chapters of the Book of Luke, a note of exaltation and of exultant joy found in none of the other Gospels.

The Songs Recorded by Luke

On account of their literary merit and their deep spiritual insight into the purpose of the coming of the Saviour it seems fitting to reprint in this Christmas issue of the **Christian Monitor** the four songs from the first two chapters of the Book of Luke.

The Magnificat[2]

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

For he hath looked upon the low estate of his handmaid:
For behold from henceforth all nations shall call me blessed.

For he that is mighty hath done to me great things;
And holy is his name.

And his mercy is unto generations and generations
On them that fear him.

He hath showed strength with his arm;[3]
He hath scattered the proud in the imagination of their hearts.

He hath put down princes from their thrones,[3]
And hath exalted them of low degree.

The hungry he hath filled with good things;[3]
And the rich he hath sent empty away.

He hath given help to Israel his servant,
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed forever.

The Benedictus

Blessed be the Lord, the God of Israel;

For he has visited and wrought redemption for his people,
And hath raised up a horn of salvation for us in the house of his servant David
(As he spake by the mouth of his holy prophets that have been from of old),
Salvation from our enemies, and from the hand of all that hate us;

To show mercy towards our fathers,
And to remember his holy covenant;

The oath which he sware unto Abraham our father,
To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
In holiness and righteousness before him all our days.

Yea, and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;

To give knowledge unto his people
In the remission of their sins,

Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,

To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

The Gloria in Excelsis

Glory to God in the highest
And on earth peace among men of good will.
(Catholic Version)

The Nunc Dimittis

Now lettest thou thy servant depart, Lord,
According to thy word, in peace;

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;

A light for revelation [or, the unveiling] of the Gentiles,
And the glory of thy people Israel.

The Composition of the Songs

The sentiments in these songs are taken from the Old Testament writings and show that their authors were intimately familiar with Messianic prophecy and discerned its scope and meaning with remarkable clearness. Much of the phraseology is borrowed word for word from the Psalms and the prophets. The songs sprang from the lips of Spirit-filled students of the Word of God.

It is interesting to compare the Magnificat with the song of Hannah, I Sam. 2:1-10, and to note in what respects Mary's song is less personal, more spiritual, than Hannah's. A certain Catholic writer rightly calls the Magnificat the last canticle of the Old Testament and the first of the New. Lack of space forbids quotation, but the reader is referred to the following Old Testament references for interesting parallels to sentiments expressed in the Magnificat: Psa. 34:3, 4; 35:9; 138:6; 71:19; 126:2, 3; 111:9; 98:1; 118:16; 33:10; 113:7; 98:3. See also Hab. 3:18; Mal. 3:12; Job 5:11; Isa. 41:8; 49:3, and Gen. 17:19. This young virgin evidently had her mind stored with Messianic promises, and when she needed words to express her joy at being given an important place in God's plan, she found fitting phrases ready at hand.

The Benedictus, the beautiful canticle of Zacharias, shows how closely he had studied the Holy Scriptures and how clearly he understood the spiritual, sin-cleansing, reconciling mission of the coming Messiah as well as the part that John would have as a Way-preparer. Compare Luke 1:76 with Isa. 40:3.

The short, but comprehensive canticle of Simeon, the Nunc Dimittis, reveals that this aged saint, also, was steeped in prophecy. He emphasizes not only the spiritual nature of the Messiah's mission but also its world-wide character. Compare Luke 2:30 with Isa. 52:10; Luke 2:31 with Psa. 98:2; and Luke 2:32 with Isa. 42:6. If in those dark days of materialism and Pharisaical formalism, study of the Word coupled with holy living could bring such clearness of sight and spiritual vision, how necessary it is that the child of God in these troubled times should study to know his Lord's will!

Use of the Canticles

In the services of the Catholic Church (the so-called offices) the three canticles, or songs, of Mary, Zacharias, and Simeon, are repeated every day of the year; the Magnificat at Vespers, the service corresponding to the Jewish evening sacrifice; the Nunc Dimittis in connection with the Hour of Complin, the last service of the day, "Complin" being derived from the Latin verb meaning to complete; the Benedictus in connection with Lauds (praises), a service held in the early morning hours before sunrise.

The three canticles have been set to music many times. A certain music store catalogs over one thousand arrangements of the Magnificat. One Catholic composer planned one hundred different arrangements of this canticle and actually completed sixty-eight of them. The great popularity of the Magnificat is due not only to its Marian authorship but also to its use at vespers, especially Sunday vespers, the most popular of all the services of the Catholic Church. Then, if ever, the faithful gather for a second service on Sunday. Vespers ends with the chanting or singing of the Magnificat. This seems to have been true in all ages and in all regions where the Catholic Church has held sway.

Protestant churches, also, probably could enrich their worship services by more frequent use of these canticles so rich in literary beauty and spiritual truth.

---

1. Note: It seems natural that Luke, the physician, should record Mary's genealogy and not Joseph's in tracing the lineage of Jesus. It is another index of Luke's realization of, and belief in, the supernatural conception of the human-divine Child.

2. Note: All the songs are printed according to the American Standard Version (R. V.). The stanza arrangement is by the present writer.

3. Note: Note the striking parallels, the first, synthetic; the second and third, strongly antithetic.

San Diego, Calif.

ABOUT MILK

John H. Jollief

If you could put all the old bossies now in the United States together in one field you would have 24,902,000 in all; and if you could herd all the cows in the world together you would have about five times that many. One hundred twenty million cows should produce an immense quantity of milk, don't you think?

Milk distribution around the world is an interesting thing. Strange and primitive methods are still used in some parts of Europe. For instance, the Spanish milkman stops his cow along the street and gives "curb" service. In Puerto Rico the milkman drives his entire herd of cows down to the street corner, waits for the customer to come along with his or her little pint can and fills it right on the spot.

In Darjeeling, India, the Himalayan milkman carries his product to market in "milk-cans" made from joints of bamboo. The cans are loaded on either side of his horse. He sells milk from cows, goats, and yaks.

In Holland milk maidens go through the streets with their dog and cart and the milk supply with which they supply their customers. The milkman in Whitechapel, the poor section of London, does not own a horse or a dog. He sells bottles of milk from a push-cart. Today in many cities in our own country milk is delivered to the door early in the morning in a way which will not disturb anybody's sleep. The wagon has rubber tires and the horse wears rubber shoes.

The longest and most unusual milk route in the world begins at Honolulu and ends at Guam, with stops at Midway and Wake Islands, a total distance of 4,200 miles. The Yankee Clipper delivers it.

Americans like milk. They like it so well that the average per capita runs about 153 quarts a year. In New England the average is 180 quarts. In addition the average American disposes of seventeen pounds of butter, five pounds of cheese and eight quarts of ice cream annually. Someone has figured that enough milk is produced in the United States each year to make a river forty feet wide and two and one half feet deep reaching from New York City to Los Angeles. It adds up to some forty-eight billion quarts. Many individual cows have given ten or twelve times their own weight in milk in a year. Cows of that capacity are never referred to by their owners as "boarder" cows. The boarders do not produce enough milk to warrant their keep.

Milk is rich in calcium. Bones of prehistoric men have been found with the calcium still there.

Casein is a by-product of milk and from it are made thousands of products which may surprise you. Here are only a very few: shoe polish, photographic plates, waterproof paper, buttons, beads, glue, massage cream, paint remover, picture frames, buckles, fountain pens, automatic pencils, soap, cements, and insecticides.—Lutheran Boys and Girls.

"I AM . . . THE BRIGHT AND MORNING STAR"

All stars are beautiful but looking toward the east in the early morning, there can be seen one star that transcends all others in beauty.

It is the morning star. It is beautiful in appearance and, while not as bright as the sun, we know that when it appears, the sun will soon rise and shine.

Jesus is not only like the Morning Star in beauty, but He is like the pole-star which, while other stars have changed their positions, has never changed for thousands of years.

We cannot see the stars in the daytime, on account of the elements around us. We are told of a man who fell into a disused well. He was filled with despair and awful fear till, looking up, he discovered that he could see the stars quite clearly. How often it requires calamity or suffering to change the surroundings so that we can see Jesus, the Bright and Morning Star.

As travelers on land or sea rejoice when they see the morning star, so those traveling toward eternity are encouraged and blessed as they catch sight of Him. The world would be a dreary place by night if it were not for the stars and how wonderful that Jesus, the Star of Hope and Cheer, can lighten and beautify even the darkest path.

An account is given of a boy who was caught in a blast in a coal mine. Everyone escaped except Willie. Following the explosion, the shaft slowly filled with water till great pumps were put into action and the water lowered. Lamp in hand, the boy's father went into the mine. At last, Willie was found, cold in death, but with a lovely light on his face. In his hand was his pocketknife and in the soft coal he had cut a Gospel text. Even there in the dark, he had that Morning Star shining and lighting the dark, cold mine and, better still, lighting the pathway home. —Selected.

"No man is so poor as he whose chief wealth is money."

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRISTIAN STEWARDSHIP.—Matt. 25: 14-30; Luke 16:9-13; 18:24-30; I Cor. 16:2; II Cor. 8:1-9:15

Lesson for December 14, 1941

Golden Text.—It is required in stewards, that a man be found faithful. I Cor. 4:2.

Matt. 25:14-30. In these verses the Master plainly states that He has committed certain responsibilities that we can not evade. We may shoulder our responsibilities and to the best of our ability, do that which we have been asked to do, or we may, through laziness, indifference, or open rebellion, fail to fulfill the obligations which have been laid upon us. Fulfillment of our God-given obligations brings great and profitable rewards; failure from whatsoever cause will bring endless regret and misery. Neither apologies nor regrets will alter the irrevocable results.

Luke 16:9-13. Mammon of unrighteousness (money) is so called because mankind will more quickly yield to unrighteous conduct for its acquisition than for anything else. "The love of money is a root of all kinds of evil." Moneys, notes, deeds, etc., are not wealth in themselves but means whereby the holders can control the real wealth of the world. "To him that hath shall be given" is a law of all life. It is easy when once you have gained control of some of this world's goods to greatly augment that control; but faithful stewardship is not so much in increasing the sphere of your control of material things as it is in the use of that which you have for the good of all, and, especially of the unfortunate. The unrighteous steward was not the owner of that which he used to ease another's burden; but neither are you the real owner of that over which you claim present ownership. You are but the steward; the real owner is the Lord. And the Lord wants you to lighten the burdens of the poor. If you would test your stewardship before the Lord on the basis of Matt. 7:12 you would probably find that you are no improvement on the rascal of these verses.

Luke 18:24-30. The more that God gives you, the greater your responsibility toward others. Never let love for things given you smother love for the Giver. If you do, you will find the gate into the kingdom too small for you to enter. Only the small shall enter the kingdom. Matt. 18:3.

I Cor. 16:2. From the time of Abraham, and probably earlier, the true-hearted worshipers of God never appeared before Him empty. From the days of Moses it became a part of the written law. Ex. 23:15. In the early Christian Church they observed the same rule. If the church of today still practiced proportionate giving God would again open the windows of heaven and pour out upon us blessings to overflowing. Mal. 3:10.

I Cor. 8:1-9. The brethren in Macedonia were not wealthy as the world counts wealth, but they were rich in love. What then could they do? They did so much for Christ and His cause that even Paul thought that they were doing more than was in their power. First, they gave themselves and made **no reservations.** They had always been used to doing without things: out of love for Christ and His church they were willing to do with even less. And this was spontaneous. It was not urged upon them; they urged their things upon the apostles. And why? Why indeed! They wanted a part in bringing the Wonderful Story of the Wonderful Saviour to the world.

Cheerful giving is the rarest of all graces. And the clearest expression of the grace of love. Some have the gift of knowledge; some that of eloquence; some that of prepossessing personality; some that of knowledge; and others that of strength. But all of these gifts or graces that God gives to individuals are used of these same individuals for selfish aggrandizement. But the cheerful giver finds his delight in filling the lives of others with happiness; and is not interested in personal inflation.

Our Blessed Lord is the great Example of giving, as He is of everything else that is worthy of imitation. He was rich; the river of His grace is full of water. He emptied Himself; and that river of His grace has overflowed all lands and has brought overflowing blessings to all mankind. Always giving, and getting the richer for the giving.

II Cor. 9:6, 7. Wealth is not gained by storage but by use. Neither the grain in the bin nor the gold in the miser's secret cache increase wealth. Nor will your unused and hidden talents. Cry out, "Use me, O my gracious Saviour," and then let Him do it.

THE COMING OF GOD'S SON.—Isa. 9: 6, 7; John 1:1-18; I John 4:9-14

Lesson for December 21, 1941

Golden Text.—The Father sent the Son to be the Saviour of the world.—I John 4:14.

Isa. 9:6, 7. This prophecy cannot apply to an ordinary mortal. It must apply to Jesus, the God-man, whose earthly advent we celebrate at this season of the year. We notice two aspects of His birth. He is born of the seed of David according to the flesh; but He is also given, a gift of God to fallen humanity of His own Son.

And from the very beginning, each child born has been given a name or names. In Bible times, much more so than in America now, the names given had a descriptive signification. In the names suggested by the prophet in these verses we have only a few of the more than two-hundred names for the Messiah found in Holy Writ. It is probable that the first two words, "Wonderful" and "Counsellor," are a descriptive couplet as are the next, "the mighty God." But at other places he is called "Wonderful," "The Mighty One," etc.

The words of His counsel are wonderful. There is no error in His judgment; it is absolutely safe as a guide in every phase of human existence. Next, he is the Mighty God through whose grace all things are possible. Then he is the Everlasting Father who through all time and eternity loves and provides for His children. Then He is the Prince (the Father is King) of Peace. The kings of this earth delight in war. It is to His eternal glory that He came to bring peace to earth, and wherever people truly accept Him there is peace.

His dominion is not only from sea to sea, and from the river to the ends of the earth; but He shall reign until he shall have brought all things under His feet both on earth and in the heavens. His kingdom shall never be destroyed nor diminished. He is spoken of as though sitting on David's throne, but it is not as an earthly monarch that He rules, but in the realm of the spiritual.

John 1:1-18. In this prologue to John's Gospel we are given a glimpse of the Son of God before ever the world was. He is here called, "the Word." Through this "Word" were all things created, visible and invisible; they were created by Him and for Him and now through this same "Word" all things consist. This "Word" was God, and yet was also with God. This indicates a unity of persons into one Godhead. All speculations in regards to the origin of matter and of life that ignore the uncreated Creator are hopeless in their confusion of thought. And of all theories the evolutionist's theory of the origin of the eye is the most fantastic. He who created the worlds gave life to His creation upon it and the power to perceive light through the organ of sight. But there is an inner light which God has given to men which He has not given to the animal world. It is that which enables us to discern spiritual things. Those who walk in sin lose this inner light but as soon as they turn to the Lord the veil is taken away.

"John" means "the gift of God." John was also a light, but he was not the "Light." All messengers revealing God to men are gifts of God to mankind bringing them light; but as the moon borrows its radiance from the sun, so all earthly lightbearers borrow their effulgence from the SON. The purpose of natural light is that all might see; the revelation of Jesus Christ was that all men might believe.

In a special sense all mankind are His own; and in an extra special sense the Jewish nation were so at the time of His incarnation. But the mass of mankind neither knew Him, nor would they receive Him that they might learn to know Him. But some received Him. They thus became sons of God, and through the years they get more fully to know Him until that hour when they shall stand before Him in glory and know Him fully, even as they are fully known.

In Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature. Natural birth does not give a man spiritual standing. Nor can the new birth be a creation of the will of man.

I John 4:9-14. Natural life comes to us from Adam; spiritual life comes to us from Christ, the second Adam. The first Adam brought sin; the second Adam brought salvation. If I love God I will love all those whom God loves. God only indwells those in whom His love has been shed abroad. Is His love in your heart? See that it is perfected. God indwells through the Spirit; and Spirit-filled saints bear witness to the world of a Saviour's love.

THE CHRISTIAN'S HOPE.—Matt. 25:31-46; John 14:1-6; II Cor. 5:1-10; II Tim. 4:6-8; I Peter 1:3-9; Rev. 22:1-5

Lesson for December 28, 1941

Golden Text.—In my Father's house are many mansions.—John 14:2.

Matt. 25:31-46. In these verses we have the story of the final judgment in figure. At the time of His appearance He shall be accompanied by the holy angels, who shall be the reapers separating the righteous from the wicked. See Deut. 33:2; Jude 14; Acts 7:53; Matt. 13:49; II Thess. 1:7-10. In the first two references here given you have the angels called "saints." They came according to references 1 and 3 with the Lord at the time of the giving of the law at Mt. Sinai; and according to reference 2 they will again accompany Him when He shall return to earth in judgment. In Matt. 13:49 the accompanying host are just called angels; in our lesson text they are called holy angels; and in II Thess. 1:7 they are called mighty angels. The word "nations" in these verses is "ethnos" in the Greek and means "peoples." It has nothing to do with political groups. We must each of us give our personal account to God. We will not be able to slip through the gates because we were known to belong to a group that met His general approval.

Psa. 11:6. The hope of the wicked shall rot. While the saints in Christ Jesus can look forward with joyful anticipation to the hour of the coming of the Lord, the wicked shall find that day one of darkness and utter despair.

John 14:1-6. The fatalist may try to harden himself against the future, but even he cannot help but wonder what the days may bring forth. Even the saints frequently are troubled at heart. But the remedy is faith in the Lord Jesus Christ. The God of heaven who loved us so that He gave His Son to accomplish our eternal redemption will not forsake us in the hour of our utmost need. The Christ is even now in the presence of the Father preparing for the welcome to the redeemed children of men. The house of God is exceeding large, and His house must be filled. There is room for you, if you make yourself ready. The way to heaven is not hard to find. Just unite yourself to Jesus and go with Him. Fellowship with Him begins here. He dwells in the hearts of those who keep His commandments now; and they shall dwell with Him in glory there and then. He is the all-sufficient Guide, Enlightener, and Vitalizer.

II Cor. 5:1-10. We know that the house in which we now live is but a very temporary structure. Being made of clay it easily and quickly dissolves. Yet the real me is immortal. Then I had better look around for a better and more durable house. Only the house not made with hands, eternal in the heavens, will fully satisfy my needs. To transfer my residence to that house when once I must needs leave this ought to occupy many of my thoughts and be the goal of all my actions.

To those who have the earnest (first purchase payment) of the Spirit the day when they shall move to their permanent residence cannot come too soon. But there is something to do while you are waiting, i. e., labor that we may be accepted of Him. The judgment seat of Christ has no terrors to some. I John 4:16, 17.

II Tim. 4:6-8. The saint may be fearful while on the way; but is never fearful when he comes to the end of the way. Paul had longed for the fellowship of His sufferings. That longing was granted to him. The Master had died for him by crucifixion; it was now his privilege to be faithful to the death of decapitation. But death is not the end; it is the beginning of life. It is not the hour of defeat; it is the hour of coronation. Do you love His appearing?

I Peter 1:3-9. The assurance of life beyond the grave is predicated entirely upon the fact of the resurrection of Jesus. Had He not risen, the hope of life beyond the grave would be but a vain wish. To the believer there is a living hope, an unfading inheritance in glory, and a faith that will be found unto praise and honor and glory at His appearing. You have joy unspeakable now as a result of that faith, and the end thereof is eternal salvation.

Rev. 22:1-5. The Temple was the dwelling place of God. His throne was there, and there people went to do Him homage and worship. In Ezekiel's vision the stream of life issued from the Temple; here it issues from the throne. In Ezekiel the stream brought life even to the dead seas of earth; here it brings life to all who feast upon the fruits of salvation. The supply is unfailing; and brings spiritual life and soul health to all who feast upon them. Heaven is conspicuous by the presence of all things good that the soul could hope for; and the absence of all evil that the soul might dread. Victory here is of the Lord. Overcomers here shall reign with Him eternally there.

THE SYNOPTIC GOSPELS.—MATTHEW, MARK, LUKE.—Matt. 1:1, 17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5

Lesson for January 4, 1942

Golden Text.—Christ Jesus came into the world to save sinners.—I Tim. 1:15.

Matt. 1:1, 17. Matthew had a definite purpose in mind in writing his Gospel. He wrote to the Jew and declared Him to be their Messiah King. As a king, it would only be proper to trace his family history from their first tribal father and chief, Abraham, through the Davidic line down to the time of his immediate family. The Greek word "genea" (Eng. generations) is used thirty-six times in the New Testament and conveys the meaning of people living at a certain time, descendants of the "genea" immediately preceding, and parents to the "genea" following.

Another word "genos" is also translated "generation." It means a "species, race, or tribe." It is used but once. I Pet. 2:9.

It is interesting to note in this genealogy the names of three women, none of whom would ordinarily be named in the history of a proud family. It is also worth while to note that the last of the three divisions has but thirteen names. The unnamed fourteenth sire is none other than the Father Himself, the heavenly King.

Mark 1:1, 14, 15. Mark depicts our Lord as a servant. Servants have no registered family history. But a servant can be a son of God as well as a King can be. Mark's Gospel begins with the record of the ministry of John the Baptist. But the servant is also King, for he has this John for a forerunner. The baptism of Jesus by John was not so much a sign of purification from sin unto sonship as the purifying rite for service as of a priest. Before the years of service came the threefold testing in the wilderness. He proved Himself first.

The kingdom of God is composed of those who from among men repent and believe the Gospel. The promises of God concerning the Messiah King, Jesus the Saviour, which had been given in former times and in divers manners, were now all being fulfilled before their very eyes.

Luke 1:1-4. Luke depicts the Saviour as the Son of Man. Thus he mentions many things of interest connected with His birth and childhood which the other writers ignore. But Luke was not an eyewitness. He was a Gentile, a colaborer with the Apostle Paul. The things which he wrote were those things which were most surely believed by the entire brotherhood of believers. But while he was not an eyewitness, he accumulated the material for this Gospel from those who had been eyewitnesses and ministers of the Word. It is of value to note that the bitterest enemies of the faith never denied the essential facts contained in the Gospels, but we have considerable profane historical evidence to corroborate the Gospel story.

Besides the testimony of eyewitnesses Luke had the added advantage of hearing the truth from the lips of a man who had re-

(Continued on page 381)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

December is suggestive to our minds of the ending of the year. It is a time when many plans are looking forward toward the new year in the world of business as well as in the world of Christian service. We note, too, that **Christmas** is associated with many busy hours for many people because of the customs in its observance. It ought to bring holy thoughts when we are reminded of the birth of Jesus in Bethlehem. As we approach the new year, December is a good time to take an inventory of our lives and endeavor to draw near to God that we may live a better and more useful life in the days to come.

This month has topics in line with the classifications of the year. The Kiss of Charity is in the list of ordinances which we are studying from time to time in a regular course. The Christmas seasonal topic is a fitting study near the day generally observed in celebration of Christ's birth. A fitting ending for the year is the topic on "Youth Witnessing for Christ." We may look forward to a better service for Jesus and be encouraged to witness for Jesus in every activity of our life.

This time the first Sunday of the New Year is on "Essentials for a Year of Happiness." This is an appropriate topic for any time, but may be made an impressing study for the first Sunday of the year. We are accustomed to hear the expression, "A Happy New Year to you." Little thought often accompanies the expression, which has grown into a New Year's greeting. We want to encourage our young people to put thought into it and thus make it possible to experience a **real happy year** in the Lord.

As you look over the list of topics for 1942 we trust there will be helpful suggestions that will enable each of you to make fruitful preparation for good meetings with our young people during the year.

With precious memories for 1941, we welcome 1942!

THE KISS OF CHARITY, A SYMBOL OF FELLOWSHIP.—I Pet. 5:14; Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26

Topic for December 14

MOTTO

"Let brotherly love continue."

MEDITATIONS ON THE TOPIC

I. **Charity Expressed By a Kiss.**—The kiss is recognized everywhere as an expression of nearness of relationship. The mother and the child, the husband and the wife, dear friends, give their physical expression of their inner feelings for one another by the kiss. God has ordained this expression wrought into our physical being as an ordinance between believers in the Lord as an expression of holy love one for another. Deeper than the natural tie of affection, born of natural friendships and human relationships, is that fellowship of saints, born of the Spirit and possessing inner relationships of a divine character. Those who have known only the earthly ties, have marveled that men, without earthly kinship, should be hearty in expressing toward other men, by the kiss of charity, that they have a love for one another.

Because a similar expression of love is given in natural affection, it is fitting that this symbol between believers should not be extended farther than between those believers of the same sex, lest the sacred expression become more an expression of lust than of holy love. The natural affection may be perfectly pure between those bound by earthly ties and may be rightly expressed by the kiss as a symbol of this earthly relation. But the Kiss of Charity ordained of God, should be a more sacred and heavenly expression of those who are children of God, becoming sacrilegious when used in deception and in any but the expression for which God has ordained it. Judas used it to betray the Lord. Hypocrites use it to make pretense of piety. But obedient children of God use it as a holy privilege to show their fellowship with those of like precious faith.

II. **The Text.—I Pet. 5:14; Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26.**—These passages are the directions of Peter and Paul, to the brethren in the churches under their care, to greet one another with a kiss.

III. **Suggestions for Junior Programs.**—Love for others may be expressed in our words which say "I love you." They may also be expressed in some deed of kindness or some gift. Perhaps the one wordless expression of love is the act of kissing the one we love. The kiss says, "I am at peace with you and do not feel angry." By the act of kissing another we tell them how dear they are to our hearts. Boys and girls that have grown up in the home of loving parents or guardians do not need to be told the meaning of the kiss in the family circle. It will be an easy step to lead them to the meaning of the Holy Kiss in the circle of Christians. We should lead them to see that the Holy Kiss is as its name implies more fully sanctified by the presence of the Spirit of God in moving us to a love for brethren in the Lord, than the common expression of friendly love and fellowship among dear ones in an earthly relation. Using the suggestions of the Suggestive Assignments for Juniors, develop the true meaning of the Holy fellowship which the Kiss of Charity expresses.

OUTLINE STUDY

I. The Kiss of Charity.

1. A symbol of love.—I Pet. 5:14.
2. "Holy."—Rom. 16:16 (see the other passages in the text).
3. For "all the brethren."—I Thess. 5:26.
4. For "one another."—II Cor. 13:12.
5. A greeting or salutation.—I Cor. 16:20 (and other passages).

II. A Command by Inspired Apostles (See writers of the passages).

1. Prompted by love.—Acts 20:37.
2. Brotherly expression needed.—Jas. 2:18.
3. Expression of love needed.—II Cor. 8:24.
4. Hypocrisy does not discount its value.—Luke 22:47, 48.
5. Edifying when true expression of love.—Jno. 13:34, 35; I Pet. 1:22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Kiss."**
2. Kisses.
   a. The true meaning is love.
   b. Falsely used:
      —By Judas.
      —By Absalom.
      —By an enemy.
   c. How used rightly.
      —Family fellowship (affection).
      —Church fellowship (holy kiss).
      —By friends (affection).

For Seniors.

1. The True Meaning of the Kiss.
2. Why a Fitting Symbol of Fellowship?
3. The Blessing in Its Observance.

PERSONAL THOUGHT

Blessed affection, kindled by the heavenly relationship and through the work of the Holy Spirit in hearts who are united in Jesus Christ, needs not to be compelled by constraint of law to greet with the Holy Kiss!

SEED THOUGHTS

The kiss of peace to each we give—
  A pledge of Christian love;
In love, while here on earth we'll live,
  In love we'll dwell above.—Charles Wesley.

How pleasant and how good it is
  When brethren in the Lord
In one another's joy delight
  And dwell in sweet accord.

Such love is like anointing oil
  In consecration poured;
Such love is like the morning dew,
  With sweet refreshment stored.

To those who dwell in brotherhood
  The Lord His blessing sends,
He crowns them with the crown of life,
  Of life that never ends.—Psalter (Ps. 133).

We should greet our brethren, not with the kiss of judgment but with the "kiss of charity." It is "an holy kiss" provided you yourself are pure and holy, filling with overflowing love to God and man. And whatever you think of your brother, you should not be satisfied with yourself until in heart and mind you have reached this standard.—D. K. in Doctrines of the Bible.

You get most out of this subject when you study it in the light of what it typifies or symbolizes, and of how important it is to keep these things alive in our hearts and lives. Though this holy ordinance is often abused, the most frequent abuse of it is the irreverent language used in talking about it and against it.—D. K. in Doctrines of the Bible.

THE TRUE CHRISTMAS SPIRIT.—Phil. 2:1-11

Topic for December 21

MOTTO

"Unto us a son is given."

MEDITATIONS ON THE TOPIC

I. **The Christmas Spirit.**—The Spirit of love like unto the spirit of our Father and His Son is the Christmas Spirit. We cannot think of this spirit as the covetous spirit of the commercial world at Christmas time in which men have enlarged their wares to play into the extravagance and fancy of a world bent on a hilarious time, in which the glory of God and the welfare of souls is cast away. It is not an exchange of gifts to hold certain friends from feeling hurt if you don't give them about what they expect. It is not giving to people who are able to provide for themselves gifts that they do not need. But it is giving our love to all men with especial emphasis upon those who are deprived of many things that they cannot supply of themselves.

It may be true that some very wealthy people are extremely destitute for the lack of true Christian love. There is surely a way for a loving Christian heart to show such an interest in them, aside from rich material gifts, that will fill the vacancy in their hearts. There are souls who are not reconciled to God and have not found the way of life who could be greatly blest, if, in some way through loving Christian hearts, they could be made to see and know the love of Christ for them, and be led to accept Him.

Perhaps, after all, the true Christmas spirit is more fully manifest in the outflow of a heart that has been filled with the goodness of God and has a deep desire to share this blessing with others in an appropriate way that will lead others to look to the Lord and praise Him rather than the instrument of God who does good in His name. "Glory to God in the highest; and on earth, peace, good will toward men."

II. **The Text.—Phil. 2:1-11.**—Here Jesus is a pattern to us of self-devotion to the cause of mankind to the extent that He humbled Himself and became obedient unto the death of the cross that man might enjoy fellowship with Him in glory. We are to have the same mind in us.

III. **Suggestions for Junior Programs.**—The story of Jesus' coming into the world and what was its purpose should be the theme for the Junior meeting. When this has been fully shown forth it will suggest the spirit that ought to pervade the Christian, not just on Christmas day, but on every day of his life. While the celebration of a birthday affords a time to tal' of God's great gift, it is after all not a celebration provided in God's Word. We do well to get away from the worldly aspect of celebrating by self-indulgence, and to seek to put into the lives of all God's children the spirit of unselfish love and kindness that is responsive to opportunities at all seasons in doing good to the souls of our fellow men.

Shape your program with the development of the Suggestive Assignment for Juniors, keeping the above principles in view.

OUTLINE STUDY

I. The Spirit of God's Gift.
1. "Good will toward men."—Lk. 2:14.
2. Such love.—Jno. 3:16.
3. Forgiveness.—Eph. 4:32.
4. Justice and mercy.—Rom. 3:26.

II. The Spirit of Jesus' Sacrifice.
1. Humiliation.—Phil. 2:5-8.
2. Compassion.—Jno. 10:15.
3. Loving obedience.——Jno. 10:17, 18.
4. Joyful anticipation.—Heb. 12:2.

III. The Spirit of Our Reception.
1. Gratefulness.—II Cor. 9:15; Col. 1:12.
2. Gladness.—Lk. 2:10; Rom. 10:15.
3. Humility and obedience.—I Tim. 1:12-16.
4. Willing sacrifice for others.—I Jno. 3:16; Col. 1:10-12.
5. Sharing the good news.—Rev. 22:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Gift."**
2. The Spirit of Christmas.
   a. How God gave.
   b. How Jesus gave.
   c. How the heavenly hosts rejoiced.
   d. How many were blessed.
   e. Why should any reject Him?
   f. How we should receive Him.
   g. How to show our gratitude.

For Seniors.
1. The Spirit of God's Gift.
2. The Service of the Son.
3. The Spirit in Which We Serve Christ.

SEED THOUGHTS

Then let every heart keep Christmas within.
Christ's pity for sorrow,
Christ's hatred for sin,
Christ's care for the weakest,
Christ's courage for right.
Everywhere, everywhere, Christmas tonight.
—Phillips Brooks.

Say, shall we yield Him, in costly devotion,
Odors of Edom and off'rings divine,
Gems from the mountain and pearls from the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,—
Dearer to God are the prayers of the poor.
—Reginald Heber.

YOUTH WITNESSING FOR CHRIST.—I Tim. 4:1-16

Topic for December 28

MOTTO

"Let no man despise thy youth."

MEDITATIONS ON THE TOPIC

I. **Youth as Witnesses for Christ.**—Jesus has ever proved a friend of youth. He honored the lad's loaves and fishes by making them the beginning of a multiplication that fed the five thousand men, and the women and children besides. He gave salvation to the young as well as the old. Rhoda was quite as ready to receive an answer to prayer as the more eloquent in words, and assured them that the answer to their prayer was at the gate. Timothy was but a young man, but he was able to meet the criticisms of men by a blameless life that recommended him as a pattern of the believers.

All through the centuries of the Christian era, young men and women have been faithful witnesses for Christ. Youth has as bravely laid down life for the cause of Christ as those of riper years. The words of youthful testimony have been the means of winning many souls for Christ. The service of youth in labors of love and in separation from sin and in standing valiantly for the right in face of difficulty, has been quite as effective as the service of the older man or woman.

The call of Christ for youthful testimony today is as earnest and imperative as it has ever been. Great are the opportunities before the youth today to witness to the saving power of Christ and to show forth the Spirit of love and peace in the midst of a world of strife.

The youthful witness for Jesus will be the older witness in the years to come if God sees fit to spare them to old age. The youth who serves Jesus will prepare himself to be a stronger man or woman in the years to come. God grant us more youthful witnesses.

II. **The Text.—I Tim. 4:1-16.**—Here we have a young preacher who is given responsibility to meet in guiding the affairs of the Church. He is to take hold of the good doctrine and be nourished in it and give it out in faithful teaching to others. He is expected to guide his life in faithful service so that he becomes an example of the believers.

III. **Suggestions for Junior Programs.**—A witness is one who gives a true testimony concerning what he has seen and heard and experienced. A witness for Jesus represents the truth concerning Jesus in his own life. Jesus saves. Jesus keeps. Jesus gives power. Jesus beautifies the life. Jesus is a friend in need. Those who stand true to Jesus will be able to bear witness to all that Jesus is in their experience and thus by words and life will glorify His holy name.

The Outline for Juniors will suggest ways of witnessing. Examples of true witnesses may be found in the Bible, and their story may be given. Living examples of our own experience may be given, withholding the name if expedient to do so for the time being.

OUTLINE STUDY

I. Youthful Witnesses.
1. Timothy.
   a. Exhorted by Paul.—I Tim. 4:12.
   b. Living a pure life.—I Tim. 2:22, 23.
   c. A good report.—Acts 16:1, 2.
2. Rhoda.—Acts 12:13, 14.
3. Titus to exhort.—Tit. 2:5-8.
4. Paul's nephew.—Acts 23:16-22.
5. John exhorts.—I Jno. 2:12-17.
6. Acceptable Christian service.—I Tim. 5:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Witness," "Testimony."**
2. Ways of Witnessing for Jesus.
   a. By not being ashamed.
   b. By speaking of His salvation.
   c. By keeping His commandments.
   d. By turning away from evil.
   e. By letting our light shine.
3. Youthful Witnesses of the Bible.
4. Youthful Witnesses I Know.

For Seniors.
1. What God Can Do for Youth.
2. Places to Fill in Witnessing for Jesus.
3. Worthy Youthful Witnesses.

PERSONAL THOUGHT

Witnessing for Jesus is the most precious service that I can render.

SEED THOUGHTS

We are Christ's witnesses, His advertisers as well as His advertisements.—Selected.

I am not ashamed to own my Lord,
Nor to defend His cause;
Maintain the honor of His word,
The glory of His cross.—I. Watts.

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.
Give of your best to the Master;
Give of the strength of your youth;
Clad in salvation's full armor,
Join in the battle for truth.—H. B. G.

ESSENTIALS FOR A YEAR OF HAPPINESS.—Col. 1:3-17

Topic for January 4

MOTTO

"Be ye therefore followers of God as dear children."

MEDITATIONS ON THE TOPIC

I. **Essentials for Happiness** do not depend on the greatness of material advantages nor in the superiority of our intellect or our social standing. Happiness is not something that can be captured by force and power. But it is a priceless jewel that comes only to the heart that is right before God and man, and that lives for the true ends of life which God has designed. Happiness does not come from forgetting all our cares and responsibilities and recklessly refusing to face the stern realities of life. It does not come by drowning out our sorrows and troubles.

Where the soul has not come to God for pardon for all sin there can be only a semblance of happiness that is constantly harassed by the thought that some time in the future the things which conscience has condemned in us will rise up and bring us into contempt. But when we have honestly met our sins and in humble contrition have confessed them and have trusted in God's plan of forgiveness and peace, we need fear nothing for the future. We may go forth with assured peace and joy, because all is well with our soul.

Walking continually before God in conscious obedience we keep that calm assurance and maintain the joy continually before Him. In this walk of obedience we are engaged in useful service that brings us in right relation to all men where we work continually for their good.

The attitude of heart and life, that brings happiness for today, will, if continued in, bring happiness for the year, yea, for all time. We can look ahead to the reward with the sweet confidence that, whatever the present trials or sorrows, the future has a blessed reward awaiting us.

II. **The Text.—Col. 1:3-17.**—In this passage we have a picture of the persons who have found peace with God through Jesus Christ and have a hope laid up in heaven, and are living with the love of God in their hearts. This love impels us to seek constantly to know the Lord's will and to walk in the light of this knowledge, seeking to please God in every way, by His grace and power, in gratitude for all that He has done for them in Jesus Christ the Redeemer.

III. **Suggestions for Junior Programs.**—There is no true happiness in any way that is not right in the sight of God. What seems to be happiness in any way that is wrong will not be happiness in the end, but will be greater distress and sorrow. Impress on the boys and girls that the Jesus-way is the only way of happiness. Help them to fully understand what the Jesus-way is. It is not simply imitating His life, but taking the way of salvation through His atoning sacrifice. Take up the Scriptures in connection with the ways suggested and show through them the essential principles that make for a truly happy life. Before we can walk in the way of righteousness, we must first have the power of the Spirit of Jesus in our hearts. Even boys and girls can understand their failures to be good when the efforts are made in their own strength.

OUTLINE STUDY

I. Peace.
1. With God in meeting conditions for it.—Rom. 5:1-5.
2. With God and man.—Phil. 4:1-7.
3. With all men.—Heb. 12:14-16.

II. Obedience.
1. To His commandment and words.—Jno. 14:21-24; I Jno. 2:5; 5:3.
2. To the Holy Spirit.—Rom. 8:9-14; Gal. 5:16-26.
3. Submitting in our place in life.—I Pet. 5:1-7.

III. Consciously Following God's Plan for Us.
1. In our domestic setting.—I Cor. 7:20-24.
2. In our spiritual service.—Phil. 2:12-16.
3. In providential workings.—Rom. 8:26-31.

IV. Maintain an Interest in Others.
1. Seek their welfare.—I Cor. 10:24.
2. Consider their well-being.—Heb. 10:24, 25.
3. Serve one another.—Gal. 5:13-15.

V. Keep Busy at a Useful Work.
1. Honest trades.—Tit. 3:14.
2. Work to earn your way.—I Thess. 4:11, 12.
3. Work to be helpful.—Acts 20:35; Eph. 4:28.

VI. Be Devotional in All Things.—Col. 3:17, 23; I Cor. 10:31; I Pet. 3:14-16; Phil. 4:6.

VII. Keep a Living Hope of Heaven.—I Pet. 1:3-9; Matt. 5:3-12.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Blessed."**
2. The Way of Happiness.
   a. The Jesus way (Matt. 5:3-12; Jno. 14:6).
   b. The holy way (I Pet. 1:14-16; Isa. 35:8).
   c. The narrow way (Matt. 7:13, 14).
   d. The walk of love (Eph. 5:1, 2).
   e. The unselfish way (Phil. 2:4-8).
   f. The prayerful way (Phil. 4:6).
   g. The busy way (Prov. 22:29).
   h. The way to heaven (Col. 3:1-4).

For Seniors.
1. Use the Seven Points of the Outline Study to Show That Happiness Accompanies a Godly Life.

PERSONAL THOUGHT

Is my joy in the Lord? then I have the true joy and will be enabled to continue in happiness.

SEED THOUGHTS

Have your heart right with Christ, and He will visit you often, and so turn your week days into Sundays, meals into sacraments, homes into temples, and earth into heaven.—Charles Haddon Spurgeon.

Happiness is neither within us only, or without us; it is the union of ourselves with God.—Pascal.

The grand essentials of happiness are something to do, something to love, and something to hope for.—Selected.

Thou hast put gladness in my heart;
Then well may I be glad!
Without the secret of Thy love,
I could not but be sad.—Sel.

A man's happiness does not depend upon what he has, but upon what he is.—Selected.

All who would win joy must share it; happiness was born a twin.—Sel.

Unselfish is the fundamental quality of every noble soul and of every hope of happiness.—Sel.

In the Bible there is more that finds me, than I have experienced in all other books put together.—Samuel Taylor Coleridge.

YOUNG PEOPLE'S MEETING TOPICS FOR 1942

January
4. Essentials for a Year of Happiness.—Col. 1:3-17.
11. Favorite Bible Stories (Jr.).—Ps. 136.
18. Relative Attributes of God.—Ex. 33:18-23; 34:4-8.
25. Christian Growth.—Heb. 5:11-6:12.

February
1. Favorite Bible Psalms (Jr.).—Ps. 105:1-15.
8. How to Overcome Sin.—I Jno. 1:1-2:5.
15. The Great Commission.—Matt. 28:18-20.
22. Maintaining Good Works.—Tit. 3:8; II Tim. 2:15-21.

March
1. Favorite Bible Prayers (Jr.).—Jno. 17; Ps. 90; Ps. 32.
8. Obedience to God.—Eccl. 12:13; Phil. 2:5-8.
15. Fulfilling the Great Commission—India.—Rom. 1:13-17.
22. Meekness.—Col. 3:12, 13; I Pet. 3:4.
29. Knowing the Truth.—Jno. 8:26-47.

April
5. He is Risen.—Lk. 24:25-49.
12. Favorite Bible Pictures (Jr.).—Gen. 28:10-12; Ex. 2:1-10; Lk. 2:7-20.
19. The Unequal Yoke.—II Cor. 6:14-7:1.
26. Self-control.—I Cor. 9:19-27.

May
3. Favorite Bible Verses (Jr.).—Ps. 119:9-16.
10. Essentials for a Happy Home.—Eph. 5:22-6:9; Ps. 128.
17. Christ Our High Priest.—Heb. 7:15-8:6.
24. The Spirit of Power.—Acts 1:8; Mic. 3:8; Zech. 4:6.
31. Fulfilling the Great Commission—S. America.—Ps. 96.

June
7. Favorite Bible Homes (Jr.).—Job 1:1-5; Josh. 24:15; Lk. 10:38-42.
14. Departure from the Faith.—I Tim. 4:1-6; II Tim. 3:1-17.
21. Christian Marriage.—Heb. 13:4; Gen. 2:24; I Cor. 7:10, 11; Col. 3:18-25.
28. Christian Forbearance.—Eph. 4:1-6; II Cor. 6:3-13.

July
5. Loyalty to the Prince of Peace.—Matt. 5:38-48.
12. Favorite Bible Preachers (Jr.).—Acts 3:13-26; Acts 17:22-31.
19. Fulfilling the Great Commission—Africa.—I Tim. 2:1-10.
26. Business Integrity.—II Kings 22:3-7; Rom. 12:11.

August
2. Favorite Women (Jr.).—Ex. 15:20; Rom. 16:1, 2; II Kings 4:8-10; Acts 9:36.
9. The Devotional Covering.—I Cor. 11:1-16.
16. Fulfilling the Great Commission—The Jew.—Rom. 11:13-36.
23. Burden-bearing.—Gal. 6:1-10.
30. Cultivation of the Devotional Life.—Ps. 34.

September
6. Favorite Bible Leaders (Jr.).—Deut. 34; Josh. 1:1-18; Acts 12:1-19.
13. Everlasting Punishment.—Matt. 25:41; Rev. 20:10.
20. Fulfilling the Great Commission—Cities.—Acts 8:5-25.
27. Christian Song.—I Cor. 14:15; Col. 3:16.

October
4. A Study of Colossians (The Favorite Bible Character, Jr.).—Col. 1.
11. A Study of Colossians.—Col. 2.
18. A Study of Colossians.—Col. 3:1-17.
25. A Study of Colossians.—Col. 3:18-4:18.

November
1. Favorite Bible Children (Jr.).—Gen. 22:1-18; Lk. 2:40-52.
8. How to be Filled with the Spirit.—Eph. 1:12-14; 3:14-19; 4:30-32; 5:18-21.
15. Missionary Day.—Acts 16:1-34.
22. Supplication with Thanksgiving.—Phil. 4:6, 7; Phil. 1:3-11.
29. Exemplary Living.—I Tim. 4:1-16.

December
6. The Living Word.—I Jno. 1:1-4; Jno. 1:1-18.
13. Fulfilling the Great Commission—Rural Districts.—Acts 8:26-40.
20. "Thou Shalt Call His Name Jesus."—Matt. 1:18-25.
27. Heaven.—I Pet. 1:3-9; Rev. 21:1-27.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE FATE OF ENGLISHMEN A WARNING TO AMERICANS AND CANADIANS

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Proverbs 16:7.

This is a **general truth,** to which there are not a few exceptions. A glaring exception was the perfect life of the Lord Jesus Christ. Many of the world's outstanding characters have been hounded by their enemies most of their lives—such was the great Dutch Reformer Menno Simons, the most influential man in the early days of the Anabaptist movement, which spread all over Europe.

Nevertheless, it is generally so, a truly good man will be blessed of God and have peace with his enemies. They will find little to censure and have no real pretexts for injury. Not that the enemies are simply kept quiet through their knowledge that the good man is under the protection of God Almighty, but that goodness has power to **charm** and **win** them to itself. This **general truth** is operative in life as lived in homes, communities, . . . churches.

However, there is a wider aspect to this general truth. Nations are but individuals organized for the general good and public welfare. When a nation's ways **"please the Lord,"** He too maketh their enemies to be at peace with them. A classical and universally known illustration of this fact is the way that the Lord led more than a million Jews, unarmed, from the land of Egypt, where they sojourned as slaves, and delivered them from the might of military power, took them across the Red Sea, and made out of them one of the outstanding nations of the world.

The above deliverance from their enemies was brought about by **might** and **power.** In the history of the same nation there is one instance found in its annals which is strikingly in accord with the above-quoted text. The Syrians for years molested the Hebrew nation. Their armies often carried away their women and children from the rear by stealth. One day these marauding fighting men were captured, brought into camp, and the leader asked the Prophet Elisha what to do with them. The prisoners expected to die. To their surprise, the prophet of God said, "Give them to eat." Later, he again said, "Now send them home to their own land." It is written, **"The Syrians came no more to molest Israel." Why not?** Goodness charmed them, it won the hearts of a warlike people. It was going the "second mile." It was returning good for evil. They practiced the Lord's choice way of overcoming evil with good. Quite early it illustrated New Testament truth, later revealed by the **life** and **teachings of the Son of God.**

This brings us to the baffling present-day situation of Great Britain. Great Britain is known as a "Christian nation." That is, God is recognized officially, the Bible is recognized as the Word of God. The laws of the nation are modeled to a great extent according to the teachings of the Bible. The sovereign heads of the nation, King George VI and his gracious queen wife, are members of the Church of England. This nation allows no attack of the Bible. The nation also has been interested in the distribution of the Bible, through the channel of the British Foreign Bible Society, to all parts of the world. Many prominent missionaries have gone from her shores. Noteworthy teachers and preachers have thrived in this country. Withal, the nation is today in death grips with one of the most powerful organized nations for war in the history of the entire world. Why? Why?

The Editor of the **"Daily Record,"** Kitchener, Ontario, writes: "No doubt man has brought upon himself this most terrible of wars by drifting away from God, and becoming too absorbed in material things and worldly pleasures. God's ways are inscrutable, and it may be that He is permitting this **scourge** to go on until people return to the path of **righteousness** and become **pleasing in His sight."** The words **"pleasing in His sight"** are highly suggestive. They are a veritable telltale. Still, I hear someone say, "But that's a Canadian doing the telling."

May we let an Englishman tell of their own reaction to the present war. This Englishman is brilliant and versatile. His message strikes to the core. This minister, living in the heart of England, Bournemouth, sent this message to the entire nation, with an appeal that the nation mend its ways. His message was not censored. It is an **omen of a better day,** when individuals and nations **begin to confess their sins.** This pleases the Lord. When Nineveh repented, the Lord spared the nation from judgment and destruction. This God still lives. God is still upon the throne.

This was the striking, illuminating, and challenging message sent to the nation, by a man of God:

"We have been a pleasure-loving people, dishonoring God's day picnicking and bathing. Now the seashores are barred—no picnics, no bathing there.

"We have preferred motor travel to church going. Now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells, calling us to worship. Now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshipers. Now they are in ruins.

"We would not listen to the way of peace. Now we are forced to listen to the way of war.

"The money we would not give to the Lord's work, now is taken from us in taxes and higher prices.

"The food for which we forgot to say thanks, now is unobtainable.

"The service we refused to give to God, now is conscripted for the country.

"Lives we refused to live under God's control, now are under the nation's control.

"Nights we would not spend in 'watching unto prayer,' now are spent in anxious air-raid precautions.

"The evils of modernism we would not fight. Now—see what Germany the seat of this teaching has produced!"

One need hardly add that **the world in general** can only plead guilty to the above accusations.

Hon. Winston Churchill, the Premier of England, recently said, "This is not a war, it's a **judgment."**

The Brigadier General, Georges P. Vanier, of the Canadian Army, Quebec, who recently returned from England said, "Whatever the sins of England—we all have sinned—they have been cleansed by a baptism of fire."

If England is guilty of offending God, so are we—that is, the **American** and **Canadian people.** The ratio of church attendance is somewhat better in Canada than in the United States, but nothing to glory in nor boast about it.

St. Peter speaks of trials of **"fire."** Must we too await wailing sirens, air raids, fire engines, falling bombs, before we arouse ourselves or wake from our stupor?

We too have become self-centered. Slumping into soft seats in theaters, listening to jittery band music on the radio, hopping around on dance floors, letting the rest of the world go by. We have hardly time to be decent or interested in our neighbors. We hardly have time to conduct a sane, sensible funeral. We even rush the dead to the cemetery with senseless speed. All so that we can go about our materialistic ways, and sensual pleasures.

The question forces itself to our attention, "IS THERE NOTHING WE CAN DO ABOUT IT?" There is. We can change our ways, so as to be more pleasing to the Lord, by **"forgetting ourselves, and helping our neighbors."** This is the second half of the decalogue, the Ten Commandments, which God gave for the welfare of the world. This will make our lives constructive. This will burn out some of the selfishness. This will make our lives more useful. It will make them count and weigh better in the eyes of Deity. This call to love others, and render service to others, was the usual routine of the Master, **"He went about doing good."** Had that been the course of the nations now involved in the war, the spirit of good will would have charmed the rest of the world. It would have won their hearts. It would have bettered their lives. It would have given us heaven's **"New Order."**

Then too, thinking about others, makes us forget our miseries. This was the secret of a New York physician who had contracted a fatal disease from one of his patients. A friend said to him: "Doctor, how do you stand the thought of your awful misfortune?" "I don't dare to think of it," replied the physician, "but I just keep busy with the sorrows and pains of others." So did **Father Damien** when he first discovered that he had contracted leprosy from those he served in the leper colony. He worked on. So Kagawa when he learned he had trachoma, caught from one of the many beggars who shared his six by six hut in the slums of Shinkawa. "I just keep busy with the misfortunes of others."

There is something else we can do about it. That is, **"Keep high the moral standards of the nation."** There is a relation between national well-being and morality. Immorality brings its train of suffering, and it also brings the judgment of God. It is a timeless truth, that "righteousness exalteth a nation." Unrighteousness degrades. Immorality brought the universal flood on the Antediluvian world, the fiery blast upon Sodom and Gomorrah, and the fall of Jerusalem. It is declared by medical authorities that some 16,000,000 in the United States are infected by venereal diseases, through their own sin-

ning or that of their elders. What a stench to heaven!

"The love of money," worship at the shrine of mammon, is fast becoming a national sin. Love of money is the root of all evil. It lies at the bottom as one of the basic causes of the present world war. Even Secretary of the United States Treasury, Mr. Morgantheau, declared, "After peace, let us take our hoarded gold out of the ground, use it, and if necessary give it away." Must it take a bombing "blitzkreig" to teach us that spiritual things, not material things are the realities of life?

Recently there appeared in a widely known magazine the account of one woman's experience in the fall of a European city. She had listened for days to the terrifying sound of exploding bombs, and then one day her own home was hit. She led her two children, one eight years old, the other three, into the street. She writes:

"For days and weeks I went about so hungry that I felt like crying. I slept on benches, on the floor, in the streets." But she learned this secret: "A square meal, a clean bed, a bath, are not essentials at all. They are not to be taken for granted, but appreciated as wonderful gifts. I lost my faith in material things. When I discovered that all my belongings were burned, I could not even feel sorry. After all, I had expected we would lose our lives, but we lost, **only our property.** It looked like a good bargain and it still does. Today, in the United States, I do not envy my friends their lovely homes. All material things have acquired in my eyes a strangely perishable aspect that seems to rob them of half their attraction."

War teaches strange lessons. Lessons that could be learned with less pain otherwise. History teaches us that nations rise or fall according to their morality.

We can also do another thing, that is **"guard our tongues."** The world's on fire today. This affects all life, individual, and collective; our homes, communities, the nation, and international relations. James, the brother of our Lord, calls the tongue a "little organ," but "full of deadly poison, set on fire of hell." This tongue has had much to do with our upset world. Had love moved it, and the Spirit of Christ directed it, much of our disrupted world would know peace and harmony.

Then the greatest thing we can do about it, **"We can listen** TO **and live** FOR **God."** After all, the present world chaos is not caused by Communism, Fascism, Nazism, Stalin, Mussolini, or Hitler; but by a general world-wide breakdown in the spiritual realm. The others are not fundamental **causes,** they are **effects.** They have risen out of a situation. The situation was caused by men's departure from God, from the Word of God, and from the counsels found in the Scriptures. Let men return to God, and a new day will dawn, a **"new order"** will be forthcoming.

Dr. William Temple, Archbishop of York, said: "This war is not to be regarded as an isolated evil detached from the general condition of Western civilization. It is one symptom of widespread disease and maladjustment resulting from the loss of conviction concerning the reality and character of God."

Someone has said: "Our civilization is very much in the position of the poor demoniac in Gadara. He did not know what to do with himself. He howled and cut himself on the rocks. He was unhappy and made others unhappy. When Jesus came he cried out against Him and was afraid to trust Him. He was afraid of sanity. The world is afraid of sanity today."

There must be a vital, real turning to God, on the part of the man of the street. There are signs of a spiritual revival. Many big business men and the press are discussing the same. It is being stressed everywhere, but it must **happen inside the individual.** Dr. E. Stanley Jones says: **"Man is trying to** live without God, and it can't be done. It won't work."

The Christian Church is the only international body, but she needs a fresh Pentecost. It was in such an hour that the first, that is, the early Christian Church was born. On the day of the first Pentecost, the world was in a bad way; the Greeks, the cultural leaders of the world, by wisdom could not find God; they lost themselves on the road searching for knowledge; the Romans, the governmental leaders of the world, were depending on law and force, to bring about order, peace and tranquility, but they failed; the Hebrews, the religious leaders of the world, did not know the day of their visitation, they did not know the things that belonged to their peace, they even turned the Temple of God, the House of Prayer, into a "Den of Thieves," and by this racket, they failed God. But there was one group, a handful of people, a hundred and twenty, who met for ten days in an **"Upper Room,"** who were changed, transformed, empowered, who in the Name of Christ, went out and "turned the world upside-down." Rightly, they turned it **"right-side-up."**

The only way to meet the challenge of the eleven points, which the English minister feels lost England Divine favor, and for which they are being scourged, is to return to the standards of the Early Church, as recorded in the Acts of the Apostles. Canadians and Americans note.

A SONG AND A STAR

By Ursula Miller

A song and a star at Christmas time
Express our joy sublime,
About shepherds who watched the flock at night
And angels and shining light.

A song and a star at Christmas time:
The song of melodious chime,
The star leading to a triumphant birth,
Bringing peace, good will to earth.

A song and a star and a wondrous name
And a heavenly host to proclaim
A Prince of Peace in our hearts to dwell,
As we worship Immanuel.

Protection, Kans.

HIGHWAY SAFETY

What the Juggernaut or giant sacrificial car was to the ancient Bengalese the automobile has become to America. Only today our modern motor-driven, streamlined, rubber-cushioned monster, too swift to be controlled or dodged, has a far greater capacity for slaughter.

As it rolls back and forth across this hallowed land, in daylight and darkness, our Juggernaut crushes the life out of some man, woman, or child every 13 minutes and mangles 35 others. Last year it killed 34,500 people—nine per cent more than the year before—injured 1,200,000 others, and ran up a $1,600,000,000 bill of destruction. In the first seven months of this year 20,080 "devotees" have been hurled to death beneath its wheels, an unnecessary human sacrifice 17 per cent greater than that of the previous January-to-August period. If allowed to continue at this rate the total "blood offering" for 1941 will reach an all-time high of 40,000.

Such totals read like the casualty lists of embattled Europe. They are out of place in peaceful American. Their mere publication by the U. S. Census Bureau and others has roused a nation to battle. A fortnight ago President Roosevelt called on every American to take part in a nation-wide drive against accidents of every type, especially auto accidents.

* * *

Beware of Holidays

As part of its gigantic campaign for motor vehicle safety, the National Safety Council has issued special warnings to motorists and pedestrians to take extra precaution on highways during week-ends and holidays. Council statisticians report that traffic fatalities on normal summer days are: Friday (6 p. m. to midnight) 40; Saturday, 150; Sunday, 145; Monday, 85. These figures are doubled and trebled on holidays. Motor vehicle deaths for the three-day Labor Day celebration this year, despite all warnings and extra police precautions in every state, reached the total of 385, a heavy tribute in lives.—Excerpts from an article in the Pathfinder.

NUGGETS IN S. S. LESSONS

(Continued from page 376)

ceived the truth by direct revelation. The Gospel that Paul preached was not after man, but was received by direct revelation; but in conferring with the apostles at Jerusalem, they could add nothing to it. While we do not question the truths of the Gospel recorded by the other evangelists, it makes assurance doubly sure to have this extraneous evidence.

Who was Theophilus? We know not. His name means "lover of God." The form of salutation would indicate him to be one of noble standing. Luke was a Greek, and Theophilus was probably one also. But we can learn some lessons for our own good. Time spent in teaching "lovers of God" is never wasted. Such are earnest seekers after the truth. "Lovers of God" are true noblemen. Many a prince among men is a poor man of the common people; while some of those who are called kings may be entirely unworthy of the place they hold.

Then the Gospel is for the noble as well as for the common people. The rulers of this earth need to be told the Gospel story just as well as others. He who wins a great man for the Lord will also win most of those who look up to such a one.

Acts 1:1-5. The beginning of the Gospel began with the preaching of John, the forerunner of Jesus. It was sealed with His own blood shed on Calvary. He was declared to be the Son of God with power by the resurrection from the dead. This resurrection has been declared the best attested fact of history. But the power to convince the world of the truth, and to convict them of their sin was dependent not only on the truth sincerely believed, but in addition required the resurrection power of Jesus in their lives through the Spirit. Without this power my hearers may give assent to the truth, but will not be convicted unto repentance unto salvation.

INDEX – Volume XXXIII

SELECT READING

Aching Hearts, 38.
Count Your Blessings, 131.
False Pride Is a Hindrance, 290.
How the Mennonite Church Began, 261.
It Must Be Nice to Be a Missionary, 322.
I Will Wait in Faith, 259.
"Let Thy Widows Trust in Me," 67.
Let Us Live Graciously, 163.
Life in Review:
I, 229.
II, 263.
"Like the Chaff," 323.
"Love Your Enemies," 194.
Memories, 356.
New Year Meditations, 5.
Out in the Open—A Collection of Spiritual Gems:
III, 37.
IV, 69.
V, 101.
VI, 132.
VII, 165.
VIII, 197.
Out of Darkness, 355.
Over the Sea in Ships, 227.
Predestination, 37.
Sunday Dinner, 34.
Speak, My Lord, 226.
The Angels Celebrate, 354.
The Cry of the Soul, 258.
The Garden, 99.
The Great Opportunity Comes to Siranush, 2.
The Friendly Trees, 133.
The Last Enemy, 98.
The Little Sissy, 291.
The March Wind Speaks, 66.
The Music of Heaven, 293.
The Pastor Meets a Proud Girl, 35.
The Transformed Voice, 162.
The Winning Essay, 130.
They Disbelieved for Joy, 102.
"They Shall See His Face," 3.
Ursula and the Green-eyed Monster, 195.
Which is the Most Loved Bird? 292.

PULPIT

Calvary Hill, 231.
Christmas Sermon, 358.
"Faithful unto Death," 167.
"He Shall Direct Thy Paths"—A New Year Sermon, 7.
Thanksgiving Sermon, 327.
The Broken Hope, 70.
The Prodigal Son, 39.
The Psychology of Temptation, 135.
The Supreme Rule, 199.
Using the Lord's Blessings, 294.
What the Resurrection of Christ Accomplished, 103.

EDITORIALS

A Beloved Christian Worker Passes On, 41.
A Christ-Centered Christmas, 360.
A Faithful Contributor Gone to Be with the Lord, 326.
A Glimpse at Recent Church Statistics, 73.
A Word to Our Subscribers, 361.
Christian Activities in the Summertime, 200.
Christian Education, 232.
"Christianity Reaches Out," 105.
Civilian Public Service a Reality, 169.
Feeding the Hungry, 9.
History Repeats Itself, 296.
In This Issue, 105.
Jottings, 72, 168, 264.
Lessons from the Proverbs, 232.
Meditations as the Year Is Closing, 8.
Missionary Day, 326.
Mission Work in Northern Minnesota, 137.
Mothers, 136.
National Defense, 200.
"No Discharge in that War," 232.
Passion Week and Its Triumphant Culmination, 104.
Preaching Christ, 72.
School Days, 265.
Shortage of Workers, 232.
Some Great Christian Teachings, 296.
Spending, 105.
Spiritual Growth, 361.
Spiritual Indifference and Lukewarmness, 296.
Thanksgiving, 326.
The Ascension of Jesus, 136.
The Christian Monitor for 1941, 9.
The Church's Teaching Mission, 169.
The Conformed Life, 264.
"The Darkness Deepens," 41.
The Herald of Summer and Its Activities, 168.
This Winter, 360.
Thoughts on Some Staggering Figures, 137.
Thoughts on the Autumn Time, 296.
To Our Readers, 41, 73.
We Continue to Grow, 200.
Winter Activities, 8.

CHRISTIAN LIFE

Getting the Most Out of Life, 11.
"Glory to God in the Highest, and on Earth Peace, Good Will Toward Men," 362.
Impressions, 234.
"In Everything Give Thanks," 334.
In the World, Not of It, 198.
Making Knowledge Practical in Christian Life, 139.
On Living While We are Alive—A New Year Message, 10.
Our Adversary, 363.
Saints on Pedestals, 268.
The Active Christian, 43.
The Beauty of Simplicity, 171.
The Christian Life as Manifested by Searching the Scriptures, 75.
The Effects of Sin, 202.
The Seven Ordinances of the Mennonite Church:
I. Water Baptism, 42.
II. The Communion, 74.
III. Foot Washing, 106.
Foot Washing (Concluded), 138.
IV. The Devotional Covering, 170.
V. The Salutation of the Holy Kiss, 201.
VI. Anointing with Oil, 233.
VII. Christian Marriage, 266.
The Double Crucifixion of the Cross, 108.
The Effects of Sin, 202.
The Tragedy of Not Wholly Following Jesus, 297.
The Victory, 107.
What Is Man?
I, 267.
II, 298.
III, 335.
When to Close the Door, 198.
Why So Many Fallen Young People, 45.

OUR HOME CIRCLE

A Tribute to Our Christian Parents, 204.
Developing Strength of Character in the Home, 110.
Evenings at Home, 205.
Grandmothers, 140.
Home Adornment Consistent with Our Faith, 47.
Home Folks First, 141.
How to Be a Real Father, 341.
Ideals for a Christian Home, 80.
Keeping the Family Together, 273.
Let Us Take Time, 173.
Maid or Mistress, Which? 365.
Marks of the Ideal Home, 172.
Mothers, 141.
Parental Confidence, 81.
Reading the Bible to Children, 111.
Responsibilities of a Minister's Wife, 364.
Sickness in the Home, 272.
Sixteen Reasons Why An American Youth Refuses to Drink, 237.
Teaching Religion to Our Children, 13.
The Christian Family in the Neighborhood, 12.
The Home the Key to the Situation, 236.
The Place of a Quiet Time in a Mother's Life, 46.
"Train Up a Child," 300.
Tuning in with Father—How Can You Be Sure You Are Not Traveling with the Wrong Crowd? 173.
Worship in the Home, 81.
Youth and Debt, 301.

MISSIONS

A Translator Goes Out on Field Work, 50.
Books for the Mission Study Library, 16.
Building Work in Africa:
II, 78.
Compassion for the Lost, 311.
Hinduism Invades America, 367.
J. D. Mininger, Pastor, Missionary, Evangelist, Bible Teacher, and Writer, 76.
Lessons from the Kono Farmers, 113.
Mission Work in Northern Minnesota:
I. Pioneer Mennonite Missionaries, 143.
II. A Glorious Adventure of Faith, 176.
III. Through the Winter in the North Country, 206.
IV. Summer Bible Schools, 239.
V. Summer Bible School Work (Continued), 271.
VI. More About Summer Bible Schools, 308.
VII. Evangelistic and Sunday School Work, 331.
"Other Sheep I Have Which Are Not of This Fold," 332.
Present World Situation a Challenge to World Missionary Expansion, 308.
Salvation from Sin—The Good News of the Gospel, 48.
Some Real Obstacles, 208.
Sweet Home, Oregon, 17.
The Man with the Pitcher, 51.
The Sacredness of Life, 177.
To and Fro in South America:
I. On the Sea, 112.
II. Cities along the Way, 143.
III. Argentina—The Land and Its Products, 174.
IV. Argentina—Its People, 207.
V. Argentina—Glimpses Here and There, 238.
VI. With the Redeemed in Argentina, 269.
VII. With the Redeemed in Argentina (Continued), 309.
VIII. Mennonite Institutions in Argentina, 329.
IX. On to Paraguay, 366.

EDUCATIONAL

A Lesson in Obedience, 117.
A Mennonite College to Meet the Needs of Mennonite Young People, 242.
Bible Society News, 116.
Book Reviews, 26, 58, 93, 134, 182, 276.
An Effective Christian Emphasis in Education, 302.
Cane Sugar and Its Refining, 55.
Extracts from Letters of John Coffman—Relief Worker in England:
I, 305.
II, 337.
III, 372.
From a Schoolteacher's Memory Book, 115.
In Defense of Conservatism at Eastern Mennonite School, 244.
Literary Gems of the Bible:
I. The Story of Joseph, 84.
II. For His Father's Sake, or Judah's Great Oration, 114.
III. The Day of Decision, or Joshua's Farewell Address, 145.
IV. The Weak Strong Man, 180.
V. The Story of Ruth, 212.
VI. A Boy Anointed King—A Juvenile Story and Character Study, 246.
VII. Hebrew Poetry—The Psalms, 277.
VIII. The Book of Job, 306.

IX. The Book of Jonah—A Revelation of God's Love and Mercy, 338.
X. The Evangelical Canticles in Luke 1 and 2, 373.
Memory Pictures of Eastern Mennonite School, 274.
Right Attitudes Towards Our Education Problems, 243.
Shepherds of Old, 21.
Soil Conservation as a Work of National Importance, 149.
Spiritual Values of a Christian Education, 85.
Sunsets and Duck Eggs, 181.
The Achievement of Mental Poise, ——
The American Way of Life, 54.
The Bobwhite or Quail, 86.
The Book of Acts, 146.
The Romance of the Calendar, 20.
The Voice of a Printing Press, 23.
The Why of Hesston College, 275.
The Work of the American Bible Society, 128.
Tobacco—Destroyer of Body Tissue, 23.
Toplady and His Great Classic, 213.

BIBLE STUDY

Christian Doctrine:
XIX. The Priestly Ministry of Christ (Continued), 18.
XX. The Priestly Ministry of Christ (Concluded), 52.
XXI. The Mediatorial Work of Christ—Hebrews 8:1-13, 82.
XXII. The Mediatorial Work of Christ (Concluded), 118.
XXIII. Jesus Christ, His Lordship, 150.
XXIV. Jesus Christ as King—King of Kings and Lord of Lords, 178.
XXV. Jesus Christ as King (Continued), 210.
XXVI. Jesus Christ as King (Continued), 240.
XXVII. Jesus Christ as King (Concluded), 284.
XXVIII. The Holy Spirit, 342.
XXIX. The Holy Spirit, His Relation to Christ, 370.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions, 27, 59, 90, 122, 155, 186, 219, 250, 279, 315, 346, 377.
Topics for 1942, 379.

WORLD NEWS

Comments, 30, 62, 94, 126, 158, 190, 222, 254, 286, 318, 350, 380.

SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday-school Lessons, 24, 56, 87, 120, 152, 183, 215, 247, 282, 313, 344, 375.
The Sunday-school Teacher's Ability to Teach, 217.

MISCELLANEOUS

A Bible Temperance Catechism, 299.
About Milk, 374.
A Cure for Bad Tempers, 241.
An Unwanted Meeting, 185.
A Prayer, 249.
A Scientist Proves His Point, 23.
Beauty of Achievement, 4.
Because We Are Different, 160.
Being a True Friend, 365.
Couldn't Pack It Up, 7.
Cross-bearing, 325.
For His Name's Sake, 51.
God Cares, 32.
God's Thoughts for Us, 172.
Holy Spirit and Power, 125.
Home, 58.
How to Build Success, 230.
"I Am. . . the Bright and Morning Star," 374.
It Won't Be Long, 55.
I Want to Know Myself, 40.
I Was a Millionaire, 81.
Low Gear, 235.
Make a Pearl, 189.
Make Your Will, 125.
Making a True Man, 69.
Marijuana, 214.
More Manly, 58.
My Church, 263.
Poverty, 230.
Simply Trusting, 117.
Soul Food, 45.
Spiritual Degeneracy, 116.
Spiritual Life, 93.
Substitutes, 290.
Superlative Words, 58.
Stars in the Skies, 343.
Stories for Grown-Ups, 359.
Ten Reasons for Having a Family Altar, 357.
The A B C's of the Liquor Traffic, 102.
The Bible, 111.
The Christian's Attire, 256.
The Death of the Cross, 125.
The Hearing Ear, 369.
The Human Touch, 77.
The Thief in Your Church, 349.
The Tone of Voice, 218.
This Is Faith, 221.
Wasting Our Sorrows, 23.
Watercourses in the Earth, 182.
Where Are You? 224.
"Ye Shall Be Witnesses," 15.

POEMS

A Better Way to Live, 196.
"Abide with Us," 204.
A Christian Desire, 103.
A Christmas Prayer, 364.
Active Faith, 113.
Alleluia, 98.
All Hail Our Coming King, 241.
A Song and a Star, 381.
A Song for April, 99.
By Christ Redeemed, 74.
Come Share the Road with Me, 81.
Falsehood, 203.
February, 38.
God, 36.
Happiness, 69.
Have You Decided for Jesus? 258.
He Came Down to Take Us Up, 357.
His Name, 359.
Home—Without a Bible, 301.
If I Should Never Pass This Way Again, 12.
Intercession, 49.
"Love Not the World," 297.
Love of Our Mothers, 147.
Love's Consecration, 106.
March, 66.
Morning in August, 226.
My Faith Looks Up to Thee, 125.
My Mother, 134.
My Steps Are Guided, 44.
Occupy Till I Come, 343.
"O Joyous Easter Morning," 100.
One Sweet Aim, 198.
Papa's Coming, 341.
Practical Religion, 336.
Put It First, 328.
Rest in the Lord, 218.
Rock of Ages, 213.
September, 260.
Smile When You Can, 162.
Song of Autumn, 290.
So the Snow Comes Down, 15.
Spring, 131.
Stand Fast, 111.
Summer Is a Matron, 194.
Thanksgiving, 325.
Thanksgiving, 334.
The Blessed Plan, 266.
The Bride of Christ, 170.
The Chap at Home, 236.
The Defeat of Sin and Death, 109.
The Happiest Home, 172.
The New Year, 4.
The Star, 355.
The Stuff Youth Is Made Of, 214.
These Would I Do, 324.
Things Worth While, 68.
This Year Is Yours, 11.
Two Workers in England, 228.
War, 23.
What Makes a Home? 272.
When Mother Prayed, 47.
You Can Win, 45.

THE UNFAILING REMEDY

An American bishop was one day walking through the streets of a city when he met one of its prominent physicians who offered him a seat in his car.

The physician was an infidel. After a while the conversation turned upon religion.

"I am surprised," said the infidel doctor, "that such an intelligent man as you are should believe such an old fable as that."

The bishop made no immediate reply, but some time afterward, said,

"Doctor, suppose that years ago someone had recommended to you a prescription for pulmonary consumption, and given you directions concerning it, and you had procured the medicine and taken it as directed and you had been cured of that terrible disease. Suppose that you had used that prescription in your practice ever since, and had never known it to fail when taken according to directions, what would you say to the man who could not believe in, and would not try your prescription?"

"I should say he was a fool," replied the physician.

"Twenty-five years ago," said the bishop, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation to others, and whenever it has been accepted I have never known it to fail. I have seen it make the proud man humble; the drunken man temperate, the profane man pure of speech, and the dishonest man true. The rich and the poor, the learned and the unlearned, the old and the young, have alike been healed of their diseases."

"You have caught me fairly, bishop; I have been a fool," said the physician. And that was not the end of it: the infidel doctor became the superintendent of a prosperous Sunday school.—Heart and Life.

The thoughts of worldly men are for ever regulated by a moral law of gravitation, which like the physical one, holds them down to earth.—Charles Dickens.

THE ANGELS CELEBRATE

(Continued from page 354)

Tell me more. I am not afraid anymore, but tell me what will happen."

"Just trust and wait till the angels come to take you home," was the whispered answer as the returning nurse's heels clicked in the doorway.

"I'll wait," she smiled, all traces of panic and fear gone.

It was after seven before Miss Alden had time to slip to Room Seven again.

At the desk as she handed her own charts in for the day she glanced at the chart for Room Seven. "Patient ceased breathing at six thirty," she read. "Why it was only six fifteen when I left her," she mused as she hurried to Room Seven.

As she passed the entrance she heard the carolers starting their celebration of the Saviour's birth. And as she gazed on the calm face of her former patient Miss Alden was confident that the angels too rejoiced as they carried one of His chosen into Abraham's bosom.

PRE BEN SPRINGER
MINIER R 1
ILL 384 JAN-42

National SLIDE FASTENER

Bibles and Testaments

YOUNG PEOPLE'S BIBLE

AND the LORD spake unto Mō'-ses in the wilderness of Si'-nāi, in the tabernacle of the congre-

Specimen of Bold Face Type

Page size 4⅜x6⅜ inches

No. 123Z

A beautiful Bible, with a practical slide fastener cover. Printed in easy reading bold face type on fine, white paper, self-pronouncing. Has Presentation Page, 16 illustrations (8 in full color), helps especially prepared for young people, and maps in color.

No. 123Z—Bound in genuine leather, with gold edges, in special gift box. **Price $3.50**

No. 123ZRL—Same as above, but WITH WORDS OF CHRIST PRINTED IN RED. **Price $3.75**

TEACHERS' AND ADVANCED STUDENTS' EDITION

in, 1. 17; he is Elias. 3. 14. 10. 8. K

9 Arise, get thee to • Zăr'e-phăth, which *belongeth* to Zī'dŏn, and dwell there: behold, I have commanded a widow woman there to

Specimen of Bold Face Type

Page size 5x7¼ inches

No. 163Z

The ideal teachers' and students' Bible with slide fastener protection. Has more than 60,000 References, a comprehensive Concordance, Helps for Bible Study, Family Record, 16 pages of Maps in full color. Beloved King James Version text printed in easy reading bold face, self-pronouncing type, on deluxe Bible paper.

No. 163Z—Bound in genuine leather, with gold edges, in special gift box. **Price $4.25**

No. 163ZRL—Same as above, but WITH WORDS OF CHRIST PRINTED IN RED. **Price $4.50**

POCKET SIZE NEW TESTAMENT

The genealogy of Jesus ST. LUKE, 3

24 Which was *the son* of Măt'that, which was *the son* of Levi, which was *the son* of Měl'chi, which was *the son* of Jăn'nā.

was *the son* of Jō'nan, which was *the son* of E-lī'a-kim,

31 Which was *the son* of Mē'le-ā, which was *the*

Specimen of Bold Face Type

Page size 2⅝x4¼ inches

No. 64Z

Attractive, durable, practical Testament, printed on fine grade Bible stock in a brand new easy reading, bold face, self-pronouncing type. The ideal pocket companion, fully protected.

No. 64Z—Bound in genuine leather, red under gold edges, gold stamped, boxed. **Price $1.50**

No. 64ZP—Same as 64Z but includes complete Psalms..... **Price $1.75**

Mennonite Publishing House, Scottdale, Pa.

LET US GIVE THANKS

To say thanks is quite a common thing. Even a little child can readily be taught, upon receiving a gift, to say, "Thank you," be the gift ever so small. And this is something every child should be taught, for it does not even show good manners not to say "Thank you." But how much more should we give thanks to our Heavenly Father for the countless blessings He daily bestows upon us! Every Christian is thankful that we still have a president who sees the need of appointing a day for Thanksgiving—not a day for feasting or revelry, but giving of thanks to the God of Heaven—the Creator of Heaven and earth, who so bountifully provides for the entire human race—perhaps not for all that the palate wants, but for all that the body needs.

In Genesis 3 God told what the result of disobedience was: the curse on the ground—thorns and thistles it should from henceforth bring forth. The man was to eat the herb of the field and "in the sweat of thy face shalt thou eat bread, till thou return unto the ground," he was told. This curse has not yet been lifted. For almost six thousand years man has to toil and keep on toiling; with different kinds of implements, plowing, turning up the soil, cultivating, planting, or else the weeds, tares, thorns, and thistles would flood the land. But thanks be to God for the wisdom and strength and implements God has given to prepare the soil, and for the various kinds of seed. And then He sends the rain and the sunshine which cause the seeds to spring up. Some bear fruit in the ground, some above the ground. We can truly say with the Psalmist of old, "Thou art the God that doest wonders" (Ps. 77:14). Only one out of ten gives all the glory to God because he sees God in all these temporal blessings. When a farmer comes to the city we hear city folk say, "Oh, that's only a farmer"; but stop a moment, think, if it were not for the farmers, how long could city folks live? And if it were not for God who gives the farmer the wisdom and strength to plow, to plant, and to gather in the fruit, how long could we city folks live? So when we see a farmer (you know the good, old-fashioned farmers are still known as farmers) let us thank God for him. Then, too, let us thank God for the sunshine and the rain. If God withholds the rain for a short time, oh, how uneasy people feel! They very well know if there be no rain the fields will yield no store. So let us remember above all that there is a God who is worthy to be praised not only on this appointed day, but every day in the year. "In every thing give thanks" (I Thess. 5:18). "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). This makes Thanksgiving Days real. Let us every day in the year say a hearty **"Thank you, Lord."**—F. L. Wismer.

What indeed does not the word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—Thackeray.

THE ANNUNCIATION

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Luke 1:31-33.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. BIBLE STUDY
C. F. DERSTINE, Kitchener, Ont. WORLD NEWS
J. R. SHANK, Versailles, Mo. Y. P. MEETING

Subscription Price

$1.00 per year in advance.
In clubs of ten or more to separate addresses, new or renewals, 75 cents each.
In clubs of ten or more to a single address, new or renewals, 50 cents each.

Entered at Post Office, Scottdale, Pa., as second class matter.